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Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHETIC TRUTH.

The Official Organ of Prophetic Conferences.

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Publishers Note:

The original twenty-one volume set of THINGS TO COME is reprinted in these seven volumes. Volume seven contains a complete and combined subject and scripture index.

The nearly one hundred year old original set of books, from which this seven volumes was reprinted, had yellowed, even brown pages. Therefore, you will note some printing technical problems such as faint letters and smudges which could not be avoided. We hope that the availability of these books will outweigh any printing flaws.

Respectfully,
George L. Johnson
INVICTUS

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PREFACE.

It is with praise and thanksgiving that we complete and send forth this first volume of *Things to Come.*

Many have been the tokens of the Divine favour; and great has been the encouragement which we have received from all parts of the world.

We thank all our kind friends and helpers, and pray that God may own this volume, so far as its contents are in accordance with His Truth as revealed in His holy Word, and use it for His own glory, giving all needful grace and strength for the time to come.

THE EDITOR.

29, Paternoster Row, London, E.C
May 16th, 1895.

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INDEX OF SUBJECTS.

Abolition of War, The . . . 198
Advancing Apostacy, The . . . 178
Agapemone, The . . . 159
"Also" . . . 116
Anglo-Israelism . 59, 100, 159, 201, 219
,, -Israelites and the Hope of the Church 139
Applause of Christian Teachers . . 60
Archdeacon Farrar on Daniel . . . 214
Are the Japanese the Lost Ten Tribes? . 200
"Ascent of Man" and "Natural Law in the Spiritual World" . . 20, 34, 53
Armageddon, Cyprus and . . . 198
Atonement, Mr. Gladstone on the . . 112

Babylon the Great . . 32, 51, 209
Bible Structure, Illustrations of—
Genesis xv. 13-16 . . . 55
Deuteronomy . . . 175
1 Samuel xvi.-xviii. . . . 36
Ecclesiastes xii. 11 . . . 177
Daniel ix. 23-27 . . . 97
Matthew iii. 5-17 . . . 117
Mark iii. 21-35 . . . 77
Acts . . . 175
Romans . . . 175
1 Corinthians xii. 4-11 . . . 175
1 Corinthians xv. . . . 231
2 Timothy i. 6-14 . . . 157
Hebrews i. and ii. . . . 37
2 Peter iii. 19-21 . . . 16
Revelations xiii. . . . 213
Bishop Ryle's Prophetical Creed . . 115
Blessed Hope in relation to Prophetic Study, The 114
Borderland 59
British-Israel Question, The 11, 14, 59, 100, 194, 200, 212, 213, 215, 231
Brotherly Communion with the Foreign Protestant Churches . . . 80
Bruising of Satan, The . . . 141
Besant and the Congregational Pulpit, Mrs. 40
,, A Hindu Woman's View of Mrs. . 58
,, and the Mahatmas, Mrs. . . 235
Bible Testimony, Unity of . . . 28
,, Study, Notes for, 15, 36, 54, 76, 96. 116, 135,
Black Mass, The (see Devil Worship) [156, 173, 195

Character and End of the Present Age, The 68
Christendom . . . 19
Christianity and Heathenism . . . 94
,, and Islam, Reconciliation of . 219
Christian Science 179
,, Social Union . . 138, 199
Christ in the Psalms . . . 87
,, our Hope . . . 3, 130
Church Army, The 200
,, Forward Movement, The . 39, 178
,, The World in the . . . 200
Coming King, The 106
,, Prince, The . . 13, 201
,, Reign, The . . . 172
,, The Lord's . . . 45
,, and the Gathering, The . . 221
Correspondence . . 117, 174, 198, 215
Count Tolstoi 40
Cyprus and Armageddon . . . 198
Civic Churches, Mr. Stead's . . . 219
Christianity, Evolution and . . 20, 34, 53
Conferences—
Aberdeen . . 1, 141, 161, 181
Belfast . . 101, 121, 141
Boston . 1, 21, 61, 41, 81, 101
Bradford . 61, 41, 101, 121, 141, 161
Carlisle 1
Dingwall 1
Dublin . . 101, 121, 141
Dundee 1
Duhoon . 1, 21, 141, 161, 181, 201

Conferences (*continued*)—
Ealing . . . 161, 201
Edinburgh . 1, 141, 161, 181, 201
Elgin 1
Glasgow . . 1, 161, 181
Gloucester . . 61, 81, 101
Halifax . . . 141, 161
Inverness 1
Keswick . . 141, 161, 181, 201
Liverpool 1, 21, 41, 61, 81, 101, 181, 201
London . 81, 101, 121, 141, 161, 181
Nottingham 1
Paisley 1
Portsmouth . . 141, 161, 181, 201
Rotherham . 1, 21, 41, 61, 81, 101, 121
Tunbridge Wells . . 141, 161, 181, 201
York 1

Dan, The Tribe of . . 11, 212, 213
Daniel the Prophet . . . 201
,, Archdeacon Farrar on . . 214
Daniel's Vision . . . 223
Daughters of Zion . . . 178
"Days of Noah," The . . 166
Devil's Millennium, The . . 218
Devil Worship . 18, 39, 99, 139, 236
Diatessarōn, Tatian's . . 30
Difficulties of Scripture, The . . 146
"Dream" and the "Vision," The . 164
Dispensation, The End of the Present . 102
Dream, Nebuchadnezzar's . . 26
Drummond, Professor, Answers to . 20, 34, 53

Editor's Table 20, 40, 60, 80, 100, 139, 160, 180, 200, 220
Education in Russia . . 98
,, French Unsectarian . 80
Electric Sense . . . 99
End of the Present Dispensation, The . 102
Epistle to the Romans, The, 33, 52, 74, 95, 139, 211
Errata . . . 160
Evolution and Christianity . 20, 34, 53
,, of Humanity . . 79
Exodus and the Restoration, The . 187
Expulsions . . . 99

"Former and the Latter Rain," The . 178
"For His Name's Sake" . . 40
French Unsectarian Education . 80
Fulfilled Prophecy . . . 108
Forward Movement and Spiritism, The . 159

Gentile Movements . . 38
God's Remembrance of "Babylon the Great" 32, 51
Great Lesson, A . . . 73
Gladstone on the Atonement, Mr. . 112
Gospel of the Kingdom, The Rejection of the 134

Harvest Thanksgivings . . 159
Heart Service and Good Works . 55
Hebrew Mountaineers of Daghestan . 232
Hill of Tara, The . . . 212
Hindu Woman's View of Mrs. Besant, A . 58
His Return our only Hope . . 35
Holy Land and its Future Prospects, The . 78
How to Study Prophecy . . 154
Humanity, Evolution of . . 79

"If I go away, I will come again" . 93
Illegal Ecclesiastical Territorial Titles . 80
Indictment of British-Israelism, The . 228
Inspiration of the Scriptures, The . 71, 181
International Congress of Orientalists . 119
International Work, The . . 18
Irreverence of the Social Gospellers, The . 159
Is Anarchy Spreading? . . 158
Israel Past and Present . . 104
Israel's Past, Present, and Future . 5
India, Theosophy in . . 79
Ismel, Three Prophetic Parallelisms concerning, 24

Jehovah's Name and Israel's Blessing . . 82
Jerusalem's New Prosperity . . 158
"Jesu the Messianic King" . . 100
Jewish Colonies . . 18, 178,, 198
,, Literature . . . 17
,, Movements 18, 38, 78, 137, 158, 178, 218, 233
,, Pale of Settlement for Siberia, A . 99
,, Societies . . . 17
,, University in Jerusalem . 178
Jews, The . . . 57
John Wesley and Pre-Millennialism . . 157

King, The Coming . . . 106
"King," "Jesu the Messianic" . 100

Land Tenure . . . 18
Latest Russo-Jewish News . . 98
Little Children . . . 173
"Lord is at hand," The . . 206
Lord's Coming, The . . 45
"Lost" Ten Tribes, The . . 14
"Latter Rain," The "Former and the" . 178
Lesson, A Great . . . 73

Mildmay Cards . . . 100
Millennial Lights and Shadows . . 62
Millennium, The . . . 100
Mystery, The . . . 22
Mysticism . . . 79
Millennium, The Devil's . . 218

"Names and Order" of the Books of the Old Testament, 110, 132, 151, 168, 190, 208, 227
National Movement, The 18, 38, 78, 137, 158, 178, 218
Nebuchadnezzar's Dream . . 26
New Bibles . . . 234
"New Age," The . . . 119
New Gospel, The . . . 199
New National Flag . . . 17
Nonconformist Orthodoxy . . 59
Notes and Notices 1, 21, 41, 61, 81, 101, 121, 141, 161, 181, 201
Notes for Bible Study—
"Also" . . . 116
Amos . . . 174
Ezekiel xxxvi. . . . 15
Gospels and Epistles Contrasted . 135
Law and Grace . . . 156
Quotations of O. T. in N. T. . 195
Regeneration not Reformation . 36
Separation v. Re-union . . 76
Son of man and Son of God . 96
The Living and Written Word . 54
Novels for Texts . . . 200
Number in Scripture . . 155
New Religion, A Secret Church of . 219, 235
Noah, The Days of . . . 166

Palestine . . 18, 19, 57, 78
Papacy and the Nations . . 233
Paris Luciferians, The . . 99
Parliaments of Religions . . 19
Passion Plays . . . 234
Pastors to the Sheep and Goats . 219
Persecuted Poland . . . 98
Pitching "Toward the Sunrising" . 167
Pneuma . . . 75
Political Signs . . . 198
Practical Results of the Blessed Hope, The 124
,, Teaching of the Apocalypse . 40
Prophecy of the Seventy Weeks, The, 89, 97, 114, 192
,, How to Study . . 154
,, St. Paul and . . 101
Prophetic Conferences 1, 21, 41, 61, 81, 101, 121, 141, 161, 181, 201
Psalm cix. . . . 230
Pseudos, The . . . 8
Psychology of Holy Scripture, The . 75

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	Page
Purpose of the Ages	22
Prophetic Study, The Blessed Hope in Relation to	114
Present Age, The Character and End of the	68
Prince, The Coming	13, 201
Prophet Daniel, The	15
Prophecy, Fulfilled	108
Questions and Answers 16, 37, 55, 77, 98, 116, 135, 157, 161, 175, 196, 216, 232	
Railways in Palestine	18, 57
,, Syria	178
Reasonableness and Certainty of the Hope, The	121
Reconciliation of Islam and Christianity	219
Rejection of the Gospel of the Kingdom, The	134
Religious Movements (Signs) 39, 59, 79, 138, 159, 199, 218, 233	
Reorganization of Babylon the Great, The	209
Resurrection, The	149
Restoration of all Things	225
Reunion of the Churches, The 39, 199, 219, 234	
Reviews 120, 139, 155, 160, 180	
Rightly Dividing the Word of Truth	48
Rights of the Lord Jesus, The	144
Roman Catholics and the Temporal Power	79
Roumania	78
Ritualists, The Secret Work of the	40
Religion, The World's	179
Religions, Parliaments of	19
Ryle's Prophetical Creed, Bishop	115
Reign, The Coming	172
Russia, Education in	98
Romans, The Epistle to the 33, 52, 74, 95, 139, 211, 229	
Russo-Jewish News	98
Rain, "The Former and the Latter"	178
St. Paul and Prophecy	101
Salvation Army, The	39, 235
Satan, The Bruising of	141
Science, Christian	179
Sense, Electric	92
Second Advent Unnecessary, The	59
,, ,, of our Lord and Saviour	44
,, Coming of the Lord	65
Separation or Reunion	76
Secret Church of the "New Religion," A 219, 235	
,, Work of the Ritualists, The	40
Seventy Weeks, The 89, 97, 114, 192	
Signs of the Times, The 17, 38, 57, 77, 98, 101, 118, 137, 158, 178. 198, 218, 233	
Silence of Scripture, The	127
Sixth Sense, A	99
Social Christianity	80
,, Services	179
,, Signs 158. 199. 218	
,, Union, Christian	138, 199
"Son of Man" and "Son of God"	96
Spiritism and Poetry	159
,, and the Forward Movement	159
,, and Theosophy 18,58,78,99,118,138,234	
,, and Occultism, Spread of	99
,, The Forward Movement of	159
Stead's Civic Churches, Mr.	219
Sunday Clubs	159
Syria, Railways in	178
Tatian's Diatesserōn	30, 80
Ten per cent. Limit applied to Workmen	98
Their Debtors We Are	162
Theosophy and Spiritism 18,58,78,99,118,138,234	
,, a Revival of Gnosticism	171
,, and the Brotherhood of Man	179
,, in India	79
Things to Come	2
Three Appearings, The	42
,, Prophetic Parallelisms Concerning Israel	24
Tribe of Dan, The	213
Twelve Propositions for Thoughtful Christians	153
Ten Tribes, The "Lost"	14, 232
Theosophy	19
Unity of Bible Testimony	28
Unknown World, The	78, 119
"Vision," The "Dream" and the	164
War, The Abolition of	198
Wesley, John, on Premillenial Advent	157
Who are the 144,000?	204, 220
Will the Church . . . go through the Great Tribulation?	183
Words of the Holy Spirit, The	84
World in the Church, The	200
World's Religion, The	179
World, The Unknown	78, 119
Yet Another Infidel Preaching in a Chapel	19
Zion, Daughters of	178

INDEX OF CONTRIBUTORS.

Anderson, LL.D., Robert, 73, 112, 114, 121, 201

Bullinger, D.D., Rev. E. W., 22, 30, 48, 89, 110, 132, 144, 151, 168, 190, 208

Carr, Mr. W. G., 28, 44, 187

Cumming, Rev. Dr. Elder, 5, 108, 174

Douglas, Rev. S. D. C., 45

Fausset, Rev. Canon, 42, 141

Gooch, Pastor F., 68, 102

Holland, Pastor L., 87

Liesching, Mr. L., 26, 164, 223

Marsh, Pastor F. E., 3, 84, 127, 183, 204

Mathieson, J. E., Esq., 96

Neatby, Dr., 82, 130, 181, 221

Newth, Mr. E., 153

Panton, D. M., Esq., 171

Perowne, The Ven. Arch., 162

Sloan, Rev. J., 93, 206

Smith, Rev. J., 24, 149, 166

Stearns, Pastor D. M., 65, 225

Stewart, Mr. A., 71, 106, 167

Thelwall, Rev. Sydney, 234

Trench, Mr. G. F., 62, 124

Urquhart, Rev. J., 146

Wilkinson, Rev. J., 104

INDEX OF TEXTS.

OLD TESTAMENT.

	Page
Gen. iii. 15	141
iv.	166
x.-xii.	210
xv.	144
xvii. 7, 8	82
xxii. 18	109
xxx. 1-6	12
xlix.	17
xlix. 16	11
xlix. 16-18	12, 228
xlix. 10	28
Ex. iii. 15	88
vi. 2, 3	82
Lev. vi. 30	77
xxiii.	46
Num. iii. 39	218
xxi. 9-11	167
xxiii. 9	50
xxiv. 17	28
Deut. vii.	104
xviii. 18	109
xxix. 14-21	12
xxxi. 29	24
xxxii. 8	210
xxxii. 35	2
xxxiii. 3	104
xxxiii. 25-27	28
Judges xviii.	152
1 Sam. xvi.	145
2 Sam. vii. 12	109
2 Sam. vii.	145, 225
2 Chron. xxvi. 21	168
2 Chron. xxvii. 2	168
xxviii. 29	168
xxix. 3	168
Esther	146
Job xix. 25	28
Psalm ii. 6	88
cii. 16	67
cix.	230
cx. 1	147, 197
cxxxii. 11	109
Eccles. xii. 11	177
Isa. vi. 1	168
vi. 10	218
x. 22	83
xliii. 10-12	106
xxxii. 1, 2	172
l. 1-3	11
liii. 3, 4	109
liii. 9	148
Jer. i. 5, 18	51
iii. 8	11
xxvi.-xxix.	51
xxxi. 10	226
xlvi.-lii.	51
Ezek. xxi. 25-27	11
xxi. 27	226
xxxvi. 16-38	83
xxxvii.	25
xxxvii-xxxix.	216
Dan.	201
ii.	26
vii. 13	109
vii.	164
Dan. viii. 21	211
viii.	223
ix.	69
ix. 24	127
ix.	89
Hos. i. 1	11
ii. 1	11
Amos	174
Micah v. 2	49, 109
Hab. ii. 2	65
Zech. v.	210
ix. 9	49
xiv.	67

NEW TESTAMENT.

	Page
Matt. iii. 11	117
xxi. 43	197
xxiii.	210
xxiv.	20, 166
xxv.	50
xxv. 31	50
Luke iv. 17, 18	129
vii. 13	149
viii. 49	149
xvii. 24	166
xvii. 26	103
xxi. 25, 26	94
xxiv. 44	111
John v. 25-29	98
xi. 41	149
xii. 32	125, 126
John xiv.	28
xiv. 2, 3	93
xvi. 13	2
xvii. 24	130
Acts i. 6	226
i. 11	28
iii. 19-21	225
xv. 14	175
Rom. v. 12-viii. 39	211
viii. 38	2
ix.-xi.	229
ix. 3-5	5
xi. 25	82
xv. 27	162
xvi. 25, 26	22
1 Cor. ii. 13	84
iii. 22	2
vii. 6, 10, 12, 25	217
xv.	231
xv. 20-23	40
xv. 51	122
2 Cor. v. 4	131
v. 10	50
Eph. ii. 10	55
iii.	22
Col. i. 17, 18	106
1 Thess. ii. 11, 12	8
iv. 13-17	48
iv. 14	93
1 Thess. iv. 16	137
iv. 17	131
v. 6	137
2 Thess. i. 10	98
ii. 1, 2	56, 57, 221
ii. 3-8	217
1 Tim. i. 1	3
2 Tim. ii. 15	22, 48
Titus i. 9	22
ii. 11-13	45
ii. 14	55
Heb. ii. 8	104
ix. 24-28	42
ix. 27	122
xi.	136
xi. 10, 12, 22	117
xiii. 10	77
xiii. 14	117
James i. 9	22
1 Pet. v. 2-4	29
1 John ii. 28	173
Rev. i. 19	2
iii. 12	117
iv.	103
v. 5	103
vii.	11
vii. 1-17	210
xiii.	213
xiv.	10
xvi. 19	32, 51
xvi. 19-xix. 4	210
xviii. 5	32, 51
xx.	50
xxi. 2, 10	117

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THINGS TO COME.

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Notes and Notices.

THE PROPHETIC CONFERENCES

which have recently been held, and those which are being now arranged, are intended to be the beginning of a new movement which will, we humbly hope, embrace the whole world in testimony to our coming Lord.

Such testimony has been borne now and again, here and there in recent years; but while other subjects, which more nearly concern ourselves, have their regular Conferences established, no definite organisation has been set on foot for this all-important subject until the arrangements were made for these

SPECIAL CONFERENCES.

The first announcement was made at the Conference held in Liverpool last November. It was then announced that that Conference might be looked upon as the inauguration of the new movement. Since then the following arrangements have been made:

NOTTINGHAM . .	May 8 and 9.
YORK	May 17 and 18.
CARLISLE . . .	May 31 and June 1.
GLASGOW . . .	June 5–8.
PAISLEY . . .	June 9.
EDINBURGH . . .	June 12–15.
DUNDEE . . .	June 19 and 20.
ABERDEEN . . .	June 21 and 22.
ELGIN	June 25.
INVERNESS . . .	June 26 and 27.
DINGWALL . . .	June 28 and 29.
DUNOON . . .	August 2 and 3.
LIVERPOOL . . .	November 20–23.
BOSTON . . .	December 4 and 5.
ROTHERHAM . .	January 22 and 23, 1895.

Negotiations are in progress for a succession of such Conferences in various parts of the Kingdom.

* * * *

IT is clear that just as other Conferences and Subjects have their own organ, so these Conferences need, and should have,

THEIR OWN SPECIAL ORGAN.

The promoters are unable to use any existing journal, and feel very strongly that such an organ ought not to be the private property of any individual, however excellent. Nothing will meet the case short of putting its property and its editorship under a Trust, so that the maintenance of fundamental truth may not be jeopardized; and that the profits may be devoted to the extension of the Conference work, and the interests of the Truth alone.

The doctrines connected with the Lord's coming are as liable to perversion as any others in Scripture. Hence the need of guarding, as far as we can, against any possible departure.

The terms of the Trust and the names of the Trustees will be published in due course.

OUR TITLE.

After much thought, we have decided to make the basis of our new paper as wide as the Conferences themselves. These embrace The Inspiration of the Scriptures, The Restoration of Israel, and the Personal Premillennial coming of the Lord Jesus. Our aim is to reach a large number of general Bible-loving readers, and to increase their love for the appearing of Christ—the *Living* Word, as they already love to find Him in the *Written* Word. We have therefore named our new journal

THINGS TO COME:

A JOURNAL OF BIBLICAL LITERATURE,

WITH SPECIAL REFERENCE TO PROPHETIC TRUTH.

The Official Organ of Prophetic Conferences.

It will be addressed to all who love the Lord Jesus Christ in sincerity, who study His word, and wait for His glorious appearing.

Its pages will contain current "Notes and Notices," "Conference Addresses" (this will be the only Journal containing the Addresses revised by the speakers), "Contributed Articles," "Selected Gleanings," "Notes for Bible Study," "Illustrations of Bible-Structure" (not to be found in any other print), "Questions and Answers" (to which our readers are invited to contribute), "The Signs of the Times," consisting of paragraphs collected from Foreign as well as English current Literature, and bearing not merely on the Jewish question, but on matters Ecclesiastical, Social, Theosophical, Spiritualistic, or any others warning us of "the signs of the times" which we are bidden to "understand." (Matt. xvi. 2, 3.)

We commend our Journal therefore to all Christians, and earnestly ask their prayers and co-operation in securing its wide distribution.

* * * *

SPECIAL MEETINGS

Have been arranged for July 18 and 19, at KESWICK, in the New Conference Tent, *the week before the Convention.* See special notices.

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"THINGS TO COME."

DEUT. xxxii. 35; JOHN xvi. 13; ROM. viii. 38; 1 COR. iii. 22; REV. i. 19.

THE Word of God tells us of the *Past*, the *Present*, and the *Future*. The Ages that are gone, the Present Age, and the Age that is to come, are all set forth in the Inspired Record which tells us of Jehovah's ways, threefold in point of time as that wondrous Name itself implies. God has spoken of old time unto the fathers by the Prophets, and in the end of these days in the Person of His Son, whom He appointed Heir of all things, and through whom He made (or prepared) the Ages. (τοὺς αἰῶνας, Heb. i. 2.) In His written Word the end is shown us from the beginning. Prophecy is but history written beforehand. We who by infinite grace and mercy have been called out of darkness into His marvellous light—into the kingdom of the Son of His Love—who are privileged through the Holy Spirit's guidance and comfort to gaze by faith on the unveiled glory of the risen and glorified Son of Man, who redeemed us to His God and Father with His precious blood—we possess in the Scriptures of Truth the full and complete revelation of His written Word.

What a priceless treasure is ours! May we have eyes to see, ears to hear, and above all hearts to understand the unsearchable, the exhaustless treasures of love, wisdom, and knowledge which are therein revealed to us in Christ Jesus our Lord. We learn the lessons from the *past*, we have a light and a lamp for our path in the *present*, and we know beforehand the *future*—the Things to Come.

In God's Word we do not read of three Schools of Prophetic interpretation. Preteritist, Historicist, and Futurist—these are the result of man's imperfect grasp of Divine Truth.

Either school by itself must ever fail to *interpret*, though they may *apply* in measure, the visions and the similitudes of Him with whom a thousand years are but as one day, and who is not limited in His thoughts by the "forms" of Time and Space, which is ever the case with man, and all his Mental, Moral, and Prophetic Philosophy.

"The wisdom of man is foolishness with God," and therefore man's foolishness can never interpret the Word of God. "The Spirit searcheth all things, yea, the deep things of God; and no man knoweth the things of God but by the Spirit of God."

The Jews, the Gentiles, and the Church of God (1 Cor. x. 32) is the threefold division which it is essential to bear in mind when we are considering the present time and "things to come."

In Deut. xxxii., which contains that marvellous song of the *prophetic history* of Israel, we find (in verse 35) the expression "things to come." And if we would know the future of God's earthly people we too must learn that song, as every Israelite had to do (see Deut. xxxi. 19); at the same time remembering that the secret things belong unto the Lord our God, but the things that are revealed unto us and to our children.

If we would know the "things to come" concerning the Gentiles, then, when God tells us of Gentile ways and Gentile rebellion we must not boast against the branches by appropriating Jewish blessings as though they belonged to us alone, nor must we be high-minded, but rather fear Him who in His righteous dealings will be a Consuming Fire for Gentiles as well as for Jews who obey not the Truth but take pleasure in unrighteousness.

And lastly, if we would know the "things to come" concerning the Church of God, the Body of Christ, we must remember that the Lord Himself expressly said of the Holy Spirit that He would "reveal things to come." (John xvi. 13.) If we do this in obedience to the Lord and the Holy Spirit, we shall not look for, in the Gospels and the Acts, that which is revealed in the Epistles alone, concerning the Church which was the "Mystery," or the secret hidden in God till revealed in Rom. xvi. 25, Col. i. 26, Eph. iii. 1–10. Nor shall we so mix up the Epistles, the Gospels, and the Prophets as to confuse instead of edifying the children of God, as many do who darken counsel with words without wisdom.

To rightly divide the Word of Truth concerning things to come we must not mix up "things new and old," "earthly and heavenly," in hopeless confusion, but we must endeavour to draw from the fountain of living waters in the order God has ordained, and not to add to His Words nor to take aught from them, lest He reprove us, and so we forfeit His commendation instead of being accounted workmen unashamed, and good stewards of His mysteries.

God's building should contain — on the true and only Foundation—gold, silver, and precious stones, and not the huge piles of wood, hay, and stubble which, alas! so many teachers and builders have been erecting to the injury of the Church of God, as well as to their own loss and shame and confusion of face in that day when every man's work will be tried of what sort it is. Yet God, who comforts those who are cast down by the sad state of things in which we find ourselves, and to which our own faithlessness and failures have contributed, is able to revive and restore (in accordance with His Word) those who, being dead and risen with Christ, have learned that strength is perfected in weakness, and that His grace is more than enough for those whose "sufficiency" is from Him alone, and who have full confidence in Him who has said, "I will never leave thee nor forsake thee," and who promises, "Yet a little while, and He that cometh will come and will not tarry, and the just shall live by faith."

Yes, we look and wait not only for "Things to Come," but above all for Him, the coming One, whose servants we are, and whose Name is to us above every name.

He has set before us an opened door which none can shut. We have heard what the Spirit says to the Churches (including the one in which we find ourselves), and so with loins girded, with lamps burning, and with oil in our vessels, we joyfully serve Him, and listen day by day for the sound of His footsteps. Like watchmen of the night we proclaim, "The Morning cometh!" and with the morning the One who will transform these bodies of our humiliation, and together with those who sleep in Him, take us swiftly away to be for ever with Himself.

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Conference Addresses.

IN giving each month some of the addresses delivered at the Prophetic Conferences we must not be held responsible for every expression used by the various speakers. We may have to pass over and admit many things which may yet be suggestive and helpful in leading to further light.

"CHRIST OUR HOPE."

PASTOR F. E. MARSH (OF SUNDERLAND),

(*At the Nottingham Conference, May*, 1894.)

As a key-text, will you turn to the first epistle of Paul to Timothy, 1st chapter, 1st verse: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our Hope." Now, wherever we have hope in the objective in the Word of God, it always refers to the Lord Jesus Christ coming for His people.

Christ is coming in power to put down every opposing force before He can set up His kingdom on earth. He must take away everything that offends. Before the Lord Jesus Christ comes in judgment He is coming in grace for His people. Before He comes with His people in judgment He is coming for us, and therefore when it speaks of Christ as the Hope, we are reminded not of Christ coming with His people, but of His coming for His people. Where Christ is spoken of as coming for His people, it has reference to Him coming to gather His own to Himself. This is what some people call "the secret rapture." The world will wake up one day to find that every Christian is taken out of it.

If I read my Bible rightly there is not a single thing to take place before Christ comes *for* His people. There are many things to happen before He comes *with* His people. The Lord Jesus Christ is the One we want to keep before us. We want to make this subject of prophecy a special study, but don't lose sight of Christ. Don't let it be a mere doctrine that you hold, but let us keep our minds fixed upon the Lord Jesus Christ Himself.

The whole subject of prophecy resolves itself around the characters in which the Lord appears in the Word, and if you will only notice the characters, the names by which Christ is referred to, it will greatly help you to understand this subject of prophecy. I throw out that suggestion in passing. One thing that has greatly helped me is to see the name or title in which Christ speaks when He comes, and its relation.

We should never think of Him coming for us as His redeemed ones as the King of Israel; because as King of Israel He comes to bless Israel. We should likewise never think of Him coming as a Man of War to bless His church; because as a Man of War He comes to put down His enemies. We think of Him as our Hope, as the Bright and Morning Star, Who is coming for us before the morning of His millennial glory bursts upon the world.

Tell me what you know of Christ, and I will tell you where you are as to your Christian experience.

You can sum up the whole of God's Word under three heads. God has three heads, or three sections, to His Book. You know three in Scripture is the number of completeness. Three persons in the Godhead; this book deals with three sections of the people. (1) The Church; (2) the Jew; (3) the Gentile. I also find this Book is summed up under three things in relation to Christ. (1) What Christ has done; (2) What He is doing; (3) What He is yet going to do.

The Lord Jesus Christ on the cross shields us from what we deserved as sinners. The Lord Jesus Christ is the One in Whom we are accepted, so that we are privileged to thank God that He has made us meet for the inheritance of the saints in light. The Lord Jesus Christ is not only our Holiness before God, but if we would be holy before men Christ must dwell within us. If you want to see what God has done for you look at the cross. "I am crucified with Christ," and the secret of holiness is oneness with Christ in His death, "I have died with Christ."

It is a very practical thing if you reckon you are dead. If you are inclined to let that temper of yours manifest itself, if you reckon you have died with Christ, you will at once see that dead people don't get into a temper. You will have no eyes for the lust of the flesh; you will not desire anything that the world possesses. Your eyes will be upward, and you will find your satisfaction in Christ. It is only as Christ Himself lives within you, and acts through you, in the power of the Holy Spirit, that you can possibly be holy.

The great thing is for Christ to dwell in our hearts by faith. Christ is not only my perfect Copy, but the One who is to copy His own divine copy. He is not only our Harbour, the refuge from the wrath of God; He is not only our Holiness, but our Hope, and as our Hope we are looking for Him, and expecting He will come and receive us unto Himself.

When we speak of the Lord coming for His people do not think we are referring to death. There are a great many people who pray that they may watch, that when the Son of Man cometh they may be ready. They mean that when death comes they may be ready to go into the Lord's presence. When the Lord refers to His coming He does not refer to death at all. He clearly distinguishes between death and His coming. At death we go to Christ; Christ does not come to us. I cannot call death "the blessed hope." It is the consequence of sin. If there had not been sin there would have been no death.

In the last chapter of the gospel according to John you will see a little incident related there which clearly brings the whole matter before us, and plainly distinguishes between death and Christ's coming. The Lord Jesus Christ is speaking to Peter, and says to him (in the 18th verse), "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had said this He saith unto him, Follow me." Then Peter wanted to know what John would do. He had

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been his companion all along, and Jesus replied, "If I will that he should tarry till I come, what is that to thee? follow thou Me." Christ there clearly distinguished between death and His coming. What was the conclusion the disciples came to? In the 23rd verse we read, "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

Then, says someone else, "You must know that the coming of the Lord Jesus Christ is a spiritual coming." I remember one brother in the Queen's Rooms, Glasgow, praying to this effect: "Lord, Thou didst promise to come again. I thank Thee that Thou hast come and taken Thy abode in my heart." That is the way a good many "spiritualised" the promises relating to the coming of the Lord. If His first coming was a literal one—that the Lord Jesus Christ literally appeared on the earth and did actually die upon the cross, and not in some spiritual presence—then it is not the coming of the Holy Spirit we must look for when He says, "I will come again." Christ said to His disciples, "I will send you *another* comforter." I do not see the use of the word *another* if He simply meant His own spiritual presence. When the Lord is speaking of the coming of the Holy Spirit, He is not speaking of His return for His people.

Don't be taken up with signs. Some say that there are certain things taking place, and we must consequently look for others, and when these other have taken place we may expect the Lord. After the tribulation some say: I believe, however, that there is not a single thing that must necessarily take place before the Lord comes for His people.

When He says, with reference to His first coming, "Lo, I come; in the volume of the book it is written of Me," we know how He literally fulfilled that word, and how He came here on earth and gave Himself an offering for our sins, and when He says, "I will come again, and receive you unto Myself," I know He is going to keep that word as literally as He kept His first word, so that I am looking for Himself, not for certain things to take place—not looking for certain signs, not looking for death. I am looking for the *person* of my Lord and Saviour to receive me to Himself. We find this hope spoken of in different ways.

There are certain characteristics of this hope. Will you turn to Colossians i. 23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Therefore, the gospel brings before us a hope. It seems to me we have yet failed to understand the gospel if we simply refer to it in the sense of referring to Christ's death upon the cross in making provision for our salvation. The gospel takes in far more than that. You remember that remarkable chapter, 1 Cor. xv., where the apostle says, "I have declared unto you the gospel by which ye have been saved." And then he goes on to explain what is the gospel—how Christ died for our sins, and was raised again for our justification. Then he goes on to show how Christ will return, and what will happen then.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

I believe it is unscriptural to speak of man in his unfallen or fallen state as "immortal." It is said that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Timothy vi. 16); but His immortality is a guarantee of the believer's, for when He comes "This mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 54.) But, on the other hand, while the natural man is not immortal, he is *indestructible*, for God made man in His own image. What is God? God is a Spirit. Remember that it is said of *fallen* as well as unfallen man that he retains that image (Gen. i. 27; ix. 6), and that is, that he is an indestructible spirit.

This is the hope which the gospel presents to us. It seems to me that this hope is only presented in the gospel. I cannot see anything in the Old Testament which speaks of Christ coming *for* His people. I can see that He is coming *with* them. In the book of Zechariah we read of the Lord coming *with* His saints.

If you turn to 1 Thess. iv. 13 you find this is confirmed. The apostle says, "But I would not have you to be ignorant concerning them which are asleep; that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by *the word of the Lord*." This seems to me to be one of the special things which were revealed to the apostle Paul, and which is specially brought out in the New Testament, that the Lord Jesus Christ is coming again for His people, to receive us to Himself, when the sleeping ones and the living ones are caught up together to meet Him in the air. This hope of Christ's coming is the hope of the Christian.

In 1 Thess. v. 8 we have another characteristic of our hope. It is called "The hope of salvation." "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

Some good people talk of having received a full salvation. I know what they mean. They have apprehended a full Saviour. I have not got a full salvation yet. I have not got my glorified body yet. I remember being at Mr. Spurgeon's funeral, and they were speaking of him as "our glorified brother." I do not think we have any warrant for saying that those who have left the body are in their glorified state. They are with Christ, which is far better, but they are not in their glorified state yet. In Philippians iii. 20 we read, "For our conversation is in heaven; from whence also we look—or wait—for the Saviour, the Lord Jesus Christ." We wait for the Lord to come and complete our salvation. He has saved us from the consequences of our sin; blessed be His name! We

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know Him as a living Saviour, who is able to save us and keep us from the control of sin, but He has not completed our salvation yet, because we wait for Him to come and change these bodies, and fashion them after His own body. We expect the Lord to come and complete our salvation, hence this is called the hope of our salvation.

In Galatians v. 5 we read of another characteristic of our hope, "For we through the Spirit wait for the hope of righteousness by faith." The Lord Jesus Christ says, in speaking of the Holy Spirit, "That when He was come He would convict of righteousness, because I go to my Father." The Lord Jesus Christ was cast out as an unrighteous One, and we are told in Timothy that He was "justified in the Spirit." The Lord Jesus Christ was cast out as an unrighteous One, but God has raised Him from the dead as the righteous One, and now the Spirit of God has come to convict the world of this one thing; that the Man they crucified as unrighteous, God has called the righteous One. We are privileged to be hated with Christ. The world knoweth us not, and we do not want them to know us. We do not want to have fellowship with them. There is a time coming, thank God, when Christ will put everything right; when He will take up your cause; and when we see Him face to face we know that everything will be well. This hope is also spoken of as "the Blessed Hope." I will close with one more verse. We are told in the epistle of John "That every man that hath this hope in Him purifieth himself, even as He is pure." If I am expecting the Lord Jesus Christ at any moment I must live a holy life, so that at His coming I may not be ashamed before Him.

A lady once told me that she hoped the Lord Jesus Christ would not come yet. I asked her if she was not a Christian; did she did not believe in the Lord Jesus Christ? She said, "Oh, yes, I do!" I replied, "Surely, if you are a believer you will love His appearing, and be glad to see Him." "Yes, in one sense I would, but——" was her answer. "But what?" I asked. She said, "There are many things I should have to put right if I thought the Lord Jesus Christ was coming to-morrow." That is the way with many of us, but He may be here before to-morrow morning, and if any of you have to make restitution to anybody, I would advise you to do it at once. If you have a grudge against anyone have it made up at once. You say, "Oh! but he is in the wrong; he ought to come to me." Never mind that, you go and do the right thing. You say "There are many things about my home I would not like the Lord to see." Have them put right at once. "I would not like the Lord to see my big banking account," some others may say. My dear friends, put that right. You have been sending your £1 to the China Inland Mission when you might have sent £50, or even £100.

People say this truth of the coming of the Lord Jesus Christ is not a practical one, but I know that nearly all the missionaries of the China Inland Mission believe it. They look for the Lord's speedy return, and they are making their lives practical by doing noble and Christ-like work. Oh! let us live so that when He comes we shall be right glad to to see Him. Amen.

ISRAEL'S PAST, PRESENT, AND FUTURE.

By Rev. Dr. ELDER CUMMING.

(*At Glasgow Conference, June*, 1894.)

Let us turn to Romans ix. 3–5: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," &c. This is one of the most eloquent, and it is, without doubt, the most solemn passage in the writings of St. Paul. For what he declares in that passage is, that he has been brought into such sympathy and fellowship with Christ that, if it were possible, which he well knows it is not, it is in his heart to do what Christ did—to die, to offer himself as a sacrifice, as an anathema from Christ and from God, on behalf of his brethren of Israel. Many have expressed themselves as utterly unable to understand such a state of mind in a man. There is one other passage, one other man in Scripture who had a glimpse of it beforehand. Moses asked God, rather than that the curse should fall upon Israel—you see it was for the same people that Moses was concerned—rather than God should give up Israel and reverse His promise and cast them away, he prayed, "Blot me, I pray thee, out of thy book." Paul takes his place beside Moses—almost, I was going to say, beside Christ. "If it were possible, I wish that I should be anathema rather than that Israel should perish for ever." These are the most solemn words ever penned by St. Paul.

"*Israelites*": There are three words used for God's ancient people in the Old Testament and the New. I find that St. Paul uses two of the words with almost equal frequency. "Israelites" is his favourite word. There is the word "*Jews*," which, used distinctively, means those of the kingdom of Judah; there is the word "*Hebrews*," which refers, if we are to take it distinctively, to the race and to the language; and there is the word "Israelites," which, if we are to take it distinctively, embraces two things—all the tribes—and specially to the race of the *covenant blessing*, not of Jacob, but of Israel.

All these words are embraced, more or less, by our subject to-day. May I say a word about the Past, the Present, and the Future of Israel?

THE PAST.

By the past I mean the Biblical past. We draw our line at the destruction of Jerusalem. All before that is the past. From that time to now is the present.

The people of Israel are the most ancient people on the face of the earth, except one. The Egyptians as a people are as old, but the wonderful distinction between them is this—Egypt began under the curse of Ham, and Israel began under the blessing of Abraham, the chosen of God. Can you realize in your minds the extraordinary fact that out of the whole world of men, and out of all generations, God should set His hand, His word, His heart *on one man?* From the far distance of heaven, and amid the glories of heaven, that God's eye, seeking out earth, should fix on one man? A young man at home too—not the eldest son, not the head of the house,

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but a younger son. His name was Abraham. God tested him as I do not think He ever tested anyone else; and in his father's house he said to him, 'Get thee out; leave home; leave country; leave everything around you, and go out, alone if need be, to a place I shall tell thee of after thou hast gone.' That was the beginning of Israel, and God's gifts and callings are without repentance. He has never changed in His love. "I am the Lord, I change not; therefore ye sons of Jacob, ye sons of Abraham, are not consumed."

Where God begins in love He goes on in love. "I have loved you before the foundation of the world," He says, and He loves unto the end. This is the whole secret of Israel as a nation. It is not that they are better than other people; it is not that they have any good qualities that we cannot see; it is all in God. God chose them in love; God is unchangeable in His love; therefore to-day God loves Israel; therefore to the end shall God love Israel.

Who can tell what the Bible is? We don't half understand it, and never shall until we get to glory, and then the Bible will be ours still. But have you ever realised the connection of the Jew with this book? Every writer of Scripture, without exception, was a Jew. Every book of Scripture, sixty-six in number, is written by a Jew. Is not that a wonderful thing? Every book of Scripture speaks about the Jews—generally speaks to them as well. The Jews are referred to in every book of the Bible. There is a marvellous connection between the Jews and this book.

Then think of the history of Israel. What a marvellous story of faith and patience and testimony for God; what a marvellous manifestation of God; what a marvellous revelation of God has come through that ancient people. I have said the whole Bible is penned by Jews. What say you to another fact? There is a chapter in the Bible that tells us of all the men whose history God has so cared for that He has perpetuated it to the end—the 11th chapter of Hebrews, written in better than letters of gold. Every man and woman in that chapter (except Abel, Enoch, and Noah) is a Jew or a Jewess.

Would that were all their story. But we must look at the other side of the picture. What a wayward people they were from the first. Even the patriarchs—I was going to say with the exception of Isaac, but not even with the exception of Isaac, although he was the sweetest, the gentlest, the most self-forgetting of them all. From the time of the patriarchs downward you cannot find one that did not sometimes forget and depart and almost rebel against God. What a lesson this is to those who speak of the perfectibility or sinlessness of human nature here! Of all these men from Abraham down there is not one in whom you cannot trace a fallen heart, and the effects of that fallen heart in their forgetfulness of God.

Look at their history as individuals, or as a nation. See how they turned away from God. See how, generation after generation, they forgot the Holy One of Israel. See how they tempted Him, how they grieved Him in the desert, when God, almost as a visible God, walked before them in the pillar of cloud by day and the pillar of fire by night. In the Shechinah within His tabernacle God almost appeared to them visibly. And also in the gift of the manna and the quails. How they forgot Him, and "tempted the Holy One of Israel," and grieved the Holy Spirit of God. We cannot say too much as to the faith and holiness of many individual Jews. The 11th of Hebrews is true to the letter, but there is the other side. Alas! alas! for the sins of Israel. See how God dealt with them, how patiently, sending them prophet after prophet. You remember the Lord's own parable, the husbandman sending servant after servant. One they beat, another they stoned, another they killed.

When God sent His Son, they said, "Lo, this is the heir, Come, let us kill Him, and the inheritance shall be ours." That people, God's people, Israel, my Israel, my chosen people, children of Abraham, children of Israel, children of the covenant and the promises, yes, it was they that crucified their Lord and ours. "His blood be upon us and on our children" was their cry, and a time of darkness fell almost at once. That is the Biblical past.

THE PRESENT.

Forty years after the Lord was slain, forty years after the cross, there came the destruction of Jerusalem. What did it mean? It meant the end of the whole Jewish outward economy. Above all, it meant the ending of those blessed and sacred sacrifices which from the time of Moses had been the testimony that God would hear and save. "It is the blood that maketh atonement," and from the day that Jerusalem was overthrown no atoning blood has been shed for the Jew. None of the old economy, no sacrifices of blood, have been shed by the Jew, and he stands self-condemned by his own law. He says, "God has given me a law, and I hold to the law"; and we answer, "Yes, and God has said in that law, it is the blood that atoneth for your soul; Where is your atonement now?" I put that question to a Jew once, and asked him to give me an explanation of that extraordinary fact. He shook his head and said, "We know not; we know not; will not God accept anything else?" I said, "Judge for yourself whether God can accept anything other than He has declared." That man became a Christian, and he told me afterwards that this fact was the first thing that shook him.

What has happened since the destruction of Jerusalem? The Christian Church has hated the Jew. Shame upon it for that sin. Only now is the thought beginning to rise in the Christian Church that not hatred but love is our duty to the Jew. The Romans hated and tried to crush the Jews. The Middle Ages is a long story of shame and sorrow. The Jews were bitterly persecuted; thousands were cast out of the nations, others took different names and were not known. Look at modern times. Britain bears its own share; this country has been blessed with many opportunities for carrying the Word over the whole world; but there are some tremendous drawbacks of sin, which may God forgive. Britain has a record of imprisonment and cruelty and blood lying against her for her treatment of the Jew for many generations. Germany, to some extent, has taken up the tale; and now we have the hardness and cruelty of Russia. These are remembered, and will be remembered before God.

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Not hatred against the Jew, not attempts to crush the Jew, but affection towards the Jew, is the duty of the Church. If you want to reach a Jew's heart you must do it by affection, and I have reason to think that their hearts are easily touched by affection. I remember being in a small company of Jews some time ago. They were being driven out from their homes, and were emigrating to the Far West. Looking around upon them, I looked to see if there were any Jews present that would remind me of the blessed Lord Himself, for He is said to have been a *fair* Jew. Amongst the company I saw one, a tall man with a fair, comely, and sweet expression. I kept my eye upon him until the end of the meeting, when they all came up to get a copy of the Hebrew Testament, and one was given to each person with the blessing, "The peace of God be yours." When this young man came up to receive his Testament, he took my hand and kissed it. I said, "What do you mean by that?" and he answered, "Sir, in my country a man in your position would not have condescended to look at the ground on which my feet were treading as a Jew, but I have found that you love the Jew; therefore I kiss your hand." Touch them with love, and the response of a Jew's heart is wonderful.

Remember that man has never been able to crush them. The hatred and cruelty of every nation with which they have been brought into contact have been in vain, because there is a shield around them. God put it there, and man cannot remove it. At the present time we know they are more numerous than they were in Bible-history time. They are supposed to represent twelve millions; and they never came to anything like that number in the olden time of Bible story. In the face of all the persecution they have multiplied. Hosea told us what they were to be—for many days without a king, without a sacrifice, without a priest, without a land; and there they are still. It has proved impossible for the nations of the earth to destroy them. They hold to their own still; they hold to their own nationality; and they hold —though I wish they would hold it more faithfully—to the written Word of the living God.

THE FUTURE.

They are obviously preserved for some marvellous destiny in the future. Even worldly men are compelled to confess this. At the present time the Jews are one of the greatest powers in the world, and they are only needing something to call them out so as to combine that great financial power and wisdom that belong to them. It is obvious, even to men of the world, that there must be a future in store for Israel, although they cannot guess what it is. But we know; it is plainly laid down in God's word. Let me direct your attention to two or three points. It is guaranteed, it is sworn to, by the oath of God. In Jeremiah xxxiii. 20 there occurs one of the most solemn words in the Old Testament, "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers," &c. Then again, in the 25th and 26th verses, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." The whole of that chapter predicts a time long after their return from the captivity of Babylon, and speaks of the revival of their king.

Now in Jeremiah xxxi. 37 you find a very similar statement: "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then again in the 35th verse, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

I say solemnly we have two alternatives. Either Israel continues for ever, or God's word is no more to be believed. Not only is the future of Israel guaranteed, but there are tokens of the revival already. Read Matthew xxiv. 32, and it is agreed on all hands that this passage must refer to the Jews. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We are beginning to see the blossoming of the fig tree. What wonderful things have been done for Israel in recent years. You know of the immense scattering of New Testaments all over the Jewish people—all over the world, one might almost say—and how eagerly they have been received, Jews applying for them in crowds. The work has been done through my dear friend John Wilkinson, of London. What a wonderful work he has done in that distribution alone. Then, who has not heard of Rabinovitch, Lichstenstein, and others?

To take three Jewish missionaries by name, I mention the names of John Wilkinson, David Baron, and Warsarwiak. Have you ever known in the history of the Christian Church three men more inspired by God with love and wisdom in dealing with the Jews? The blossoming of the fig-tree has already taken place. "Remember then that He is near, even at the doors."

God has promised that His ancient people are to return to their own land. Have you ever made a study of the closing words of the different books of the Bible? If you have not, I would recommend that to you as a very useful study indeed. In the meantime look at the closing words of the beautiful prophecy of Amos ix. 14, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit thereof. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord." This does not refer to their return from Babylon, because they were plucked out after that.

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Turn to 2 Sam. vii. 10—"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them as aforetime." Therefore if God in His most solemn word and promise is to be believed, Israel is to return to their own land. But they are to return apparently in unbelief; they will be found in the Holy Land when the Lord returns.

Then turn to Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him." Just note how in Rev. i. this verse is quoted, "They shall look upon him whom they have pierced, and all the tribes of the earth shall wail because of him." That is the story of the Gentiles who have refused Christ. The people of Israel in their own land when He returns shall "mourn" for Him. The Gentiles shall "wail" because of Him. There you see the distinction between the *wailing* of hopeless sorrow and the *mourning* of repentant sorrow.

There is a promise given to Israel that is not given to anybody else. It is the old promise to the nation; it is still continued. We have a promise not for Britain, but for individual souls. We are not the most favoured nation. I am not sure about individual saints in the future, but I am sure about nations. What does St. Paul tell us in Romans xi. 25, 26? "I would not that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob." Yes, "All Israel shall be saved," not a soul apparently left, not one left out of all Israel. We don't read that about any other nation, even in millennial days. Even in those days the sinners shall be accursed; there shall be sinners, but very few of them. Marvellous fulfilling grace to Israel.

One last word. When the Jews are thus brought to God they have a great work to do, they have got to be the means of converting the whole world. Isaiah lxvi. 19 is one of the texts that tell us this. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, Lud, that draw the bow, to Tubal and Javan, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Now *we* are sending missionaries to the Jews, but the days are coming when they shall send missionaries to the Gentiles, and with far more effect than our missionaries to the Jews have. In Romans xi. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" What shall the receiving of the Jews be? What shall the gathering in of Israel be? What shall the salvation of "all Israel" be when it takes place? What shall it be for the rest of the world? "Life from the dead." Oh, Israel, what a marvellous story, from the call of Abraham until the "life from the dead" that shall come through thee!

Contributed Articles.

THE PSEUDOS.

THE subject we are about to consider is not only of great importance to all Christians, in order that they may be spiritually on their guard, but it has dispensationally a bearing upon the whole subject to which this journal is in particular devoted—Prophecy.

Let us consider a text that has long been before students of Prophecy: "For this cause God shall send them an energizing of error that they should believe the lie: that all they might be judged who believed not the truth, but took delight in unrighteousness." (2 Thess. ii. 11, 12.) The expression "the lie," or calling it by its Greek name, the *Pseudos*, is no mere isolated phrase thrown in by the way, and to be applied *solely* to the teaching of the *Anomos*, or Lawless One spoken of in the preceding verses; it must be considered in its character, according to a synthetical view of all those dispensations which the Apostle of the Gentiles sets before us in the letters he wrote to the seven assemblies—beginning at Romans, where the Church of God is brought on to the scene, and ending at Thessalonians, where it is taken off it. He takes a comprehensive survey of God's dealings with man upon the earth from the time of Nimrod down to that of the Apocalyptic judgments. What he shows us is the Divine side of the issue. That is the plan of these letters, and as he has insulated his subject wonderfully, our attention should be the more concentrated thereon.

The subjects will be seen to form a perfect series of seven members, constructed as follows:—

A | ROMANS. The truth of God changed into a lie: man hardening his own heart.

B | ROMANS. The wrath of God revealed from heaven against unrighteousness.

C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached to Abraham; (2) the Assembly with Israel; (3) the law came in by the way.

D | ALL SEVEN ASSEMBLIES. The Advent of Christ.

C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached amongst all nations; (2) the Assembly with the Gentiles; (3) the mystery superadded.

B | THESSALONIANS. The wrath of God revealed from heaven against unrighteousness.

A | THESSALONIANS. The truth replaced by the lie, by God: man's heart judicially hardened.

Notice "Christ" in the centre, "the lie" at the two extremities; the further from Him, who comes as the Way and the Truth and the Life, the nearer to "the lie!"

Does it not appear that the change of God's truth into a lie by man, and God's righteous retributive act in sending it back to man, that he may believe it, is to be regarded as *a whole dispensation* which was cut in twain by God's grace in making the covenant with Abraham and all that depends therefrom,

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because *he* believed *the truth*, and his faith was counted to him for righteousness?

If we are to take this view, we naturally look to the length of that portion of it that has become history as at least *some* guide as to the length of that portion of it that is yet future. When we do so we are somewhat startled in noticing that this development occupied several centuries; for in what Romans i. sets before us in regard thereto in a few verses we notice references to the revolt at Babel, to the wickedness of the Cities of the Plain, and to what is now euphemistically called "the syncretic religion of Egypt." In the last-named, as the well-known picture of *the Great Assize*, taken from *the Book of the Dead*, demonstrates, the whole judgment of God is turned into caricature, for Egypt made the Woman, her Child, and the Serpent into a trinity-in-unity, at once a lie and a caricature. Re-incarnation was taught, evil spirits were invoked, and the priesthood were instructed to abstain from wine, meats, and marriage. (Cf. 1 Timothy iv.) The serpent was the supreme object of worship, and, as the mummies now on view at the British Museum prove, there could be no thought of resurrection in those who could so carefully prepare corpses to be once more tenanted by the souls that had sinned in them in the time when they were living bodies. The serpent, who began by saying, "Ye shall not surely die," had reached the length when he could represent himself as Creator—so had he worked upon the evil heart of man. His original lie had assumed at once a blacker character and a wider scope.

At last there came judgment upon all the gods of Egypt. The Divine wrath fell upon Pharaoh, his land, and his people. Pharaoh first hardened his own heart, then God judicially hardened it for him till the wrath was completed in his death.

Thus the dispensation of the *Pseudos* and that of God's mercy to Abraham overlapped one another during some four centuries, and then the former was broken, awaiting the development of God's purposes in the assemblies of His people. When they are accomplished, we arrive at the point when we may expect Satan will be allowed to take up his scheme again, in order that the evil may be brought to a head and dealt with accordingly.

But there was something special on which God placed a restraint. It was the building of the great city of Babel, or Babylon. There was a descent of the Godhead, and "they left off to build the city," and the families of the earth were scattered.

From that day to this it has been the aim of unregenerate man, whether openly expressed or hidden in his deceitful heart, to establish a brotherhood of the human race in universal peace, to live in a paradisical city, and to compass death without any atonement for sin or any thought of God whatever.

The truth of God amongst the saints serves to keep conscience alive just now in the surrounding world; yet there are not wanting signs of a doctrine that the whole aim of the Church is to "do good" to the world, to improve our cities, and to esfablish a sort of Christian Socialism. The newspapers speak to-day of a coming millennium (a Christless one) disarmament of the nations, reunion of Churches, and innumerable *international* projects and compacts, the very spirit of nationalism dying out in favour of commercial considerations, kings and emperors having, moreover, now to reckon with socialist armies in place of the professional warriors of 25 years ago.

Here, then, once more we see signs of a dispensational change. Something has to be done with the Christless churches about us, and the world finds a place for them. Granted the truth of God is no longer wanted; well, it was turned into the lie before, and the thing which hath been it is that which shall be, and it can be done again. The *form* of the truth may differ, but the *spiritual act* is identical, changing the truth of God into the lie.

But, more than that. Is it not the *whole* of God's truth that must now be turned into a lie? It will not be sufficient to bring forward the *réchauffé* of Egyptian theosophy with which the name of H. P. Blavatsky is associated. Must there not be a revival of apostate *Israel*. God preserved a nucleus of the ten tribes (cut off for their idolatry) in the days of Rehoboam, of Asa, of Jehoshaphat, of Joash, of Hezekiah, and of Josiah, and throughout the period of the Acts (2 Chron. xi. 16, xv. 9, xix. 8, xxiii. 2, xxx. and xxxi., xxxv. 16–19; Acts ii. 5, xxvi. 7), but the great bulk of them, that is the tribes, *as* tribes, were absolutely divorced (Deut. xxix. 18–21; Jeremiah iii. 8), though no bill of divorcement was given to Judah. (Isaiah l. 1.)

And there will be a false Messiah in Jerusalem, and a perverted Christianity all over the earth—anti-God, anti-Christ, and anti-Spirit—as portrayed in Revelation xiii. Stupendous indeed the last form of "the lie," the *Pseudos!*

This change of the truth into the lie is exactly what a survey of our symmetrical synopsis would lead us to expect. Dear Christian brother or sister, you who may read these lines, remember one thing, if there be *any part* of God's truth that you refuse to believe, *you may render yourself liable to believe just that portion of Satan's lie that he has set up as the counterfoil to that specific part.*

If the rapture of 1 Thessalonians iv. and v. be indeed near, as many of us believe, this gradual change, the dispensation of the *Pseudos* overlapping that of the truth, is what we must look for. For, as the dispensations of the *Pseudos* and the truth overlapped when Israel was in Egypt, so we may expect, as the counterpart, that the dispensations of the truth and the *Pseudos* may again overlap.

True, such things are but tendencies at present; but tendencies are spiritual germs that grow up into plants when the time comes that the God of Providence so permits.

We may remark that the time of the duration of the delusion need not necessarily extend over centuries. We only say that sufficient time should be allowed in the mind of the student, not only for the building of the gorgeous mercantile city described in the Apocalypse, but remembering the long-suffering and mercy of God, time must be allowed for the iniquity of those concerned in the mischief to come to the full.*

There is another city mentioned in the Apocalypse, a city

* What is known as "the 70th week" will probably come in at or near the conclusion of the dispensation of the *Pseudos*.

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to which the father of the faithful looked, and that city is described in the Book in terms which bear distinct evidence of an intentional contrast with "Great Babylon." That city is "the heavenly Jerusalem."

Does it not appear, then, that the great hour of temptation, the *Peirasmos* of the Apocalypse, will be one in which man is to be tempted away from following the Lamb, giving up faith for sight—a gorgeous *earthly* city being built up on the banks of the Euphrates, the extreme boundary of the land covenanted to Abraham?

But perhaps the reader may put the question, Of what importance is this to *us?* Why should we be asked to consider if any lengthened period is to follow the rapture of those "in Christ," when the Lord shall have come according to promise in 1 Thess. iv. and v.?

Let us reply by putting another question: Who are the 144,000 of Revelation xiv. who stand upon the heavenly Mount Zion? Is *that* of no interest? Indeed, it has been a matter involving so much controversy of late years that some Christians, watching for the Lord's coming spoken of in 1 Thessalonians iv., have given up the study of all that Paul says, beginning at Romans leading up to Thessalonians, not very consistently, and translated themselves out of Paul's Epistles altogether into the fourteenth chapter of Revelation. Well now, after the rapture of those "in Christ" men are going to believe the *Pseudos.* Now, cannot God raise up a special testimony for Himself amidst all that seductive evil? If so, is not that the key to the 144,000 of Rev. xiv.? for, "in their mouth was found no lie." May we not understand that that means, they reject the *Pseudos*, and that therefore the *Pseudos* must be fully developed in their day, and that therefore the rapture of 1 Thess. iv. must have taken place before they begin to be called, and that therefore none of us alive now can be of their number?

The 2520 years of Gentile domination over Jerusalem have nearly run out, and the burden of her down-treading is obviously about to be lifted; but where are we told that God has no further work in Israel between that and the establishment of the Millennial Kingdom? What of the controversy of Zion in the land? (Micah vi. 2; Hosea iv. 1, xii. 2; Isaiah ix. 21, x. 12, xxxiv. 8.) What of the Tabernacle of David? (Acts xv. 14–17; Amos ix. 8–12.) What of the gracious promise of Jehovah to be a little sanctuary to Israel while scattered among the nations? (Ezekiel xi. 16.) What, too, of that fatal period when the apostate tribe of Dan "shall judge his people as one of the tribes of Israel, a serpent in the way, an adder in the path," so that all Jacob must wait for the salvation of Jehovah? (Gen. xlix. 16–18.) Are not these things all future? Who knows what duration must be ascribed to each or all of such dispensations?

Let us not study Prophecy one-sidedly, or by the light of self-interest, lest we come to resemble the unturned cakes to which Ephraim is compared in Hosea vii. 6–8, burnt on one side, and moist on the other! Must we always be saying, "After me the Deluge"? Cannot God again deal with Israel as He did in the days of another temptation, the temptation in the wilderness? There was no Gentile supremacy then, nor was Israel in the land. Shall we limit the purposes of God, or tie the Almighty down to times and seasons?

As regards the times and seasons of the Lord's coming into the air for those "in Christ," we have no need to know them (1 Thess. v. 1), because we are not appointed unto wrath: but there is to be a time when the *world* will say, "Peace and Safety," a time of planting and building, marrying and giving in marriage, when sudden destruction will overtake them, and "of *that* day and hour knoweth no man." Whether the Lord tarry or not in descending for us into the air, God has reserved within His sovereign right a period between to-day and the descent of the Son of Man to the earth, which we cannot in any way compute. In unfolding to us His gracious purposes in His prophetic Word it is comforting to think He has guarded His revelation against any abuse of the knowledge of them by an all-wise reserve, both as to the time and manner of their accomplishment. Is it not quite clear that a seductive city is going to be built up upon the banks of the Euphrates? that its luxuries will be upon a scale that we can hardly yet realize, even in spite of the advances of scientific discovery made in the Nineteenth Century? It will be the cynosure of the eyes of kings, merchants, and shipmasters, and the admiration of the whole of the human race. Every international exhibition points to this one great object of man. Let socialism, now growing apace, backed by Christless churches and "parliaments of religions," but prevent wars (in the decay of national spirit), and the Eastern Question may be settled by a national confederacy, and sealed by the building of an international capital which shall out-Paris Paris in beauty, and out-London London as a financial and commercial metropolis.

This city has not yet been built; nevertheless the principles that will thus take cognate form are even now in existence among the cities of the nations. Look at London, Paris, Vienna, Brussels, Berlin, New York, Chicago! Are they not all so many efforts in that direction? Thus the present position of Babylon is that described in Revelation xvii. as "sitting upon many waters"; but while the mind of man rushes with the march of events towards the centralization of all of it in the proper home of apostasy in the Land of Shinar, he will be unconsciously fulfilling the purposes of God, that the whole luxury of the civilized world may be brought to a focus, and destroyed at one blow, the fire suddenly devouring the whole of it together, as described in the following chapter, *i.e.* Revelation xviii.

It is the desire to remove the curse, without the Atonement, and to get back Paradise while yet in sinful bodies that lies behind all the idolatry of man and all the bloodshed that he has committed. And naturally so; man was *made* to inhabit Paradise. *Well* Satan knows it. It is *that* which is the greatest temptation he can offer. The Church of Rome was only *part* of the scheme; the whole conglomeration of apostate churches can be but *part* of the scheme. Their office is to control the conscience—a mere means to an end. None of these things touch the *root* of the evil, the secret springs of the heart of man. Satan has not changed his methods. No; there was a *restraint* placed in Nimrod's day, but the principles of Babylon are developing *now*, fast coming to a head, and the whole unsaved world is ready to-day to worship Satan if he

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will but give them universal peace, brotherhood, and an impregnable commercial city, unsurpassed in beauty and luxury, central as to its situation, and crowned by enormous wealth.

Not that there are not other sides to the *Pseudos*. It is a vast subject. The city is but the external form, but it is that which is easiest comprehended; it is the outline of the whole, and since we recognise the principles of that city in the cities of the nations of the nineteenth century, we are on our guard. Religious movements in particular require to be watched, as they are mostly peculiarly subtle nowadays, and it is in respect of them that Satan can put the saints to the test. It is only by the most implicit belief of God's written Word that the many delusions of ecclesiastical systems starting up around us can be discerned in these days, and we are all *first* inclined to support some pet system of our own, instead of judging our own by the Word of God. We must watch them lest the conscience go astray. The Church of Rome made a convenience of the world; but now the world will make a convenience of the churches, perverting the conscience once more. The conscience perverted finally gives glory to Satan. Babylon is called in Isaiah, "the lady of kingdoms." When the Lord saw the kingdoms of this world, the glory of them was scattered; but in Babylon the glory of them will be concentrated and beheld with the natural eye. The Lord Jesus *resisted* the temptation; but what will it be when the adversary makes the same offer to *fallen* man, "All the kingdoms of this world, and the glory of them, will I give thee, if thou wilt fall down and worship me!"

To sum up. The principles of the *Pseudos* are threefold, as embodied in Babel (or Babylon), Sodom, and Egypt. (Rom. i.) They were interrupted when Abraham believed the truth. They are to come back (Rev. xvii., xviii., and xi. 8), and man will worship Satan for restoring them. (Rev. xiii. 4.) "War impossible! Peace and Safety!" What delusion!

"DAN SHALL JUDGE HIS PEOPLE."

GENESIS xlix. 16.

THE more, through God's infinite grace and mercy, we are enabled to learn what Christ has done for us, the more we must realize that the Christian should have no boast save in the cross of Christ. If we are in Him, we have crucified the flesh, and the world is dead to us, even as we are dead to the world.

The world, both Jew and Gentile, murdered "that Just One"—Israelites and Goyim are alike guilty before God; every mouth is closed; and in His presence shall no flesh glory. Little can it matter to the object of such wondrous love as God has displayed in that while we were yet sinners Christ died for the ungodly, whether the origin of that flesh which in faith-obedience to God, he reckons dead, be from a Semitic stock, or, as he was taught to believe in his boyhood, derived from that Caucasian family of races which descended entirely from Noah's son, Japhet.

If, however, any who may read these columns should, in view of the puzzling pressure that has been brought to bear upon the professing church for the last quarter of a century to induce it to believe that a totally uncircumcised portion of the tribes of Dan, Ephraim, and Manasseh is to be found within the confines of that empire where the sun never sets, and of that vast northern continent whose shores are washed by two great oceans; if any such should be inclined to think the evidence satisfactory as to the Hebrew origin of the Anglo-Saxon race (either now or at any future date), it must be at least desirable that he should know certain humbling facts as to the behaviour of those tribes in the past, and what God shows us as to their relations to Him in the latter days.

If the presentation of these considerations should lead to self-effacement and praise to God for the riches of His grace and the depth of His wisdom, to the honour of His holy name, our object in writing will have been met.

Genesis xlix., Revelation vii., the Prophecy of Hosea, and the Books of Chronicles are the leading keys to this mysterious subject. Much might be said about Jezreel, and the day when Judah and Israel will appoint themselves one head (Hosea i. 11), and about one called in Ezekiel xxi. 25–27 (R.V.) "the deadly-wounded wicked one, the prince of Israel," and even then there would be more behind; but space is limited, and our desire is to concentrate attention upon the peculiar apostasy of the tribe of Dan.

In thus endeavouring to insulate the subject of our title it will, however, be impossible to avoid *some* reference to the principal partners in the guilt of Dan, viz., Ephraim and Manasseh.

From 2 Chron. xi. 16, 17, xv. 3–15, xxx., and xix. 8, xxiii. 2, xxxi., and xxxv. 16–19, and from Acts ii. 5–13 and xxvi. 6, 7, and from the Epistle of James, is it not clear that the term "Jews" applies to all the *dodecáphulon*, or "twelve-tribed people," and that from the days of Rehoboam down to the destruction of the temple by Titus there were "devout men" of all the tribes over whom David reigned, observing the token of the Covenant, and keeping the Feasts of Jehovah at Jerusalem?

God could raise up seed to Ephraim, or to Zebulon, or to Naphtali out of the stones—if He pleased to exercise His creative power in miracle; or, that not being necessary, the God of Providence could save "seed alive" (cf. Gen. vii. 1–5) to ten tribes with merely 20 souls. But as a matter of fact great multitudes out of the kingdom of Israel, or Ephraim, came into the land to dwell, and worship at Jerusalem.

Nevertheless *as tribes* they were definitively cut off, not only *Lo-Ammi*, "not my people," but *Lo-Ruhamah*, "I will no more have mercy," and will have to await the conclusion of the whole matter at the Great Day of *Jezreel*. (Hosea i. 1 to ii. 1.) Such things were never said to Judah, and Judah was a wife put away, but not divorced altogether, like the sister kingdom. (Isaiah l. 1–3, Jeremiah iii. 8.) That there will be another marriage, the twelve tribes being all included, the Scriptures plainly declare; but of one thing we may be quite sure, any absence of circumcision could but mean abandonment of Jewish national privileges.

To our theme.

In Revelation vii. is a prophecy which has reference to a special call to blessing in the last days, of 12,000 persons from each of twelve tribes of Israel. Levi is reckoned as a tribe; for it relates to a time when, as now, the Levitical office is suspended; Dan is most ominously omitted from this

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blessing altogether; and though Manasseh shares the blessing, and 12,000 are called from that tribe, the same blessing is not formally be given to Ephraim, so that Ephraim's name is also omitted from the list, and Joseph's inserted in place of it.

In the blessing of Jacob of the tribes of Israel, which specially relates to the same epoch, viz. "the latter days," the position of Dan, Ephraim, and Manasseh *as tribes* is worse still. For the names of *both* Ephraim and Manasseh are here omitted, that of Joseph being substituted for the *pair*, and Joseph is the name of no tribe of the *Land;* while Dan's name is not merely *omitted* in reference to blessing, but, alas! *inserted* as the one great cause of hindrance to the blessing.

The following is what Jacob had to say of Dan:

> "Dan shall judge his people,
> As one of the tribes of Israel.
> Dan shall be a serpent in the way,
> An adder in the path,
> That biteth the horse's heels,
> So that his rider falleth backward."

Does not the patriarch then pause in his discourse, and, identifying himself with the nation, interjaculate words of comfort indicating *how* the missing tribe necessary to the national unity will be recovered, *i.e.* no hope but in the Lord? "I have waited for thy salvation, O Lord!" (Gen. xlix. 16–18.)

But in order to get some notion as to the profound secret underlying these words, it will be necessary to consider the career of the tribe of Dan as given to us in Scripture.

Dan himself had a bad beginning. He was the first of the slave-offspring born to Jacob.

In naming the first four sons, Reuben, Simeon, Levi, and Judah, their mother spoke of the goodness shown her by "Jehovah"—the name indicative of responsibility remembered. Rachel, however, was the first of the two sisters to forget that responsibility, and having repeated, with less excuse, the error of Sarah in giving her handmaid to her husband, when Dan was born, she wrongly interprets the Lord's ways, and omits to speak of Him by His name of "Jehovah" altogether. She said that God had judged her, heard her voice, and given her a son, wherefore she called his name Dan, which means "judging." (Genesis xxx. 1–6.)

Jacob shows how God in His providence overruled this misnomer. It was *Dan* that would judge—would judge his people as one of the tribes of Israel. So far as to Dan personally. What of the career of the *tribe* of Dan?

When we turn to Joshua and Judges, we notice this tribe made a worse beginning than any other of the tribes of Israel.

Like Ephraim, they were not satisfied with the extent of the inheritance that had been allotted to them by Moses; but, dividing their strength, they sought out a place called Laish or Leshem, far from Shiloh, and far from the region of the Philistines and Amorites, whom they were expected to drive out of the land, and where they came upon a comparatively harmless set of people. Further, whereas the other eleven tribes failed to drive out the inhabitants, at all events the inhabitants did not drive away any one of the *eleven*. *Dan's* position, then, was singular, for we read that the Amorites managed to drive the Danites up into the hills.

The consequences of this we all know. Ekron and Gath waxed powerful, and to the former the ark of God was carried, the strength of Jehovah having been previously delivered into the hands of the enemy (prophetical of the deliverance of our Lord and Saviour by Judas to His enemies), while from the latter appeared the great monster who met the son of Jesse in conflict. Indeed, Samson's, Eli's, Saul's, and David's lives show us four instances of the trouble the Philistines gave the nation, having their origin in Dan's dissatisfaction with the bounty of the Lord God of Israel. Dan and Ephraim, of the tribes, had been guilty of this low estimate of the alone gracious gift of God.

Grace despised is never long in bearing evil fruit. A man of Mount Ephraim, not satisfied with the proximity of the House of God and the presence of Jehovah at Shiloh, and utterly forgetful of all the Lord's goodness and of His righteous laws, for the silliest of reasons had made a toy tabernacle, and coming across a half-starved Levite, went through the farce of ordaining him a priest, as the nearest substitute he could get for a real descendant of Aaron. The Danites having sent a small deputation of five men to search out the territory, these five go to Mount Ephraim, and recognize this Levite as an old acquaintance, and they consult *his* oracle as to the success of their enterprise. This mock priest gives a response which for vagueness might be mistaken for one of the answers that in later times used to be returned to the devotees of Apollo at Claros or Delphi.

Presently the Danites come upon the unfortunate owner of the apparatus, and carry away the whole concern, including his priest—whose lordly stipend, by the way, had been twenty shillings a year, and all found. They put the priest and the imagery in the centre of the procession, to imitate the march of the tribes—ignorant of the monstrous insult to God which such a caricature conveyed—till they arrive at Laish, or Dan.

This outrageous tabernacle remained at Dan for the whole time the house of God was at Shiloh.

Thus did idolatry begin in Israel. A man of the tribe of Ephraim commences it, and the whole tribe of Dan adopts it, and continues it to the bitter end.

Thus, two of the tribes, which, in varying degree, are to be out of favour in the latter days, Dan and Ephraim, did not make a creditable beginning, having apostatized from the outset.

Now it was written in the Law (Deut. xxix. 14–21) that in the event of any man or *tribe* being guilty of idolatry, there would be separation to evil by the Lord Himself.

The same portion of the book of Judges that gives us the details of the horrible apostasy of Dan, shows how God in His providence preserved a tribe that was *not* guilty of idolatry from being cut off; *i.e.* the tribe of Benjamin (xvii.–xxi.). "There was no king in Israel in those days, and every man did what was right in his own eyes"—and it was invariably ludicrously *wrong*. So, while they nearly cut off the tribe of Benjamin, and never thought of the Law with regard to the tribe of Dan, the Ephraimite, and the Levite.

So far as to the past history of the tribe. It is an *unfinished* history. When God resumes His dealings with the nation, another chapter in the chronicles of Dan will have to be opened, as Revelation vii. and Genesis xlix. teach us.

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In the latter days Dan is going to judge his people, and will do so "as one of the tribes of Israel."

Now what are the premises?

When there was no king in Israel—that is in the days of the Judges—this tribe never in any sense judged "his people." The judges had the Lord *with* them, and the Lord was *not* with the tribe of Dan; and during the time of the judge, Israel was the *Lord's* people, not *Dan's* people.

When the times of the Gentiles come to an end, the sign of which is the cessation of the down-treading of Jerusalem, there will be no king in Israel, not even Cæsar. Cæsar will come back again at the end of the age; but many matters referred to in Scripture remain to be brought to their final issue before that. It is probably during some part of this interregnum that Dan will begin to judge his people.

But why "*Dan's* people"?

Israel is called "the *Lord's* people" when He fully owns them; when He owns them only for the sake of a remnant reserved according to His unchangeable purpose they are called the people of an intermediary servant of the Lord, as Moses (Exodus xxxiv. 1–10) or Daniel (Daniel x. 14). Here we learn there is a *third* aspect in which Israel can come under the notice of Jehovah, "Dan's people"—a people cast off, and ripening for punishment, for the Great Day of Jezreel, a day like Baal-Perazim and Gibeon.

But whatever may be said of these things, the Christian's place is to hear God, and to believe His Word, or in these days he is likely to believe one part or the other of the great lie, and thus one day learn to his shame that he has ministered to the final apostasy. If any Christian believe himself to be a descendant of Dan, or of Ephraim, or of Manasseh, he is the more bound to be humble before God, and to ascribe praise and honour to Him who wrote that precious word "Whosoever," and has saved him out of so fearful a dishonour to Himself, so abject a fall! Dan will *eventually* be recovered for Jacob; but that will be in God's *providence* and mercy, and only that His gracious purpose that the twelve tribes shall be supreme on earth during the millennium may not fail. Dan forsook the territory appointed near the sanctuary of Jehovah, and despised the territorial arrangement of Moses; and in the millennium the territory of Dan will be the extreme northern division of the land, the farthest from the sanctuary. Ephraim and Manasseh are, moreover, not given the posts of honour, the one on the right of the sanctuary, the other on the left. These will be allotted to Judah and Benjamin, the two tribes of the kingdom of Judah. (Ezekiel xlviii.)

Let us be on our *guard*, and preach the gospel of the grace of God the more earnestly before the time come for the *most* apostate of all the tribes to—not, indeed, seek its own righteousness, but—take up the position of *judging* the whole of Christ-rejecting Israel! There is ample provision for God's purposes regarding the twelve-tribed people among the circumcision, *i.e.* among those called, both in Scripture and in common parlance,

THE JEWS.

Selected Gleanings.

"THE COMING PRINCE."

WE are thankful to welcome a new (the fourth) edition of Dr. Robert Anderson's important work, *The Coming Prince*. It is no mere reprint of that unanswerable volume. It has been carefully revised, and contains an "additional chapter" entitled "A Retrospect and a Reply," in which the author replies to adverse criticisms of former editions, especially to that which calls itself *The Fallacies of Futurists*. Dr. Anderson's views support our own, that the Divine Prophecies, while they have a Futurist fulfilment, may have also a Historicist, and even a Presentist interpretation; that neither is true to the exclusion of the other, all three being required to exhaust the meaning of the prophecy. Dr. Anderson speaking of this subject says (p. 292, etc.):

"The pages give proof how thoroughly I accept a historical interpretation of prophecy; and if any one demands why then I have not given it a greater prominence, I recall St. James's answer when the apostles were accused of neglecting in their teaching the writings of Moses. 'Moses,' he declared, 'hath in every city them that teach him.' What was needed, therefore, if the equilibrium of doctrine was to be maintained, was that *they* should *grace*. On similar grounds the task I have set myself was to deal with the *fulfilment* of the prophecies. But I have no controversy with those who use their every talent in unfolding the 'historical' interpretation of them. My quarrel is only with men who practically deny the Divine authorship of the sacred word by asserting that their apprehension of it is the limit of its scope, and exhausts its meaning, and *The Coming Prince* is a crushing reply to the system which dares to write '*Fulfilled*' across the prophetic page. 'The real question at issue here,' I again repeat, 'is the character and value of the Bible.' Dr. Guinness asserts that the apocalyptic visions have been *fulfilled* in the events of the Christian era. I hold him to that issue, and I test it by a reference to the vision of the sixth chapter. Has this been fulfilled, as in fact he dares to assert it has? The question is vital, for if this vision still awaits fulfilment, so also do all the prophecies which follow it. Let the reader decide this question for himself after studying the closing verses of the chapter, ending with the words, 'FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?'

"The old Hebrew prophets were inspired of God to describe the terrors of 'the great day of His wrath,' and the Holy Spirit has here reproduced their very words. The Bible contains no warnings more awful in their solemnity and definiteness. But just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so these men would teach us to write 'Fulfilled' across the sacred page. They tell us, forsooth, that the vision meant nothing more than to predict the rout of pagan hordes by Constantine! To speak thus is to come perilously near the warned-against sin

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of those who 'take away from the words of the book of this prophecy.' But when our thoughts turn to these teachers themselves, we are restrained by remembering their piety and zeal, for 'their praise is in all the churches.' Let us then banish from our minds all thoughts of the *men*, and seize upon the *system* which they advocate and support. No appeal to honoured names should here be listened to. Names as honourable, and a hundred times more numerous, can be cited in defence of some of the crassest errors which corrupt the faith of Christendom. What then, I ask, shall be our judgment on a system of interpretation which thus blasphemes the God of truth by representing the most awful warnings of Scripture as wild exaggeration of a sort but little removed from falsehood?

"If it be urged that the events of fifteen centuries ago, or of some other epoch in the Christian dispensation, were within the scope of the prophecy, we can consider the suggestion on its merits; but when we are told that the prophecy was thus *fulfilled*, we can hold no parley with the teaching. It is the merest trifling with Scripture. And more than this, it clashes with the great charter truth of Christianity. If the day of wrath has come, the day of grace is past, and the gospel of grace is no longer a Divine message to mankind. To suppose that the day of wrath can be an episode in the dispensation of grace is to betray ignorance of grace and to bring Divine wrath into contempt. The grace of God in this day of grace surpasses human thought; His wrath in the day of wrath will be no less Divine. The breaking of the sixth seal heralds the coming of that awful day; the visions of the seventh seal unfold its unutterable terrors. But, we are told, the pouring out of the vials, the 'seven plagues which are the last, *for in them is finished the wrath of God*,' is being now accomplished. The sinner, therefore, may comfort himself with the knowledge that Divine wrath is but stage thunder, which, in a practical and busy world, may safely be ignored! . . . With regard to the seventeenth chapter of Revelation, Dr. Guinness's argument is this: The eighth head of the Beast must be a dynasty; the Beast carries the Woman; the Woman is the Church of Rome. Therefore the dynasty symbolised by the eighth head must have lasted as long as the Church of Rome; and thus the Protestant interpretation is settled 'on a foundation not to be removed.'

"It is not really worth while pausing to show how gratuitous are some of the assumptions here implied. Let us, for the sake of argument, accept them all, and what comes of it? In the first place Dr. Guinness is hopelessly involved in the transparent fallacy I warned him against on p. 268 of this volume. The Woman is destroyed by the agency of the Beast. How then is he going to separate the Pope from the apostate Church of which he is the head, and which, according to the 'Protestant interpretation,' would cease to be the apostate Church if he were no longer owned as head?

"The historicist must here make choice between the Woman and the Beast. They are distinct throughout the vision, and in direct antagonism at the close. If the Harlot represents the Church of Rome, his system gives no account whatever of the Beast; it ignores altogether the foremost figure in the prophecy, and the vaunted 'foundation' of the so-called 'Protestant interpretation' vanishes into air; or if he takes refuge upon the other horn of the dilemma, and maintains that the Beast symbolises the apostate Church, the Harlot remains to be accounted for. He forgets, moreover, that the Beast appears in Daniel's visions in relation to Jerusalem and Judah. Suppose, therefore, we should admit everything he says, what would it amount to? Merely a contention that 'the springing and germinant accomplishment' of these prophecies 'throughout many ages' (I quote Lord Bacon's words once more) is fuller and clearer than his critics can admit, or the facts of history will warrant. The truth still stands plainly out that 'the height or fulness of them' belongs to an age to come, when Judah shall once more be gathered in the Promised Land, and the light of prophecy which now rests dimly upon Rome shall again be focussed on Jerusalem."

THE "LOST" TEN TRIBES.

IN a recent discussion of this subject, by P. Asmussin, in a German periodical, the writer shows that the ten tribes never were "lost." Both in the Books of Kings and in the Assyrian inscriptions we have records of the deportations of the inhabitants of the Northern Kingdom, and in leading particulars the accounts agree.

In 734 Tiglath-Pileser led into captivity the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterwards called Samaria, *i.e.* the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings.)

From this limited territory, Sargon, in 722, according to his own report, led into captivity 27,280 persons, and later on until 711 some few more. In both deportations from all ten tribes the entire number of captives could not have numbered more than 50,000, including women and children.

The system of deportation then practised by the despots never sent the entire population of a land into exile, but only those influential families who might stir up rebellion against the conqueror, and the artisans who made weapons. These captives formed a small minority in the communities where they settled, and being not very zealous Jews, religiously, they underwent a religious and social amalgamation with the foreign people. (It was different with the Babylonian exiles of a century and a half later; they were zealous Jehovists, and were promised a return, so that they adhered to Judaism, lived together in Babylon, the prophetic activity continued, and some of them later returned to Jerusalem as a congregation.)

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Those who were deported from the Northern Kingdom were a insignificant number compared with the masses that mained, perhaps one-tenth. They were not tribes or large arts of tribes, but only individuals, or at most families. hese persons were "lost" to be sure, but the tribes *as such* emained in Canaan, and absorbed the heathen settlers that ere sent in. In later times the division into tribes signified ttle or nothing, the division into tribal territory was not egarded. In general, the Jew of the New Testament era new as little from what tribe he came as does the modern ew. Among modern Jews *all these tribes*, without any doubt, ave their descendants. In other words, the "lost" tribes ever have been and are not now "lost."

Notes for Bible Study.

Ezekiel xxxvi.

I. *Seven things* CONCERNING ISRAEL *to-day*:—

1. Unclean in the sight of God, *v.* 29.
2. Possessed of stony hearts, *v.* 26.
3. Profaning God's holy name, *v.* 22.
4. Scattered among the heathen, *v.* 19.
5. Covered with infamy and shame, *v.* 3-6.
6. Subjected to heathen rule, *v.* 6.
7. Desolate, famished and waste, *v.* 3, 4, 30.

II. *Seven things God will* DO TO ISRAEL'S *oppressors*:—

1. Speak out in jealousy against them, *v.* 5.
2. Turn their glory into shame, *v.* 7.
3. Dispossess them of their conquests, *v.* 11.
4. Give them to Israel for a possession, *v.* 12.
5. Break their power to crush Israel, *v.* 13, 14.
6. Vindicate His holy name among them, *v.* 22.
7. Teach them that He is God, *v.* 36, 38.

III. *Seven things* GOD WILL DO FOR ISRAEL:—

1. Gather them out of all countries, *v.* 24.
2. Bring them into their own land, *v.* 24.
3. Cleanse them from filth and idols, *v.* 26.
4. Give them new hearts and minds, *v.* 26.
5. Make them again His people, *v.* 28.
6. Cause them to flourish and multiply, *v.* 30.
7. Make their end better than their beginning, *v.* 11.

IV. *Seven things* ISRAEL THEMSELVES WILL DO:—

1. Remember their past evil, *v.* 31.
2. Loathe themselves for their iniquity, *v.* 31.
3. Be ashamed and confounded, *v.* 32.
4. Walk in God's statutes, *v.* 27.
5. Keep God's judgments, *v.* 27.
6. Dwell forever in the land, *v.* 33.
7. Pray for accomplishment of all these blessings, *v.* 37.

Illustrations of Bible-Structure.

WE propose each month to devote a column to an interesting field of Biblical study. It is important because no other journal treats of it. It will therefore be a peculiar feature of *Things to Come*.

The whole Word of God, like all His works, is perfectly constructed. "All His works are perfect," and His *words* also are perfect, in their truth, their number, and their position. Every sentence and paragraph is as perfectly constructed in form and beauty as the snowflake is seen to be under the microscope. If our readers will patiently study each illustration, they will soon become proficient in discerning and understanding this Bible structure—will not only receive new light on many passages, but learn the important fact that if the very outward form of God's Word be so perfect, how perfect must the revelation be which it conveys! How precious must be its truth! How solemn its warnings! How sweet its promises!

The passage which we will take first is one bearing on "Things to come."

2 Peter i. 19-21.

These verses form one small member of the whole epistle. They are complete in themselves, but they stand also in correspondence with another member (ch. iii. 2), the subject of each member being *the Prophets* (just as the subject of i. 16-18 and iii. 2 is *the Apostles*).

Note that the letters are employed arbitrarily, and only for the sake of convenience and reference. Also that a letter in *Italic* type always corresponds with the same letter in *Roman* type. That is to say, the subjects of two members which are marked by two such corresponding letters will also correspond.

The whole epistle is so wonderful and so complex in the perfection of its structure that as our first illustration it would be bewildering. It proves, however, that Peter, an "unlearned and ignorant" man (Acts iv. 13), could never have been the author of such a marvellous structure, but only an instrument under the power of God the Holy Inspiring Spirit.

Now turn to 2 Peter i. 19, 20, which we translate and exhibit thus:

The Prophetic Word. (2 Peter iii. 19, 20.)

A | And we have more sure, the prophetic word (written prophecy);
B | to which ye do well to take heed,
C | as to a light shining in a dark place,
C | until the day dawn, and the day star arise,
B | in your hearts;
A | this knowing first, that no prophecy of scripture came of [*men's*] own disclosure.*

Here, we observe, that the subject of A and *A* is the Prophecy. In A it is spoken of as a whole; in *A*, in part, a particular prophecy. In B and *B* we have Exhortation as

* ἐπιλύω, means to untie, unloose, disclose; and ἐπιλυσέως, here, means their disclosure or first revealing of prophecy.

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to our duty with regard to it. In B we are exhorted to take heed to it; and in *B how* we are to take heed—viz., in our hearts. Lastly, in C and *C* we have the Prophetic Word again. In C its character (a light in a dark place); and in *C* its duration and object (until the day dawn, &c.). Then in *v.* 21 we have

The Reason. (2 Peter iii. 21.)

D | For not by the will of man
  E | was prophecy, at any time, borne in,
  E | but by the Holy Spirit, borne along,
D | spake the holy men of God.

Here again we have in D and *D* man's relation to the Prophetic Word; in D negative, in *D* positive. While in E and *E* we have its origin; in E negative, and in *E* positive.

The above two structures may be now explained by the following Key:

THE KEY.

The Prophetic Word. (2 Peter iii. 19, 20.)

A | The prophetic word as a whole.
  B | Exhortation (general) to take heed to it.
    C | Its character: a light in a dark place.
    C | Its duration: until the Day dawn.
  B | Exhortation (particular): to take heed in our hearts.
A | Prophecy in particular.

The Reason. (2 Peter iii. 21.)

D | Man's part in it.
  E | How it did not come. } Negative.
  E | How it did come.
D | Man's part in it. } Positive.

Each month, if the Lord will, we will give other passages.

Questions and Answers.

IN this department of our Journal we invite our readers to ask questions on difficult passages. Not that we undertake to answer every question that may be put to us, or that every difficulty was intended to be solved. "The truth is that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found; and more than this, the instruction is to be obtained in the contemplation of the very difficulties by which we were at first startled. This may be the *intention* of some of these *apparent* inconsistencies. The expressions are used in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put in a strange way, because if they were put in a more ordinary way we should not notice them. . . . Those who dwell upon what they call contradictions in Scripture, and weary themselves to reconcile them, quite mistake the intent of the Book. They are not meant to be reconciled, but to be taken as they stand. Do this, and you gain instruction from them; but reconcile them, and in all probability when you have done you will have only explained them away, and exchanged a difficult meaning, which you were not able to comprehend, or will not appreciate, for no meaning whatever."*

* Rev. Thomas Boys. *A plain Exposition for the use of Families.* 1827.

There are, however, difficulties of another kind in which we hope to be of some service to our readers. As we cannot possibly receive *Questions* for this our first issue, we will take a few examples from the *Contemporary Review* for April, 1894, and consider them as though they had been put to us in the form of questions. Not that we ever expect to see such ignorance and perversity as is shown by these higher critics.

QUESTION 1.

Jehovah's command concerning Burnt Offerings and Sacrifices.

"According to Exodus, Leviticus, and Numbers, 'Moses' enacted numerous laws regulating burnt offerings and sacrifices, which laws we must believe to have been inspired by God. And yet Jehovah himself, speaking through his prophet Jeremiah, declares most emphatically that he *never gave any directions whatever* about burnt offerings and sacrifices. Jer. vii. 22."

The difficulty vanishes in noting the words of the higher critic which we have put in italics. If we turn to Jer. vii. 22 we find no such statement or inference. On the contrary, the words are limited to a definite time and occasion, viz., *the day in which Jehovah brought the people out of Egypt!* as may be seen by referring to Jer. vii. 22, 23, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice," &c.; that is to say, in the day they left Egypt, it was the Law that Jehovah gave them, and it was not till some time afterwards that the directions were given concerning the offerings and sacrifices. Yet the critic represents Jehovah as saying: "He never gave any directions whatever."

QUESTION 2.

The injunction as to eating the Peace-Offerings.

"In Leviticus xix. 5, 6 we read: 'And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, *and on the morrow*.' And in another passage of the same book (Lev. xxii. 30) we find this clear injunction regarding the very same peace-offerings: 'On the same day it shall be eaten up; *ye shall leave none of it until the morrow: I am The Lord*.'"*

The answer to this indictment is simply this, that the latter injunction is NOT given "*regarding the very same peace-offerings.*" For if we turn to Lev. xxii. 29 we find that it is given in connection with "a sacrifice of thanksgiving," and not with "the very same peace-offerings."

On turning to the Law of the Peace-offerings in Lev. vii. 11-21, we find that they were of three kinds—

(1) A thanksgiving. (*v.* 12.)
(2) A votive offering. (*v.* 16.)
(3) A voluntary offering. (*v.* 16.)

Of the first of these it is written in verse 15, "The flesh of the offering of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; *he shall not leave any of it until the morning.*"

Of the other two it is written in verse 16, "It shall be eaten the same day that he offereth his sacrifice; *and on the morrow also the remainder of it shall be eaten.*"

* Italics not ours.

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The higher critic who thus poses as a judge of the Divine Word is convicted of ignorance, or of what is worse, when he states that the latter injunction refers to "*the very same peace offerings.*" It is not the "very same," but the very different offering, viz. "a sacrifice of thanksgiving."

This will be sufficient to show the calibre of the "higher criticism."

A friend sends us the following question:

QUESTION 3.

Is the saints' rest and rapture before or at the revelation of Christ in judgment? 2 Thess. i. 7."

The answer will be found in 2 Thess. i. 10, not in verse 7. There is no "when" in the Greek in verse 7, though there is in the English of the A.V.

It is not fair to force the interpretation of verse 7 by first asking, "WHEN does this rest come?" There is nothing about Rest *coming*. All that verse 7 says is that "at the Revelation of the Lord Jesus" the troubled saints should be at rest. Verses 8 and 9 are a parenthesis describing the results of this Revelation as it will affect the ungodly, while in verse 10 the subject of the Saints' Rest is again taken up; and *now* the question may rightly be asked, "When does this rest come?" and the answer is, "When (ὅταν) HE SHALL HAVE COME (ἔλθῃ*) to be glorified in His saints, and admired in all them that believe in that day." That is to say, at His Revelation in flaming fire, the saints shall already be at Rest, for He *shall have previously come* (ἔλθῃ) and glorified His saints, and be glorified in them, as described in the first epistle.

* This is the *aorist subjunctive* and should be thus rendered, as Alford points out.

The Signs of the Times.

WE propose each month to give "the signs of the times" among the Jews and Gentiles, in order that the Church of God may "understand" them, and lift up its head.

Those who learn from the Scriptures what are the purposes of God, as recorded in His Word, can alone understand the events of the world as they are recorded in its News.

In our first issue we must give a *summary*. Afterwards we can record the current events of each month.

The "signs" during the last few years have multiplied to an enormous extent. Events can be recorded now which till quite recently had never been heard of or contemplated.

JEWISH LITERATURE.

A PALESTINE literature has sprung up, and books, pamphlets, and newspapers are taken up with this now all-absorbing theme.

JEWISH SOCIETIES.

The whole nation is honeycombed with societies having different names, but one object, viz., *The Colonisation of Palestine.*

1. THE CHOVEVI SION is perhaps the largest. Its name means *The Lovers of Sion*, and is from the word חָבַב, *Chavav*, which occurs only once (in Deut. xxxiii. 3, "He loved the people"). It has branches ("Tents" as they are called) all over the world, and is represented by its own organ, which is called *Palestina*. On its cover is borne a picture of

THE NEW NATIONAL FLAG.



In the centre is a tent. Above it is the legend, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," from Num. xxiv. 5; and underneath the words *Chovevi Zion.* Round the border are twelve devices, symbolical of the whole twelve tribes. They are arranged in the order of their encampment as described in Num. ii.

The EAST (right-hand) side. In the centre is Judah (*a Lion*, Gen. xlix. 9); below is Issachar (*an Ass*, Gen. xlix. 14); above is Zebulun (*a Ship*, Gen. xlix. 13).

The SOUTH (the bottom) side. In the centre is Reuben (*Water*, Gen. xlix. 4); to the left is Simeon (*a Sword*, Gen. xlix. 5); to the right is Gad (*a Banner*, Gen. xlix. 18).

The WEST (the left hand) side. In the centre is Ephraim (*an Ox*, Deut. xxxiii. 17); above is Manasseh ("*a fruitful bough by a well*," Gen. xlix. 22, representing Joseph); and below is Benjamin (*a Wolf*, Gen. xlix. 27).

The NORTH (the top) side. In the centre is Dan (*a Serpent*, Gen. xlix. 17); to the right is Asher (*a Tree*, Gen. xlix. 20); to the left is Naphtali (*a Hind*, Gen. xlix. 21).

The Tribe of LEVI is represented by a Tent in the centre of the Flag.

On the first page of the first number of *Palestina* there is a short poem by Sylvie d'Avigdor, called "Palestine," which we give on page 19. Other similar societies are called—

2. "L' MA'AN SION" (לְמַעַן צִיּוֹן), "*For Sion's Sake.*"

3. The National Society called simply "SION."

4. The "ADMATH ISRAEL," *i.e.*, "*the Land of Israel*," for the purpose of supporting Jewish colonists in Palestine.

5. "The Society for assisting Jewish agriculturists and artizans in Syria and Palestine."

6. The large Austrian Jewish Society "EZRA"—so called because the Society is to do for the nation what Ezra did in taking the Jews back to Jerusalem. This Society has its own newspaper organ, which is called *Zerubbabel*, because it is to help the Society *Ezra*, as the Prince Zerubbabel helped the Scribe Ezra.

7. "KADEMAH," which means *Eastward.* This also has its own organ, called *Selbstemancipation* (self-emancipation).

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8. The "BENI BERITH," *i.e.* the sons of the Covenant, the Jewish Freemason order, which gives twenty per cent. of its income towards Palestine organization.

JEWISH COLONIES.

There are already more than forty Jewish Colonies formed in the land, and distributed in the Jaffa, Galilee, Carmel, and Gilead districts. Besides these there is the large *Alliance Israelite Agricultural School*, near Jaffa, called the "MIKVEH ISRAEL," *i.e. the Hope of Israel*, with some 60 pupils, about 929 acres of land, 60 of which are occupied with vineyards and orchards.

Most of these colonies have original Hebrew names, expressive of the hopes and designs of their founders and promoters. We cannot give the whole of the long list, a few will serve as an example.

RISHON L'ZION, *i.e. the first in Zion*, with over a million vines, producing 150,000 kilos of grapes.

NAHALATH REUBEN (*i.e. The Possession of Reuben*), producing chiefly oranges and vegetables.

REHOBOTH, promoted by the Russian Society L'MENUCHA VE'NAHALAH (*Rest and Possession*).

PETHACK TIKVAH (*Door of Hope*), with 180,000 vines.

YEHUD, a colony containing a synagogue, and supported partly by the Society "DEGEL THORAH" (*Banner of the Law*).

All the above are in the Jaffa district. In the Galilee district we have such colonies as

ROSH PINA (*The head of the corner*).

MISHMAR HA YARDEN (*The watch by the Jordan*).

In the Carmel district we find ZICHRON YAKOUV (*The memorial of Jacob*). This is the largest in Palestine, having three branches, cultivating some 3,693 acres, and manufacturing glass in which steam is employed. It has a synagogue, hotel, hospital, and school.

Other names are NEVI TSEDEK (*The Habitation of Righteousness*). NEBI SHALOM (*The Habitation of Peace*). CHUDDERA, cultivating 6,461 acres. *The Inheritance of Levi. The Home of Israel. The Corner Gate. The Gate of Peace, &c. &c.*

JEWISH MOVEMENTS.

The grand effort of Baron Hirsch, who is called "the modern Moses," and his able coadjutor, Colonel Goldsmid, who is called "the Joshua of the New Exodus," is also a sign of the times. The effort, as most of our readers know, is to convey the persecuted Jews from Europe to the Argentine.

The object avowedly "looks upon the Argentine as a nursery ground for Palestine." Colonel Goldsmid has said, "In the revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future. The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. . . . The Jewish question will never be solved until a Jewish State, guaranteed by the Powers, is established in the Land of Israel."

THE PALESTINE RAILWAYS

already include

1. From Jaffa to Jerusalem, which is already opened.
2. From Beyrout to Damascus, for which a concession has been obtained by a French company.
3. From Damascus seventy-five miles into the grain district of the Hauran, already commenced by a Belgian company.
6. From Acre to the Jordan, crossing which it will traverse the plateau to the east of the Sea of Galilee, and so reach Damascus. An English company is about to construct this Railway, which will almost certainly be extended to the Euphrates Valley.

THE INTERNATIONAL WORK

in connection with these Railways is remarkable. An interesting fact has come out in connection with the Jaffa-Jerusalem Railway: Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal. England found the other half. Poland and Switzerland sent engineers. Italy and Austria provided engineers and labourers. Egypt and the Soudan and Algiers sent labourers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road, while Philadelphia supplied the engines! The nations may yet unite in doing much more important work in restoring the Jews to Palestine.

LAND TENURE.

Since October, 1892, all restrictions have been removed by Turkey as to Jews purchasing and possessing land.

SPIRITISM.

Many and ominous are the growing signs of the coming Apostacy and

THE CRISIS OF ERROR.

In 1 Tim. iv. the Holy Spirit emphatically warns us that there would be an apostasy from the faith, and that men in these latter days would give heed to seducing, deceiving, or wandering spirits and doctrines of demons. Many who have read and commented on these solemn words of warning have not called attention to the fact that two sets of spiritual enemies are referred to—Evil Angels and Demons. It is undeniable that we have for many years had demons in our midst in connection with the "mediums" and manifestations of spiritualists. These spiritualistic phenomena have been increasing in intensity. There are now several millions of people in England and America who have dealings with and consult those who have familiar spirits. Those who have studied Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, and who recognize therein the revival of the teaching of the Gnostics, Essenes, Neo-Platonists and of the ancient Hermetic mysticism and philosophy, will probably agree that the statement of the writer, that she was not the real author, but only the transcriber of these books, is perfectly correct. She and the authors of *The Perfect Way* were inspired by "Mahatmas," or evil angels. Theosophists and Spiritualists, though hitherto somewhat antagonistic, are now being drawn into closer union. The forces of the enemy are being collected and brought into their places for the final struggle for the possession of the kingdoms of this earth. The true interpretation of such passages as 1 Tim. iv., 2 Thess. ii., and Rev. xii. xiii., will throw much light upon the present attempt of Satan to bring about the complete apostasy of Christendom so as to make way for the final manifestation of the Man of Sin, when he will himself claim the worship of the world in that awful crisis which appears to be so rapidly darkening the horizon.

DEVIL WORSHIPPERS.

A paragraph in *The Daily Chronicle* of April 20th gives an account of *The Black Mass* as practised by the "Luciferians," or worshippers of Satan. The liturgy, as described by M. Huysmans, is a parody of the Mass. The consecrated wafers are stolen from the Tabernacles of churches, or received in communion by female adherents. Mgr. Fana, Bishop of Grenoble, has issued a circular to his clergy ordering special vigilance. The matter has been discussed at the Ministry of Public Worship in Paris, and instructions have been given to the Prefect of Police to increase the surveillance of the churches of Paris and the suburbs.

We know from Revelation xiii. that the whole world will worship the dragon, but we did not know that the "Luciferians" of Paris had already begun to do so, and instituted the "Black Mass." We have read the *Perfect Way* and the *Woman Clothed with the Sun*, which contain more concentrated blasphemy than any other "esoteric" production of Western Theosophists. In these we are told that "man is by virtue of his constituent principles entitled to divinity." So both *man*

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and Satan are to be worshipped. The "Luciferians" are not only esoterically wise, but they logically and exoterically worship him whose children they are.

Truly the Holy Spirit has warned us "expressly" of these times. Let us watch and be sober, for the days are very evil.

THEOSOPHY.

The Daily Chronicle of April 28th reports a lecture given by Mrs. Besant at Streatham Townhall, on "Theosophy the path to Spiritual progress." Our limited space does not permit us to quote it as we should wish. She said that "St. Paul used the words 'body,' 'soul,' and 'spirit,' thereby recognizing the same three distinctions as Theosophy does. The Theosophists looked upon Paul as an 'initiate,' which implied much the same as the Christian idea of inspiration. The Christian, the Parsee, the Hindu—all were seeking to obtain this inspiration." "Man," she said, "was of all parts of the universe the most disorderly, although the highest. But this implied his divinity. He had the power of breaking laws if he wished."

This revival of Oriental Pantheism under the high-sounding title of Theosophy is one of the signs of the times. Mrs. Besant and others who have apostatized from the truth, and are giving heed to spirits that peep and mutter, and to Mahatmas who dispense with ordinary methods of communication by means of their "precipitated letters" and other lying wonders, wish us to listen to their "divine wisdom," and their ideas of "spirit," even though this wisdom comes through "most disorderly" channels. To learn that the power of "breaking laws" implies "divinity" is one of the latest "fruits of Theosophy"!

We know that this teaching of wandering spirits will lead Mrs. Besant and others to proceed to further ungodliness.

They are right in considering Paul an "initiate." Moses was learned in all the wisdom of the Egyptians—he saw through it—"Isis" was "unveiled" to his eyes; and the great apostle of the Gentiles knew more of the "secret doctrine" and the true meaning of "spirit" than Madame Blavatsky and Mrs. Besant ever will know.

There was one thing the Egyptians did not believe in, as their mummies and *Book of the Dead* testify, and that is the power of God to raise the dead. Their wisdom did not go beyond "Re-incarnation"; for Satan's power is limited to this creation; and the "higher plane" of the New Creation, and the Spirit of Life in Christ Jesus risen from the dead, is as inaccessible to Mrs. Besant and her followers as it was to those whose wisdom was derived from the Book of Thoth and from Lucifer, who endeavoured to exalt his throne above the stars of God, whose heart was lifted up with pride, who corrupted his wisdom, and who, when iniquity was found in him, was cast out as profane from the mountain of God.

So shall it be with evil people; their end shall be according to their works.

CHRISTENDOM.

On Whit-Sunday evening, May 13th, 1894, at the Congregational Church, St. Thomas's Square, Hackney, Mrs. Annie Besant delivered a lecture before a crowded audience on "The Brotherhood of Man: a Fact in Nature." Mr. Belcher, the minister, occupied the chair.

Mrs. Besant, who met with a most enthusiastic reception, speaking from the pulpit, said the last time that she spoke in a place of worship was in India, and it was a very different scene to the one which was around her that night. It was in one of the vast Indian temples, crowded in every corner by the dark faces of our Indian brethren. On every side they gathered, and on her right were some hundreds of Indian women, who, although they were unable to understand the English tongue, yet had gathered that they might have the pleasure of hearing a white sister speak in one of their temples on the great spiritual principles alike to every creed. Men, indeed, were the same everywhere; the brotherhood was a reality, for she could speak to them in that chapel in the same thoughts, and find in their hearts the same response that they gave her in the far East. Drawing our light from the light of the spirit we shall become separate stars that come out and light the others, and each one of us reflecting the light from above will shed it below, and from the highest region, the region of the spirit, brotherhood shall seek its way, shall pass on its road a benediction to each of us who can be heralds of that brotherhood. (Cheers.)—*Daily Chronicle*, May 14th, 1894.

And has it come to this, that a so-called Christian Denomination has admitted to one of its pulpits a teacher who denies God the Father, God the Son, and God the Holy Ghost; who has spoken against the Holy One of God, and who, having done despite unto the Spirit of grace, gets her inspiration from Mahâtmas and Pantheistic theosophy!

Congregationalism has long been on the downgrade road, but we were not prepared for such an announcement as this.

Why is Congregationalism silent after such an outrage as this?

YET ANOTHER INFIDEL PREACHING IN A CHAPEL.

"At one time, and not long since, the Baptists were accepted as most rigid believers and disciplinarians. But, judging from the appearance of Mr. Moncure Conway yesterday as a lecturer on, and a vindicator of, Thomas Paine (the author of "The Age of Reason"), *in Dr. Clifford's chapel* in Westbourne-park, Nonconformity is undergoing a remarkable change. "Tom Paine," who has been held up to obloquy and execration for a century, like some other historic characters, has a chance of enjoying, some time during the coming century, a picturesque apotheosis."—*Echo*, 30th April, 1894.

The late Mr. Spurgeon used to talk of "Downgrade" Baptists. What would he say to this! What with Congregationalists admitting Mrs. Besant to their pulpits; and Baptists, under the guidance of Dr. Clifford, inviting Mr. Moncure Conway to lecture on "Tom Paine," it looks as if "Broad Church" Nonconformity is rapidly becoming savourless, and as "bad salt" fit only, like Laodicea, to be "spued out" with all that is corrupt in Apostate Christendom.

PARLIAMENTS OF RELIGIONS.

Apropos of the recent "Parliament of Religions," held at Chicago, the *Weekly Times and Echo* reports another as being arranged for Bombay, and suggests that one might be held in London in lieu of our "May Meetings." It says, "Thinking men and women have woke up to the fact that all religions worth calling such are practically much alike." All are the outcome of "giant minds." It is now seen "that what is contemptuously called 'idolatry' is after all no more peculiar to Hindu or Buddhist or Ghinto faiths than it is to the materialized Christianity of Southern Europe," &c. &c.

This is the great principle of the coming Anti-Christian religion, and those whose eyes are opened can, from these signs, see its rapidly increasing development.

Poetry.

PALESTINE.*

NATIONS have risen through these bygone years,
Have worked their way from nothing to a Name;
Honour, dominion, liberty were theirs,
Theirs too the glory of undying fame.

The sea brought riches to their happy strand,
Nature helped man to build a mighty state;
The world lay at their feet, theirs the command
Of other nations, they alone were great.

Yet each must rise and fall in ebb and flow,
E'en empires break and crumble in a day;
In swift succession kingdoms come and go,
Commerce and riches, ruin and decay.

And so the wheel turns on, we know not how,
The sea still washes on the self-same shore,
Yet Egypt, Greece, and Rome, where are they now?
Where is the wealth, the sovereignty of yore?

* From the organ of the "Chovevi Zion," *Palestina*, by the daughter of its President E. H. d'Avigdor, Esq.

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Gone, like the passing of a sudden wind—
  Like the swift breath of summer breezes, gone—
A people vanished, traceless. Who can find
  A Roman now, as Romans once were known?

Yet *one* remains, one people, undestroyed,
  Unchanged in worlds of change, whose blood can flow
And course through veins as pure and unalloyed
  As then it flowed—three thousand years ago.

One people stands apart, as prophesied
  That they *should* stand, with the most glorious past
That ever nation had. The Jews are wide
  Spread over all the world. They only last.

So far Truth has prevailed. Yet one step more
  To full completion of the prophecy.
Soon shall the exiles reach the promised shore,
  And Truth shall triumph to eternity.

Nations have vanished. Change in all but thee,
  O faithful Jew! Thy country *shall* be thine.
Thine was it in the past, and thine shall be
  Again the promised land of Palestine.

SYLVIE D'AVIGDOR.

Editor's Table.

THIS being the first issue of *Things to Come* it is impossible for Books to be sent to us for Review. We invite Publishers and Authors to submit their publications to us (care of our Publishers, 17, Paternoster Row); and we shall gladly commend to our readers those which are based on the word of God.

We have already given an extract from a most important work which we earnestly press on the notice of all students of Prophecy, viz.,

"THE COMING PRINCE: THE LAST GREAT MONARCH OF CHRISTENDOM,"

By Dr. Robert Anderson, has just been issued in a new edition—the fourth, revised, with an additional chapter. It It is published by Hodder and Stoughton, 27, Paternoster Row. Price five shillings.

"THE ASCENT OF MAN."

"If Evolution can be proved to include Man, the whole course of Evolution and the whole Scheme of Nature from that moment assume a new significance."

"The Evolution of Man is also the complement and corrective of all other forms of Evolution."

"From this height only is there a full view, a true perspective, a consistent world."

Thus writes Professor Drummond in his introduction to *The Ascent of Man*.

Creation according to him is a drama, and no drama was ever put upon the stage with only one actor.

The "Struggle for Life" was the "Villain" of the Darwinian piece.

But Professor Drummond will dramatise the Evolution of Man better than Darwin did. He will introduce a "Second Factor," that "Struggle for the Life of Others," that Altruism which starting from unicellular protoplasmic organisms now appears amongst us after millenniums of evolutionary ages as Christianity.

Professor Drummond thinks that the fittest symbol for his system founded on Self-Sacrifice is "Leaven." We agree with him, it *is* the fittest symbol.

It is also the symbol of Disintegration, Fermentation, Corruption, and Decay.

"Honey" is another symbol which may well express the sweetly-flowing words of man's wisdom with which Professor Drummond sets forth his views of *The Ascent of Man*.

There is no "salt" (Lev. ii. 13) in this book, nothing but "honey" and "leaven." In the sacrifices which typified that "full, perfect, and sufficient" Burnt Offering and Sin Offering, —to which no reference whatever is made in anything that has as yet come from the pen of Professor Drummond—"honey and leaven" were to find no place. (Lev. ii. 11.) In *The Ascent of Man*, as also in his other writings, they are to be met with on every page and in great abundance. To understand their true symbolism, which Professor Drummond evidently does not, is to see through his entire system and to value his books at their true estimate.

Now as to the theory of Evolution, considered quite independently of Professor Drummond's writings, *Natural Law in the Spiritual World* and *The Ascent of Man*, scientists will see that there is yet "somewhat to say on God's behalf."

We are living in days when the "leaven" has so spread throughout the whole lump that the "unleavened bread of sincerity and truth" is rarely to be met with.

Not only the "leaven" of the Scribes and Pharisees, but the "leaven" of Natural and Mental Philosophers is to be seen and read on every hand, and as the "salt" has become corrupt, "honey" is now being used to sweeten and disguise the rapidly decomposing mass.

GOD is not bound by so-called natural laws, nor is He necessarily shut up altogther to one of His varying methods.

If "the waters *brought forth* abundantly the moving creature that hath life," and "the earth *brought forth* living creature after its kind, cattle and creeping thing, and beast of the earth after its kind," it also "brought forth thorns and thistles."

All things are possible with GOD. Evolution is no more the limit of His creative power, than is "Biogenesis" of His sustaining and reproducing energy.

When Professor Drummond and Herbert Spencer have reconstructed their Philosophy of GOD, Man, and the Universe, they will find to their shame and confusion that their system of Social Ethics is after all but a poor thing, and that the true "Factor" is altogether wanting. They will then have to own that beyond the range of their philosophy is a wisdom which none of the Princes or Philosophers of this world knew, for had they known it they would not have crucified the Lord of Glory.

FREE DISTRIBUTION OF "THINGS TO COME."

FRIENDS willing to assist us in making known and helping to establish this journal will be supplied with copies of this first number at the rate of 5*s*. per 100, carriage paid. This applies only to the first number. A large edition of many thousands will be printed, and it will be kept in type so as to be able to meet all demands.

Contributions are invited from those willing to help either—

(1) The Free Distribution Fund, or
(2) The Special Prophetic Conferences Fund.

A form is enclosed for the convenience of Contributors.

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THINGS TO COME.

VOL. I.] AUGUST, 1894. [No. 2.

Notes and Notices.

OUR first number has been sent forth with many prayers for a blessing from the God of Truth on behalf of one more witness for the Truth of God, in a world where both are ignored, and the Christ of God is rejected.

It is a day when man is standing up for his "rights." The question of "claims" and "rights" fills the atmosphere of the world. It is a day therefore when it is our privilege to stand up for the rights of the Lord Jesus, and to set forth His claims.

This is the one object of the special Prophetic Conferences which have been inaugurated; this is to be the one subject of its special organ—

"THINGS TO COME."

It is our special privilege and mission to witness for the rights of the Lord Jesus. His right to the land as "the Son of Abraham"; His right to the throne as the "Son of David"; His right to universal dominion as the "Son of man"; and His right to be "the Heir of all things" as the "Son of God."

All these rights will be dealt with, set forth, and upheld; while the absolute inerrancy of the inspired Word of God will be maintained as the basis on which securely rest the rights of the Lord Jesus, and all the hopes of His people.

With the *results* of our testimony we have nothing to do. Our responsibility is to be *faithful* in the delivery of it, leaving the One of whom we testify to care for us, to support us, to prosper us, and bless us.

As to ourselves, our aim will be to study to show ourselves approved unto God (2 Timothy ii. 15); and our motto, "Let God be true, and every man a liar."

In God's strength we will go forward, and from the platform and the press contend earnestly for the faith once delivered to the saints, and witness for our absent but speedily coming Lord and Saviour.

We have every reason to be encouraged with the results of the Conferences already held during the month of June.

The conference at Carlisle was well attended (on May 31st and June 1st), and a deep interest was manifested. For two days—morning, afternoon, and evening—the people came together to hear of the coming Saviour. Mr. Henry Carr presided at most of the meetings.

At Glasgow, the Queen's Rooms were well filled, and several questions were handed in, in response to an invitation. The answering of these at one of the meetings was quite a feature of this conference. We were helped by several local friends, and the address of Dr. Elder Cumming has already appeared in our July number.

At Edinburgh the four days' Conference (June 12–15) was marked by two things—the amount contributed in aid of the Conference funds, and the spontaneous "testimony meeting," which brought it to a close. Many stood up to testify of the help and light and blessing which they had received.

At Dundee (June 19 and 20) the Kinnaird Hall was well attended, and the testimony was welcomed.

At Aberdeen (June 21 and 22), the granite city, the precious seed of testimony was received with earnest attention, but with an evident determination to judge it by "The Book," and submit it to close scrutiny. Yet here we had much encouragement, and the brethren who remained over the Sunday were unable to rest, as they were compelled to continue the testimony while the people pressed upon them to hear the Word of God.

At Elgin (June 25), Inverness (June 26 and 27), and Dingwall (June 28 and 29) the same blessed results were seen, many confessing that a new light had come into their souls, and a bright sun had illuminated the Word of God. One special feature of this blessing was the evident and overflowing joy of those who looked for the Lord, and who, after standing almost alone in their testimony, had been strengthened and refreshed by our visit, and encouraged to go forward.

FUTURE CONFERENCES.

DUNOON . .	August 1 and 2.
LIVERPOOL . .	November 20–23.
BOSTON . . .	December 4 and 5.
ROTHERHAM . .	January 22 and 23, 1895.

TWO FUNDS

Call for the liberal contributions of all who wait for the Lord, and who desire to hasten His appearing.

THE CONFERENCE FUND

Has had large demands made upon it during the month of June, and we hope that before the series of Autumn and Winter Meetings commence our treasury will be filled by those who feel it to be their privilege to share in this important work.

The addresses given at these Conferences will all appear in due course in these pages, and make this our organ a very interesting and effective way of spreading the light. To accomplish this,

THE FREE DISTRIBUTION FUND

will need the prompt and liberal help of *all* our readers and friends. This Journal is public property. It will be vested in Trustees, and the profits will not be at the disposal of any private individual, but will be devoted to the extension of these Conferences and of our organ, *Things to Come.*

WE APPEAL

to all our friends to leave nothing undone in making this Journal known by sending copies to all parts of the world, and to all persons who are known to be interested in these truths.

Those who are unable to contribute to the Distribution Fund can at least purchase a few copies to give or send to their friends.

The first number will be kept in type in order to meet all demands that may be made.

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Conference Addresses.

"THE PURPOSE OF THE AGES."

By the Rev. Dr. BULLINGER.

(*At the Nottingham Conference, May*, 1894.)

THE one great and blessed feature of these prophetical conferences is that Christ is the centre of them, and Christ the object they bring before us. Their great object is to glorify Christ, and that also is the special work of the Holy Ghost. Christ is the *living* Word, and we assemble here to learn from the *written* Word. This Word has many different titles, and each title brings with it its own peculiar claim. It is called (James i. 21) "the engrafted Word." What is our responsibility to it as "the engrafted Word?" To *receive it with meekness*. In Titus i. 9 it is called "the faithful Word," and as the faithful Word we are to *hold it fast*. "Holding fast the faithful Word." We dare not hold man's words fast. But, just because this is the faithful Word we may hold it fast. In Philippians ii. 16 it is called "the Word of life." As such we are to *hold it forth*. Then it is "the Word of truth." (2 Timothy ii. 15.) As such we have a very remarkable duty to it. It does not say hold fast the Word of truth. Every word in this book is carefully weighed, for God means what He says, and He has a meaning for everything He says. What are we to do with it then as the word of truth? *To rightly divide it*. The secret of all our differences is found in the fact that we do not rightly divide the Word. In proportion as we rightly divide it we shall learn, and agree in its truth. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." What a precious study this is. The praise of men is our great snare, and the fear of man is another great snare. God deliver us from both. "Study to show thyself approved unto God." Now this word of truth is occupied with three great subjects. One concerns the Jew, the other concerns the Gentile, and the third concerns the church of God; and every portion of the word concerns one of these three. Unless we rightly divide the word we are apt to commit robbery. There is already a good deal of robbery in the chapter headings. The blessings which God pronounced upon the Jew and Jerusalem have been robbed in many cases, and given to the church of God; and there is one peculiar thing about this robbery; viz., that the *judgments* are never stolen in that way. The judgments which God pronounced over the Jews and Jerusalem are all left to them. We shall never commit such robbery if we rightly divide the word, and interpret of the Jews the scriptures that relate to the Jews.

In the Old Testament the words Judah and Israel are used with definite and peculiar significance. We must not draw the conclusion that we use them with the same significance to-day. The Gentiles always speak of the whole nation as Jews. We see this all through the Old Testament. It is the term used by outsiders, not by the people of Israel themselves. We do not use the word "Jews" to-day as equivalent to the kingdom of Judah. Nor is the term so used in the New Testament. In Acts iv. it says "the people of Israel" crucified Christ, not the Jews. The kingdom of Judah contained a large portion of all the tribes of Israel, so that it can be truly said that it was "the people of Israel" that put the Lord Jesus to death.

With regard to the Gentiles, we have carefully to distinguish that which refers to the history of the Gentile nations and the times of the Gentiles.

Then there is a third body as distinguished from both; viz., "the church of God." It does not say the church, but "the church of God." That means *God's church*, not *man's*—the church of the living God, which is composed of both Jew and Gentile. The *Jew* is baptised by the Holy Ghost into the body of Christ, and thus becomes a member of the church of God. He ceases to be a Jew as to his standing, his hopes, and his destiny. The *Gentile* is baptised by the Holy Ghost into the body of Christ. He becomes a member of the church of God. He ceases to be a Gentile as to his standing, his hopes, and his destiny. So that the question of Anglo-Israelism does not concern us in the least if we belong to the church of God. It does not matter whether we are born Jews or Gentiles. The great question for each of us is, Am I a member of the "church of God"?

This Church of God is the subject of special revelation in the New Testament. There may be references to it in the Old Testament, but it was never *revealed* there. I want you to turn to three passages. First, in Romans xvi. 25, 26: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." The word "mystery" is a Greek word which simply means *secret*. We have adopted the word, and used it as meaning something which cannot be understood. But "the mystery of His will" (Ephesians i. 9) means "the secret purpose of His will. So that the church of God is a secret "which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." In Colossians i. 26 we read, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." What is it that God would make known? The riches of the glory of this secret among the Gentiles; which is, Christ in you, the hope of glory. In Ephesians iii. the apostle says, "By revelation He made known unto me the mystery;" that is, the secret. The fifth verse goes on to say, "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." This secret was not merely that the Gentiles were to be blessed. That was never any secret, because it was revealed unto Abraham that all the nations (Gentiles) should be blessed through him;

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but it was this special blessing which is mentioned in Ephesians ii. 15, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain" (both of the Jew and of the Gentile) "*one* new man." That is the secret which was never made known in the Old Testament scriptures; viz., that God was going to save both Jews and Gentiles, and make of the two ONE *new* body, which he was going to call the church of God.

Again, we have to divide the truth as to times and seasons, for in this third chapter of Ephesians he goes on to speak (in the 10th verse), "To the intent that now unto the principalities and powers in heavenly places might be known by the Church" (*i.e.* by means of the Church) "the manifold wisdom of God, according to the eternal purpose (*i.e.* "the purpose of the ages," R.V. margin) which he purposed in Christ Jesus our Lord."

When we speak of God's purposes we speak of something totally different to man's purposes, because in Isaiah lv. we learn that Jehovah said, "My ways are not your ways, nor my thoughts your thoughts." Whenever we hear of God's purposes or thoughts or ways, we have something totally different from man's thoughts and man's ways. This is specially so with regard to the future. Of course, this is the reason why the world does not love such Conferences as these; at any rate, the worldly church does not, because we are writing folly on their purposes. They are looking for the improvement of the world, expecting it to get better and better; but, understanding God's purposes, we know it will get worse and worse. The professing church promises the world that by social improvement and education and progress it is going to get better, and it proposes to bring in the millennium by these means, but it is to be a millennium without Christ. They are so accustomed to boast of their arts and science, and the spread of what they speak of as "religion," that the very proposition that the modern church is to grow morally worse, and that all the claims of the world are going to end in disaster, provokes determined opposition both from the religious world and from the worldly church. Therefore our testimony involves so much of condemnation and rebuke, and suggests such tremendous failure that this proud boasting, ungodly, God-denying, and God-defying age will not tolerate it or us for a moment.

And yet we read that this present age is an "evil" one. It is from this very evil age that the Son of God has redeemed us. "He gave Himself for us, that He might deliver us from the present evil world, according to the will of God our Father." It is remarkable how the will of God comes out. It is the will of God which is the source of our salvation. So also in Romans xii. we are exhorted not to be conformed to this world (that is the sort of nonconformity that we want!); but "be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The princes of this world, and wisdom of this world, and the god of this world are all evil, and therefore we look for a different age. In Ephesians ii. 7 we read, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ." In chapter iii. 10 we read, "To the intent that now [in the present age] unto the principalities and powers in heavenly places might be known by means of the church the manifold wisdom of God." That is to say, God is using the church of God now, *i.e.* the body of Christ, to make known to these principalities and powers in heavenly places—whoever and whatever they may be—in order to unfold to them His own "manifold wisdom."

In His dealings all through these ages He has not been trying experiments with man, but he has been unfolding His manifold wisdom, demonstrating to these principalities and powers certain great, wonderful, and important truths, and the great truth is this, that *apart from Christ there is nothing*; without His almighty, sustaining power no *created* being can stand, whether angels or men. What God has been demonstrating from the beginning and through these ages is that the will of man has always been contrary to the will of God.

Look at our first parents. No created beings could have had better opportunities or more favourable conditions than they had. They had the garden of the Lord for their home, the image of God for their likeness, the Lord God Himself for their counsellor, and the tree of life as the symbol and pledge of immortality. The trial they had was the least possible trial, and the reward the greatest that can be conceived. How did that trial terminate? In manifesting that the will of man was contrary to the will of God, and yet men think that, with a fallen nature and without such wonderful advantages, they are going to do what our first parents failed to do. That conflict ended in the choice of evil, and their being cast out from that garden; while those who were born in their own likeness ended in that universal apostasy which brought on the judgment of the flood.

After the flood God committed all power in the earth to man. In Gen. ix., x., xi. you have the formation and division of nations, and on the first opportunity they manifested the fact that their will was contrary to God's will. He had given one command—to scatter themselves abroad in the earth, they declared they would do the opposite and continue together. This exercise of their free will ended in another judgment.

Then God takes out one man (Abraham), and of him He makes a great and wonderful nation. He gave them privileges such as no nation ever had before. A divine ritual was given them, and yet it was from the beginning and all through to the end, "We will not." When the Son of God Himself came they said, "We will not have this man to reign over us." And remember that it was the religious part of the nation that said that, not the rabble. It was the religious people that put the Lord Jesus Christ to death. That tells you how much religion is worth without Christ! Hence you find Israel to-day without a king, without a prince, without a sacrifice, without a land, without a home.

And now God has chosen another man, the "Second Man," "the Lord from heaven." In Christ He is making another nation; He is taking out, not a nation as He did with Abraham, but a people from amongst Jews and Gentiles, and giving them what none else ever had. In Christ these shall stand, in Christ these are safe; they can never perish, and they can never be lost. Only in Christ can they stand, and, quickened in Christ, they will presently be caught up together to meet the Lord in the air, so to be for ever with the Lord.

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Then Israel will follow in virtue of the unconditional covenant which Jehovah made with them. The new covenant will then be made, and then it will be seen how Israel will stand only by the almighty power. Not only will a new heart be given them, but their old heart will be taken away (Ezekiel xxxvi. 26), and then Israel too will stand.

For a thousand years the nations will walk in the light of "Israel, my glory." And after the thousand years what about the nations? They have not got a new heart. Will they stand? They will have had great privileges and blessings during those thousand years. Will these do anything for them apart from Christ? The close of the thousand years finds them in rebellion against God. They gather themselves together (as you read in Revelation xx.) to battle, "and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." That is to be the end of the *will of man*. And now God is using this mystical body of Christ, this church of the living God, to demonstrate and show forth to the principalities and powers in heavenly places His manifold wisdom, showing that without His life none can live, that without His power none can stand.

The question is asked, "Who shall be with Christ where He is? Who shall enter into His glory?" The answer is demonstrated, "Those whom thou hast given Me," "I have prayed for them." "I have kept them." The gift of the Father, and the work of the Spirit, and the intercession of Christ is the three-fold cord which can never be broken. These are "in Christ" now, and this alone will ensure their being with Christ when He fulfils His promise, and descends into the air to receive them to Himself. Yes, His free grace has given them a new will, a will to love Him and honour Him and obey him. Hence they find that to be their greatest pleasure which once was their greatest abhorrence. What wondrous grace! So precious are they to the Son that He left heaven's glories to die for them, to endure the cross, to ascend to heaven and intercede for them, and to come again to receive them unto Himself. The world thinks nothing of them, but He accumulates words to show how precious they are in His sight:—they are His jewels, His flock, His body, His temple, His ALL.

Think of this coming One now seated at God's right hand, and henceforth expecting, and learn how we are like our blessed Master, *seated*, resting in His own precious, finished, perfect work. And we are *expecting* too. He is "expecting" the time when He will come and receive us, and we are expecting the time when He will come forth, and we shall be caught up to be for ever with the Lord. We have learned from the frailty of our nature that we cannot stand upright apart from Him, and we are testifying against the evil world which is waxing worse and worse, and for which there is no hope until Christ comes. Oh that we may go from this meeting with our souls stirred up to greater love, to greater zeal and faithfulness in these last evil days, these perilous times, and wait more entirely and unreservedly for God's Son from heaven.

THREE PROPHETIC PARALLELISMS CONCERNING ISRAEL.

By Rev. JAMES C. SMITH, of Dufftown.

(*At the Glasgow Conference, June*, 1894.)

TO understand the Old Testament you must understand *Israel;* to understand the New Testament you must study the *Church.* The great subject of the Bible is sin, and the great doctrine of the Bible is the putting away of sin by the grace of God. All other subjects fall under this great line of study. If the Bible casts its teaching in any special form or mould more than another, it is in the form of parallelism, and this is one of the many things which gives the Bible its intense fascination, even as literature. The parallelisms of the Bible are splendid, and they break out and corruscate everywhere. Let us look for a moment at

A PARALLELISM OF INSPIRED FORESIGHT.

In Deuteronomy xxxi. 29 we read, "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger, through the work of your hands." There you have a specific indication of the line of the great apostacy. It is one of the most remarkable things, in this connection, to notice this wonderful prophecy of Moses. He distinctly affirms that after his death the people would apostatise, and go after other gods. In Acts xx. 28 you will find this wonderful parallelism. It is in Paul's address to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; therefore watch and remember that by the space of three years I ceased not to warn you night and day with tears." Thus tearfully did Paul warn the elders of Ephesus of the apostacy, just as Moses had warned the people of Israel. That parallel is one of the most remarkable in the Bible. In the light of the great many things that are being said and done at this present moment, I would ask you to look into these things. We are asked, How could Moses have said these things in his time? I beg you to notice that he had handed to the Levites the written record of the revelations which he had received.

A great many people are saying to-day that Moses could not have written these things at that time; that these things must have been written later on. But was the address to the elders of the church at Ephesus written a hundred years after the death of St. Paul? There is a complete answer to these questions in the fact that *Paul and Moses were equally inspired to see these things.* If we recognise that, these difficulties vanish; all these things become perfectly clear to us.

There is a very remarkable thing, in connection with this thought, in the 30th chapter of Deuteronomy, where Moses gives not only the apostacy, but he goes far beyond the apostacy, unto the restoration of the people concerning whose

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apostacy he spoke. Notice the early verses of Deuteronomy xxx., and there you find the things which the great leader of Israel said about the restoration of the people. At the beginning of the chapter we read, "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul," etc. In the third verse you have the great subject of the restoration—God's *turned attitude* towards the people of Israel, and the return of their captivity. In the fourth verse is the *gathering;* in the fifth verse you have the third point, "The Lord thy God will *bring thee into the land* which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers." The fourth point is in the sixth verse, where we read that the Lord will do a thing He never did before, "He will *circumcise thine heart* and the heart of thy seed, to love the Lord thy God with all thine heart." That is a point that has never yet come to pass with respect to Israel. They are circumcised in the flesh, but not in the heart. They are going to be when the Lord turns their captivity, and when they are brought unto their own land. The fifth thing is in the seventh verse, "And the Lord thy God will *put all these curses upon thine enemies*, and on them that hated and persecuted thee." The sixth thing is in the ninth verse. "The Lord thy God will *make thee plenteous* in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good," etc. The seventh thing is at the close of the ninth verse, "For the Lord will *again rejoice over thee* for good, as He rejoiced over thy fathers." There is the joy of the Lord. First of all He changes His attitude. The time is coming for His people to be recalled; then their hearts will be circumcised, and the plentifulness that characterised them before will characterise them again, and the Lord will rejoice over them just as He did in the days of their espousal.

The whole mystery is found there in Deuteronomy. Some of us very greatly neglect this book, but what a loss it would have been if it had not been written. With all respect to the higher critics, I hold that Moses was the real author of this book. Here is another line—

A PARALLEL OF HISTORIC DEVELOPMENT

in the history of Israel. The great typical facts of Israel's history are pretty much inside the period from Jacob's advent in Egypt to the time of David and Solomon—that is to say, to put the matter in very few words, from the time of the oppression in Egypt to the time of the unchallenged sovereignty of David and Solomon in the land of Israel. All the great ideas, all the types, are inside that period. After that we have scarcely a type at all; after that there is nothing fresh, nothing but repetition and declinature. That period is filled by four great names which are typical.

Joseph took the people *into* Egypt, but he never took them out. Joseph died in Egypt, and he was embalmed; he never left the country until he was carried out of it. He took his father and all his seed, and nourished them there, but he never took them out. The type ceases there with the idea of God's providential care over the people in the midst of the Gentiles.

Then comes *Moses*, and he carries the type still further. Joseph took them in, but Moses, the deliverer, took them out. He took them *out* and led them right *through* the wilderness. Then we reach a further stage.

The type of Moses merges very gradually and beautifully into the type of *Joshua*, who *took them in* and gave them possession of the land.

Then in *David* and *Solomon* you have embodied the thought of the *kingdom*. The simple sequel in Solomon was the building of the temple, and the kingdom in peace.

After that you have nothing but repetition. I do not look upon the captivity in Babylon as anything new, for they had been in captivity before.

Now we apply all this to the Lord Jesus. I say the Children of Israel must pass through all this again in connection with the Messiah, the rejected One.

They are in the Joseph period to-day. They are scattered, they are among the Gentiles, as they were in Egypt. The Lord Jesus Christ has gone to glory, and he is carrying on his work among men, calling out his Church, and the Jewish people are being preserved by the very Jesus whom they rejected. The Jews are not allowed to go out of existence. They are not allowed to become extinct. It is only within the last year or two that it has been discovered that in New York alone there are over 200,000 Jews. Men's minds are being called to this people in many remarkable ways. They are in the furnace, and it is the time of their oppression over again. You cannot read the awful statements of their persecution in various parts of the world, especially in Russia, without realising that the Jews are again in Egypt. They are in the place where the plagues are to be poured out, and from which God will make a new Exodus, and where He will make the oppression to cease; the better Joseph is now in the glory.

The better Moses that was rejected is the Moses who is coming back again soon, and by his power in glory he will bring this people into their own land, and call them His.

As the better Joshua He will give them back their Jewish possessions, and finally, as the better David and Solomon He will set up and establish the millennial kingdom. The Jews will travel that road again in connection with Jesus Christ, that they have gone already in the history of the world. This is a study in historic parallelism that I commend to you. Notice how the Lord Jesus Christ is going to fulfil all these types in Israel. Be very careful about the distinction between the literal interpretation of a thing and the spiritual application. Be careful not to call the Church the Jews, or the Jews the Church. There were only two parties until the day of Pentecost, the Jew and the Gentile; but now there are three, the Church of God being the third, and it is being made up of both Jew and Gentile. The Lord Jesus Christ is coming to fulfil all that He has promised in connection with Israel. Now in closing take

A PARALLEL OF PROPHETIC VISION.

Turn to Ezekiel xxxvii. This chapter is divisible into three

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parts, because in it you have three great figures, telling us three great things about Israel. From 1 to 14 you have the figure of the *bones*. Israel has lost three things, and here it is indicated to her that they will be brought back to her. Israel has lost life—national life, spiritual life—and national life and spiritual life are going to be brought back to her.

LIFE.—That you have in the figure of the bones. The bones becoming a great army is a figure of Israel living again. By-and-by, when they get that life back again, they will be like the resuscitated bones.

NATIONAL LIFE.—From verses 15 to 22 you have the figure of the *two sticks*. What about the two sticks? They are joined into one stick, which is an indication that the division which came with Solomon's death is going to be healed again. First you have *life*, then *unity*. The breach in the nation is going to be healed after they are revived, and they live again nationally.

SPIRITUAL LIFE.—From verse 23 to the end of the chapter you have the figure of the *tabernacle* in the midst. You have the figure of *purity* after the figure of unity. It shall be an everlasting covenant. You cannot have unity without life. The only unity that is of any use is the unity of life. In this chapter you have the people worshipping around the tabernacle. You cannot have the perfection of worship until you get unity and life. When these are revived, and the breach healed between the two nations, they will come round the tabernacle, and the pure offering will ascend to the Lord from Jerusalem. Let us remember that. He will bring all this to pass, "for the mouth of the Lord has spoken it." The whole earth shall be filled with His glory. We may well add, in the words of Psalm lxxii., that God's glory having filled the earth, the prayers of David, the son of Jesse, will be ended, for so far as the Jewish horizon extends there will be nothing else to add when the whole earth is filled with His glory. Let us pray that this glorious day will soon come.

NEBUCHADNEZZAR'S DREAM.

DANIEL ii.

BY MR. LOUIS LIESCHING.

(*At the Nottingham Conference, May*, 1894. *First Address.*)

TO the student of prophecy my subject may appear a very elementary one, but, as I understand it, we have not come here to speak to those who are students of prophecy, but rather to those who are not. There are many who have an idea that there is a great deal in prophecy which they know nothing about, and which they can know nothing about. Now as to their not knowing about it I am willing to admit; but I think there is a great deal which God has revealed, and which consequently they can know about. I am going to address you on that wonderful dream of Nebuchadnezzar, which you find related in the second chapter of the book of Daniel. That great king Nebuchadnezzar dreamed a dream which he forgot, but was most anxious to recall, and the revealer of all secrets revealed it to Daniel, His servant, and, to the astonishment of the king, he had one event after another, which formed the subject of the dream, repeated, and the interpretation given. Naturally, the king would think that the man who could know a dream which nobody had told him, would, in all probability, be right in the interpretation of it. This king, Nebuchadnezzar, saw a magnificent statue of a man. His head was of gold, his arms were of silver, the thighs were of brass, the legs were of iron, and the toes were partly of iron and partly of potter's clay. That was the dream, and now as to the interpretation. When a sculptor proceeds to make a statue, he first forms a model of clay, from which he makes the actual statue. The great and important question for you and me is to know how far the man who is working out this statue has got, for it is a history of the events which are to take place from the time of King Nebuchadnezzar until the end of this present age. It is also most important for us to know where we are at present, and on that subject the word of God has given no uncertain sound.

The head of the statue was of gold. Daniel tells the king that it represents himself, Nebuchadnezzar. "Thou art this head of gold," he said to him. Now the divine idea of perfect government is that of one single individual ruling under God, receiving his commission from Him, ruling in His fear, and doing justice as answerable to Him. That is the divine idea as represented in this head of gold. God had given to him the dominion of the world. Had Nebuchadnezzar seen fit to extend his conquests to the remotest parts of the earth, he would not be circumscribed by anything but his own will. God gave him the whole world, provided that he should rule as God would have him. But that head of gold—the absolute monarch ruling in the fear of God—proved a failure; because, as in all the other governments, man is a failure; and man being a failure, all man's works must be failures. When the handwriting on the wall said to his son Belshazzar, "Thou art weighed in the balance, and found wanting," I understand it to allude, not merely to Belshazzar, but also to the dynasty which was to terminate in him. Absolute monarchy had been tried, and it had failed. What next?

The next is very aptly represented by silver (as silver is inferior to gold), and the two arms and body represent the Medo-Persian empire. It was inferior to the golden head, because it was not absolute monarchy, but monarchy controlled by an oligarchy, by nobles and princes; and its characteristic was this, that if, with the advice of the nobility, the king made a statute and put his seal to it, nothing on earth—no fiat of the council or king—could change it. You see that in the case of Daniel. The king was caught in the trap which was laid. The princes had persuaded the king to sign the edict for-

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bidding his subjects to pray to any God under penalty of death, and their design was to get Daniel destroyed. When the king discovered the plot, he laboured till the going down of the sun to get Daniel delivered. But the nobles said what the king thoroughly understood. "Know, O king, that it is the constitution of this realm that when a law has been passed it cannot be altered!" If he broke a law his own sovereignty would have been in jeopardy. Consequently he was obliged to put Daniel into the den of lions. It was the same when the edict afterwards went forth under Ahasuerus that all the Jews should be slain. The king could not alter it.

In that respect, taking absolute monarchy as the standard, the next government was inferior. The third government was brass, and that represented the Grecian Empire under the sway of Alexander the Great, who, in three pitched-battles, destroyed the Medo-Persian Empire, and acquired the supremacy of the world. Then he died. His government was inferior to that of the Medo-Persian, for it was a sort of court-martial. That monarchy was divided into four parts. I want to ask this question at this point. There are those who tell us that Daniel did not write this book. If they would tell us who did, it would be more easy to answer them. But whether Daniel wrote it, or whether somebody else wrote it, I want to know how did the man who wrote it know that there would be four empires and never another afterwards? how did he know that the Roman government would not have been followed by another?

Supposing the Turks had overrun Europe (as they almost did), you might have put the book of Daniel into the fire, or amongst the false prophecies. But every single detail in this dream is fulfilled up to the very little that remains. The Roman Empire was the fourth great monarchy, and it is most aptly represented by iron. Now comes the strange part. This workman who is making the statue, when he comes to the feet, changes his material. There are the two legs—the Roman Empire, of course, was not in existence then—one foot standing upon Constantinople and the other upon Rome, and, like a Colossus, bestriding the world. How did the writer of this book, who, we are told, was not Daniel, know that the Roman Empire would be divided into two kingdoms? As the sculptor makes the feet he first takes iron and then potters' clay—such as our flower pots are made of—and he puts this in amongst the toes. When he has done toe No. 2, and gets to No. 5, he finds that No. 2 has gone all wrong, because clay and iron cannot mingle.

The important point to us is, that we are just about the place where these ten toes are in process of development. The old Roman Empire is to be divided into ten kingdoms—five toes on the right foot and five on the left, and not, as some would make it, ten on one foot. When the old Roman Empire is divided into ten kingdoms, there is nothing beyond the ten toes. Then the statue will be finished. But in the meanwhile what is happening?

I have not one single word to say against any class of men, for all men in the sight of God, even the humblest man, stands as regards his soul on an equality with the highest; but in its governmental aspect the empire of clay represents Democracy—the rule of the people—contending with the iron hand of governmental authority. Is that not what is going on? Do we not see in representative government a perpetual difficulty arising? They cannot mingle. We began with the head of gold, the universal absolute monarchy; now we hear of the "sovereign people." God intended that every form of government should be tried in succession, and to say to each one, "Thou art weighed in the balance, and found wanting."

What do we find at the present moment? Europe armed to the teeth, the nations ready to fly at each other, each nation arming itself in the interests of peace. What next? Would you, dear friends, have believed a year or two ago that it would have been possible that, seated as we are quietly and peaceably, a man might come in at that gallery door, throw a bombshell into our midst, and leave a dozen or two in agony, and go out and declare that he has done it for the good of society? Do such things teach us that the world is getting better? Do they teach us that education is going to rectify everything? Take away God from a people, and there is nothing to prevent them from doing whatever the devil puts into their hearts. When everything has failed, what remains? A stone cut out without hands (see the 45th verse) falls upon the feet, and then the clay and the iron, and the brass and the silver and the gold are swept away like the chaff of the threshing-floor. All earthly government fails because man is a failure, and then the Lord Jesus Christ, the Stone that the builders rejected, becomes the head of the corner. He dashes the statue in pieces as a potter's vessel. All is completely swept away, and He is King of kings and Lord of lords, the only ruler who knows how to settle the difficult questions that are perplexing men. In His day shall righteousness flourish, and there will be happiness and peace. He shall come as a shower watering the whole earth. He will be the Sovereign who shall reign in righteousness, and shall care for the poor, the meek, and the downtrodden.

"Jesus shall reign where'er the sun
Doth its successive journeys run;
His kingdom stretch from shore to shore,
Till kingdoms rise and set no more."

Brothers, sisters, are you looking for the bright celestial dawn? Are your loins girded, your lamps burning? Are you waiting for the Master's voice? Soon He will come, and will not tarry.

"Watchman, what of the night?
Do the dews of the morning fall?
Have the Orient skies a border of light
Like the fringe of a funeral pall?
The night is fast waning away,
And soon will the darkness flee,
And morn shall spread o'er the blushing sky,
And bright will its glories be."

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THE UNITY OF BIBLE TESTIMONY TO THE COMING OF CHRIST.

By Mr. WILLIAM G. CARR, of Rochester, N.Y.

(*At the Glasgow Conference, June*, 1894.)

THE truth of the Lord's coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth. Let us briefly look through our Bibles, and see how all witnessed concerning it, from the time that the first and oldest preacher began to preach of the "coming of the Lord," namely Enoch, reference to which is made in the Epistle of Jude, beginning at the 14th verse. "And Enoch also, the seventh from Adam," etc., to end of verse 15.

We get several things in the life of this wondrous preacher. He walked, he waited, he pleased God. And he preached of the coming of the Lord, resurrection of the dead, and the judgment of the ungodly.

The last words of Jacob were also about the Lord's coming. Gen. xlix. 10. In this verse we get what we frequently get in Scripture—the first and second coming of the Lord so interwoven that only those who are taught of the Spirit can distinguish the difference. Gen. xlix. 10: "The sceptre shall not depart from Judah . . . until Shiloh come." That is the first part. "And unto Him shall the gathering of the people be." That has not occurred, but it will very soon. That is the second coming.

Moses' last words in Deuteronomy xxxiii. 25: "Thy shoes shall be iron and brass," &c., to end of verse 27.

Has that yet been done? There are millions of Jews to-day that are trodden down under despotism. Never yet has that advent been accomplished referred to in verse 27: "But He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone." Has Israel ever yet dwelt in safety? Quite the contrary. Witness the history, and read from the beginning to the end. Instead of their treading upon their high places, they are being trodden under foot all over the earth.

Balaam. Numbers xxiv. 17. He tried to curse Israel, but God turned the curse into a blessing; and we find him saying, in verse 16, "He hath said which heard the words of God," &c. There are four things in this verse—1st, he heard the word; 2nd, he knew the knowledge; 3rd, he saw the vision; 4th, he had his eyes open. That is what we need to-day. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The "Star" came, but the "Sceptre" has not yet come. The Sceptre shall rise out of Israel—that which is spoken of in the 2nd Psalm: "He shall rule them with a rod of iron; He shall dash them in pieces like a potter's vessel." That is the way the heathen are to be treated.

We hear a great deal about the preceding verse: "Ask of Me, and I shall give thee the heathen for thine inheritance," etc., and there most people who quote these words stop. Why don't they read the next verse, "He shall break them with a rod of iron," etc.? That is evidently referred to here by the Sceptre that shall rise out of Israel to "smite" and destroy the enemies of Jehovah. (Num. xxiv. 17.)

Job xix. 25. In the city where I come from some of our Congregational ministers tell us that Job was a myth. He is a beautiful myth. It is very significant that the book of Job is a key to the Bible, and you will find in one chapter alone nearly every doctrine in the New Testament, notably the 33rd. Hear Job xix. 25: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Now we have had Enoch, Jacob, Moses, Balaam, Job—surely witnesses enough to establish the truth from the Old Testament.

And now to speak of the Psalms in a general way, and you may prove this for yourselves. As I read I see that out of one hundred and fifty psalms, ninety speak of the second coming of our Lord. Possibly I may be mistaken, but it would be very easy to correct this, and a profitable study to do so.

Prophecy is full of it; sixteen books of the Old Testament, and one in the New (Revelation). The coming of the Lord is the burden of prophecy. I may say it is the fulfilment of every hope; it is the accomplishing of every promise of the Word of God; and it is the time of rewarding for the deeds done in the body. Isaiah begins this prophecy; Malachi ends it. Prophecy is always associated with Israel and the nations; never connected with the church.

Then, coming to the New Testament, the evangelists speak of it something like one hundred times. In John xiv., "In my Father's house are many mansions," &c. There is one other reference I will speak of without reading it, that parable of our Lord concerning the nobleman who "went into a far country to receive a kingdom and return." The "nobleman" was our Lord, the "far country" heaven, the "kingdom" that which we read of in the book of Revelation. Our Lord received the seven-sealed book, the title deeds of the kingdom. It is a principle of God's truth, that judgment always precedes blessing and glory; therefore we are pre-millennialists on principle. We are forced to be, because it is the principle of God's truth, and I am sure if our brethren who take the other view would only see this, they must necessarily be pre-millennialists too.

Now I am going to the book of Acts, where our Lord ascends into heaven, where He is taken away from His disciples. I love to think of that glory-cloud that covered them all those years in the wilderness; how it came down once more, and took Him away to heaven. Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven?" &c. Now notice the simple statement (and the more simple we take it the more we shall be assured) that the "coming of the Lord" is to be personal, literal, visible; and more than that,

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as we, if we had time, could prove, that the very spot from which He ascended is the spot to which He will descend. "His feet shall stand in that day upon the mount of Olives." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." To any plain man, to any sensible man, if I should say to you I go through that door, and as I go away so I will come back again, it would not need any Greek or Hebrew to understand that. It only needs common-sense and plain English to understand it. "Shall so come this same Jesus in like manner as ye have seen Him go."

The Epistle to the Romans is made up of three parts—the first eight chapters of *doctrine;* the next three of *dispensation;* the last four *practical.* The second division of three chapters—ix., x., and xi., are all associated with the resurrection—restoration—and restoration of God's people Israel, which is always connected with the coming of the Lord. The apostle takes occasion in the sixteen chapters of the first Epistle of Corinthians to correct sixteen errors into which they had fallen. Yet bad as they were they still clung to the hope of the Lord's coming. "Seeing ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." (i. 7.)

In the next epistle (Galatians) we find something remarkable, and yet not remarkable. In this Galatian epistle we find three things conspicuous by their absence. There is nothing about *singing*, as there is in many of the other epistles; neither did the apostle ask them to *pray* for him, as he does in many of the other epistles. The Galatians could not do it. They were living under law. And the great majority of professing Christians are the same. I don't believe they can either sing or pray, and if they do, it doesn't go much higher than their heads. To sing praise to God we must sing with the spirit and with the understanding—to pray acceptably. "We know not what we should pray for as we ought;" hence the Spirit must "help our infirmities." (Romans viii. 26.) If we pray it must be "with the spirit," and with the understanding also. And those who have got into that legal condition spoken of by the apostle in the Epistle to the Galatians (one of the coldest and severest of all the epistles), have very little use for the truth of the Lord's coming, whether pre-millennial or post-millennial.

In the next epistle we find nothing about the coming of the Lord, because we are viewed as with Him "quickened," "raised," and "seated together in heavenly places in Christ," one with Him in glory by faith, soon to be with Him literally. I must stop here for a moment to say that I believe that is the truth that we as Christians need to believe—that is the truth that we as preachers ought to preach to-day—the gospel of the glory. We speak too much about earthly, worldly, and carnal things. We are occupied with worldly things, "minding earthly things." Possibly some here to-day may be in the condition in which I was some years ago—striving, climbing, agonizing, and praying, getting up a round of the ladder day by day, finally falling perhaps further than I had got up. I was not making very much headway. One day I opened my Bible and found that instead of being at the foot of the ladder to agonize and struggle, God had put me at the top. How true it is that God always gives us the best. Satan tries to keep us from realizing our blessed position in Christ. Since I saw that truth, that I had died and was risen again in Christ, my whole Christian life and character have been changed. I don't struggle any more. I just enjoy myself. In the Epistle to the Philippians iii. 20, "Our citizenship is in heaven, from whence we look for the Saviour also, the Lord Jesus Christ." If we are citizens up yonder we are not citizens here. I don't know how it affects you to get hold of that truth. I know what it did for me. Although a politician for many years, holding six positions under the United States government, "I quit," and I have no use for politics any more until He comes, whose right it is to reign. So about our "*glorious body*," we are to get it when Jesus comes. Oh, how great is this truth, how practical it is, how real it is!

In Colossians we read, "For ye are dead, and your life is hid with Christ in God," etc. (iii. 4.) And I believe that one glimpse of that glory that is to come—that glory that is eternal—because it is His glory, and unfading, will make all glory down here look very dim.

Now the Epistle to the Thessalonians contains in every chapter some reference to the coming of the Lord; and that blessed chapter, the fourth, seems to be the culmination of it, "For this we say unto you by the word of the Lord." It was not Paul who said it. It was "By the word of the Lord." "If we believe that Jesus died and rose again"—we all do, of course we do! Well, *even so*—if we believe the first, we *must* believe the second.

Notice that 14th verse, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Then he tells us how—"For the Lord Himself"—not another. When He wants His people, the Jews, He sends His angels to gather out His elect from the four corners of the earth (Matt. xxiv. 31); but when He wants His church He will not trust that to the angels. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Now two or three things in conclusion about the practical part.

The Lord's coming is the time of reward. (1 Peter v. 2–4.) And I cannot help, as I go over all these things about the Lord's coming, dropping a word to the Christians who are here to-night. I believe your calling and mine, my brother, is to "feed the flock of God." I don't know how it is in your country, I have just come from my own (America), but it is lamentable and appalling, the ignorance of the children of God about the word of God. God help us who know the word to see the awful responsibility that is upon us; and to see the other thing—the wondrous glory awaiting those who "feed the flock of God." "Feed the flock of God which is among you." Read to end of verse 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that

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fadeth not away." I am looking for that crown, and it only comes to those who "feed the flock of God." Our Lord Himself, in the Gospel of Luke, said that there would be no reward until He came. When thou makest a feast do not call the rich and those who can pay you back; but call the poor, the maimed, the blind, for they cannot recompense thee, but thou shalt be recompensed. When? Not when you die. You are not going, as some of the preachers say, to get a robe and harp when you die. But Jesus said ye shall be recompensed "*at the resurrection of the just.*" The resurrection of the just and the coming of the Lord are one and the same; "and he that hath this hope in Him" (as we read in 1 John iii. 3), "purifieth himself even as He is pure."

Now *to sum up* briefly, *How* is He coming? *when* is He coming? and *where?*

How will He come? *Literally*, *visibly*, *personally*, as we have seen.

When will He come? At any moment—and we believe from the teaching of God's word that the only thing that hinders His coming is that the last member of the body of Christ may be gathered in. May we live so that we may not be ashamed before Him at His coming. He may come then at any moment.

Where will He come? First in the air, to meet the members of His body. And the members of the body and the living Head will be united in heaven. Afterwards He will come to the earth, and His feet shall stand, as we have said, on the Mount of Olives.

God grant that this may be a blessed practical hope to us from this night. May we see how full the Scripture is of it, and how it runs like a golden thread from Genesis to Revelation.

Contributed Articles.

TATIAN'S DIATESSARŌN.

BY THE REV. DR. BULLINGER.

IT was reserved for the nineteenth century to seriously assail the authorship of the fourth gospel. The *Alogi* of the second century rejected it, without arguments, simply because they denied the doctrine of the Divine Logos. The doubts of Evanson and others in the eighteenth century were weak and superficial.

It is only in recent years that the higher critics have definitely advocated the subtle speculations of the Tübingen School, giving up the Johannean Authorship, and assigning the composition of the gospel to some anonymous writer towards the close of the second century (certainly not before A.D. 170), with the exception, perhaps, of those passages which are to be found in the other gospels. But the discrepancies between the higher critics themselves are far more serious and fatal to their arguments than the alleged discrepancies between the fourth and the other three gospels.

The evidence in favour of John's authorship, beginning with his own claim in chapter xxi. 24, is by no means wanting. But the most remarkable evidence has been reserved for our own days. So interesting is the history of it that it reads like a romance; so important is the evidence afforded by it that its force is absolutely crushing to the wild theories of the modern critics. Just as their criticisms are at their height, this evidence is forthcoming to meet and silence them.

It has been known for many centuries that a Greek by the name of TATIAN compiled a work on the four gospels about the year 130 to 150 A.D. By some it was spoken of as a "fifth gospel"; by others "the gospel according to the Hebrews." Tatian himself called it *Diatessarōn*, from the Greek word Διατεσσάρων, which means *through four*, *i.e.*, one through four.* In English idiom it would be represented by our word "Harmony," when we speak of "a harmony of the four gospels," *i.e.*, one produced by means of the four.

Little is known of Tatian beyond that which he tells us in what was until recently thought to be his only surviving work, *An Address to Greeks.*† This is a scathing exposure of the enormities and absurdities of heathenism. Having been an "initiate" of the ancient "mysteries," shocked by their religious rites, and perplexed by the "demons" instigating to the perpetration of evil, "retiring," he says, "by myself, I sought how I might be able to discover the truth; and while I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings,‡ too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed by future events, the excellent quality of the precepts, and the declaration of the government of the universe as centred in one Being; and, my soul being taught of God, I discerned that the former class of writings lead to condemnation, but that these put an end to the slavery that is in the world, and rescue us from a multiplicity of rulers and ten thousand tyrants." His address concludes thus: "These things, O Greeks, I Tatian, a disciple of the barbaric philosophy, have composed for you. I was born in the land of the Assyrians, having been first instructed in your doctrines, and afterwards in those which I now undertake to proclaim. Henceforward, knowing who God is, and what is His work, I present myself to you prepared for an examination concerning my doctrines, while I adhere immoveably to that mode of life which is according to God."

Tatian was received into the church at Rome, and continued by his writings to defend his new faith.

* Διατεσσάρων is the technical term in music for the interval of the *fourth*. Τέσσαρες (*tessares*) means *four*, and *diatessarōn* means *through four*. In music, through four notes; just as *diapasōn* means *through all*, *i.e.*, all the eight notes, and was used of the *octave*.

† The *names* of others have come down to us; *e.g.*, *A Book of Problems* (explaining what seemed obscure in the Old Testament), *Of Perfection according to the Saviour*, *On Animals*, *A Collection of the Epistles of St. Paul* (some eleven "fragments" of these, as preserved in quotations by Irenæus, Clement of Alex., Jerome, and others, are given in vol. xlii. of T. and T. Clark's *Ante-Nicene Christian Library*, pp. 46-48), and *The Diatessarōn*, which, until quite recently, was also supposed to be lost.

‡ The books of the Hebrew Old Testament. How wondrous thus to hear of the power of God's word!

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His *Diatessarōn* was known to have existed by various writers.

Eusebius (A.D. 325) in his *Ecc. History* (iv. 29) speaks of it, though he had not seen it.

Epiphanius in his work on *Heresies* (about 374) says, "The *Diatessaron Gospel* is said to have been composed by Tatian, which some call *according to the Hebrews*." (Cap. xlvi. 1.)

Theodoret, Bishop of Cyrus, near the Euphrates, about 420 A.D., speaks of having collected and put away some 200 copies, replacing them by copies of the four evangelists.

Other writers refer to it as to a book which they had heard of, but never seen.

It was doubtless written in Syriac and therefore inaccessible to Greek and Latin Churches, while it was being used in the Syrian Churches to the exclusion of the separate gospels.

Modern writers, in the absence of the original work, have denied that Tatian could have been in possession of all the four gospels. They admitted that the *Diatessarōn* was a kind of gospel and compiled from more than one source, but not necessarily *four*. They criticised the references of ancient writers to it, and refused to accept their evidence, because it was their contention that "the miracles of healing ascribed to Jesus in the fourth gospel were a later invention, never heard of in the first century.

This is the secret of all the *animus* which the most enlightened modern criticism has manifested in its anxiety to get rid of such a piece of evidence. This "advanced thought" and the "higher criticism" cannot be better exposed than by citing a paragraph trom one of its works entitled *Supernatural Religion*, which ran through some six editions in as many months after its publication in 1875. These critics say:

"There is no authority for saying that Tatian's gospel was a Harmony of *the four* gospels at all; and the name *Diatessarōn* was not only *not given by Tatian himself* to the work, but was merely the usual foregone conclusion of the Christians of the third and fourth centuries; that everything in the shape of Evangelical literature must be dependent on the gospels adopted by the Church. Those however who called the gospel used by Tatian 'the gospel according to the Hebrews,' must have read the work, and *all that we know* confirming their conclusion. No one seems to have seen Tatian's Harmony, probably for the simple reason that *there was no such work*. The manner in which Theodoret dealt with Tatian's gospel, or, 'that according to the Hebrews,' recalls the treatment by Serapion of *another form of the same work*—the gospel 'according to Peter.'"

The words which we have printed in italics exhibit the modesty (!) and the truthfulness (!) of our modern critics. The whole of the above paragraph is now shown to be on a par with their criticisms of the Word of God itself — the ignorant reasonings and vain imaginations of their own hearts. For now comes the remarkable story of the discovery of this long lost but priceless work!

In the Vatican Library is an Arabic MS. numbered xiv. But no one knew anything of it until 1883, when Agostino Ciasca, one of the Guild of Writers to the Vatican, examined it and published an essay on it in Paris, entitled, *On the Arabic Version of Tatian's Diatessarōn*. Still the MS. itself remained in Arabic, untranslated. In 1886 Ciasca happened to show the MS. to Antonius Moreos, Visitor Apostolic to the Catholic Copts, who said he had seen one like it in Egypt, and could obtain it for him. In August, 1886, the promised MS. arrived in Rome, evidently a copy of the same work as "MS. xiv." This MS. Ciasca selected for translation, and in 1888 he published a Latin Translation of it in honour of the Pope's Jubilee.

The latter MS. distinctly states that it was translated from the Syriac into Arabic. This must have been before 1043 A.D., as the translator, Abû-l-Faraj, died in that year.

It is neither possible nor necessary for us to go into all the side issues raised and settled by this wonderful discovery—deeply important and interesting as they are.

The great and important fact is this, that Tatian's *Diatessarōn* opens with the words, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD ITSELF IS GOD, &c., and contains practically the whole of John's Gospel!!

Apart from its value as a harmony, and the many interesting questions raised by and involved in it, there remains the inestimable value of the undeniable evidence afforded as to the Johannean Authorship of the fourth gospel, and as to its genuineness and authenticity.

Here it is proved that a man living and writing in the early part of the second century (being born about A.D. 110, and dying, it is believed, about A.D. 180, at Edessa) HAD THE GOSPEL OF JOHN before him. He was a pupil of Justin Martyr (born about 114, and martyred about 165 A.D.), and therefore his *Diatessarōn* must have been compiled between A.D. 130–150, at which time John's Gospel was in circulation, and well known.

This remarkable discovery utterly demolishes the hypothesis of the higher critics that the fourth gospel was not the work of John, but that it was written by some unknown individual at the end of the *second* century, certainly, according to them, not before A.D. 170.

Tatian's work has now been translated into English with a valuable and elaborate introduction and appendix by the Rev. J. Hamlyn Hill, B.D., and published by T. and T. Clark.

It is no small privilege enjoyed by the readers of *Things to Come* to have some particulars of this remarkable work, which, as Mr. Hill well concludes his introduction by saying, "has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light upon the information possessed by Christians of the second century, and which at the same time possesses a national interest."*

* Those who desire to know more about this interesting subject are advised to procure a complete and elaborate, yet plain and clear account of the whole work, which has been prepared by our brother Pastor William Elliott, of Plymouth. It is entitled, *Tatian's Diatessarōn and the Modern Critics*. We have not yet seen more than the syllabus of it, but enough to show us its great excellence and value. It may be obtained of the Rev. W. Elliott, 13, Ashley Terrace, Plymouth.

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GOD'S REMEMBRANCE OF "BABYLON THE GREAT."

REV. xvi. 19; xviii. 5.

IN the twenty-fifth chapter of Jeremiah's prophecy there occurs a remarkable prediction of which no account is taken in the various handbooks that have lately been issued, but which has a most important bearing upon dispensational changes that now seem to be pending.

The verses are the 15th and 16th: "Thus saith the Lord, the God of Israel unto me; Take the cup of the wine of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them."

Then follows the catalogue of the nations. They would be:

1st. JERUSALEM AND THE CITIES OF JUDAH—an apostate portion of the nation. Not apostate because of their sins and transgressions—the *whole* nation had been guilty in that respect—but apostate because they had not believed God and hearkened to His voice, and served the king of Babylon.

The twenty-fourth chapter shows this division. Those who heard the Lord's voice, in spite of past sins and transgressions, were regarded, in His good pleasure, as very good figs, even as Abraham believed God, and God was pleased to count him righteous. But those who remained believed a lie (xxvii. 10, 14, 15, 16; xxviii. 1–17; xxix. 31, 32), that there would be no sword, but "peace and safety," and were reckoned as very bad figs, so vile that they could not be eaten, and upon them would fall the curse of Deuteronomy xxviii. 37; and they would be utterly consumed, wherever they went, by the four sore judgments of Jehovah—the sword, the pestilence, the famine, and the noisome beast. Thus it came about that this portion was simply regarded as "of the nations" or Goyim, while as to those described as "very good figs," Jehovah would be to them a God, and they to Him a people.

The great issue in Jeremiah is the "hearkening to the Lord's voice." The phrase is reiterated again and again in the Book. The alternative was to believe the lie, to hearken to prophets prophesying falsely in the name of Jehovah. This issue is thus presented in the seventh chapter, verses 22–26: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their *own* counsels and in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff: they did worse than their fathers."

2. PHARAOH KING OF EGYPT, AND HIS SERVANTS, AND HIS PRINCES, AND ALL HIS PEOPLE. Thus the very nation to whom they were looking for protection would also have to drink of the cup of the wine of the fury of the Lord. They would be put to the sword.

3. THE PHILISTINES, EDOM, MOAB AND AMMON, TYRE AND SIDON. The peoples round about Palestine that had so greatly troubled them in the past, these too would drink of the same wine cup with them and with Pharaoh.

4. NATIONS FURTHER OFF, SUCH AS DEDAN AND TEMA, ARABIA, ELAM, AND MADAI.

All these four classes of nations were to drink at one time, and at the hands of the king of Babylon, the cup of the wine of the fury of the Lord.

It is added, "And the king of Sheshach shall drink after them."

"Sheshach," say the Revisers, is, "according to ancient tradition, a cypher for Babel," * *i.e.* for Babylon.

The time when Babylon was to drink of this wine cup was, then, to be a later one than that at which Jerusalem and Judah, Egypt, the nations round about Palestine, and the nations at a distance, would drink it.

At what later period, then, could this be?

First, let us reply at what later period we should *not* look for it. *It could hardly take place during the time of the government of the earth by the four Gentile empires.* The following considerations are offered by way of proof:

There were three prophets of the captivity—Ezekiel, Jeremiah, and Daniel, and these present three different aspects of the government of the earth.

The peculiar feature of the captivity period is that a revolution then took place in the government of the earth, to which nothing that has since transpired offers any parallel. For, from the day Israel crossed the Jordan to the times of the failures of her kings, nations, peoples, and kingdoms rose in strength when her iniquities called for some divine chastisement, and fell when, through her repentance, the Lord granted deliverance; for she was God's kingdom upon earth, and by which He would, and will, rule the earth. But the whole system was set aside when the Shechinah left the earth.

EZEKIEL shows an end come upon the government of the earth in its divine form, Jehovah present in the temple in Jerusalem, signified by the Shechinah-glory. The Shechinah is beheld departing from the earth. Then, in chapter twenty-five, the nations round about Palestine, such as the Philistines, Moab and Ammon, Edom, &c., are got rid of; next Egypt, Elam, and Assyria, which were aspiring to the mastery of the world as rivals to Babylon, are disposed of; and in chapter thirty-two the common dirge of all of them is sung.

This would have been the proper place to have introduced the four Gentile empires; but such a thought could not occur in Ezekiel. Any other form of government but that of Jehovah present in Jerusalem would be foreign to the whole scope of the Book, and *the whole period of the rule of*

* God thus apparently turns their Kabbalism upon them. For by the Kabbalistic way of reckoning the last letter of the alphabet for the first, and so on, Sheshach and Babel are the same word.

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the four Gentile empires is omitted by Ezekiel. So that in chapters thirty-three to the end he is occupied about the *restoration* of the government of Jehovah, including the suppression of the rebellion of Gog after Israel is at rest in the land (the Lord, as the Son of man, having come according to promise), till at last the Shechinah-glory returns to the temple, and the Millennium is established.

JEREMIAH neither shows the earth governed by the presence of Jehovah in the temple at Jerusalem, nor by power committed to the four Gentile empires. What *he* shows is the earth not governed at *all*, but, on the contrary, nation rising up against nation and kingdom against kingdom, their peoples drunken with the cup of the wine of the fury of the Lord, the sword finding its way into every land. Thus again *the whole period of the rule of the four Gentile empires is omitted by Jeremiah as foreign to the scope of his prophecy.*

DANIEL makes no reference to the government of the earth by the presence of Jehovah in the temple at Jerusalem, as in Ezekiel. He makes no reference to the surging of the nations and absence of government, which forms the theme of the prophet Jeremiah. On the other hand, *Daniel fills in the gap which Ezekiel and Jeremiah had left open, and shows how the interval will be occupied; viz., by power committed for a time to the four Gentile empires — Babylon, Medo-Persia, Greece, and Rome.*

These powers would be bestial in character; that is, like the wild animals, they would have no sense of responsibility to God, for God is not in all their thoughts.

The threefold view of the scope of the captivity prophets seems indeed, essential to a right understanding of dispensational truth. For the question of the government of the earth is usually presented one-sidedly, Daniel, the most attractive of the three, being alone taken account of, and this has led many persons to think that the Millennium begins at the expiration of the times of the Gentiles,† which is nowhere stated in Scripture.

The threefold view teaches us two important facts:

1. At some time after the times of the Gentiles have expired, and before the descent of the Lord as Son of Man to the earth, the scope of Jeremiah's prophecy will be again taken up and brought to its final issue.

2. At some time after the times of the Gentiles have expired, and after the descent of the Lord as Son of Man to the earth, the scope of Ezekiel's prophecy will be again taken up and brought to its final issue.

But it is with *Jeremiah* that we are occupied in this paper.

When, therefore, the times of the Gentiles come to an end, we must look to the land and city of Babel, or Babylon, being once more upon the scene; to a general refusal to hearken to the Lord's voice concerning a time at hand when the sword will be called for all over the earth, nation to rise against nation, kingdom against kingdom, led by Judah and Jerusalem (now being repeopled by Jews returning in unbelief), but spread through all the earth. We must look to a false prophecy of "peace and safety," and universal belief in the lie, the *pseudos*, which formed the subject of a special article in our first number. At that time all these things should be expected, and lastly, but not least, God will call to mind the fact that He has not yet given to "the king of Sheshach," that he too may take of the cup of the wine of His fury, that his nation and city may also drink and reel to and fro like a drunken man. For such is the scope of Jeremiah's prophecy.

(*To be concluded in our next.*)

† It is not as a power governing *by* divine authority, but as one in rebellion *against* divine authority, that the image in Daniel ii. is crushed by the stone falling on it.

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

I.

THE Holy Spirit taught the great Apostle of the Gentiles to write burning words of indignation and rebuke to the Galatians, who were in danger of listening to those who were bringing them "another gospel," which was not another (for there is but one gospel of the Grace of God).

This epistle it was which Luther, Melanchthon, and the Reformers used as a sword against the false gospel of Rome in their days, and it is to this epistle we must turn in our day when we are again face to face with Rome, and with those obvious or more subtle imitations of Romish doctrine and spurious piety which beguile unstable minds, as the serpent beguiled Eve. For do we not now discern in our very midst those that come preaching on our platforms "another Jesus," "another spirit," and "another Gospel" (2 Cor. xi. 4), perplexing and deceiving instead of comforting and establishing the sheep of the Good Shepherd?

But in order to use the sword of the Spirit aright as far as the epistle to the Galatians is concerned we must be thoroughly instructed in, and able to handle with spiritual power, that epistle which enabled Melanchthon to uphold with such solid learning and logical acumen the faithful and outspoken words of the greatest of the reformers.

The epistle to the Romans contains the most complete exposition of the gospel of the Grace of God of all the inspired writings, and is a wonderful book of divine reasoning and psychological analysis, as well as of instruction for practical holiness of life and walk.

The epistle to the Romans sets forth the gospel of God's grace on the basis of justification by faith alone, and to fall away from the truth of this portion of God's word in our doctrinal teaching or social or ethical systems is to "fall from grace." The principle of God's grace when once departed from must be (by His mercy alone) again called to mind before systems of false doctrine and false piety can be firmly and successfully grappled with.

The epistle to the Galatians in the great crises of Christendom is the point at which foolish wanderers from God's written Word begin to retrace their steps; and when the full truth of the gospel of God's grace concerning His Son and His finished work of redemption is again clearly discerned in the

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text-book of grace—the Epistle to the Romans—then the huge buildings and erections of man's theological and ceremonial systems are regarded in their true light, and are forthwith abandoned and exchanged without delay for the true camp at Gilgal.

God's Word is the only book found at that camp, and so long as it is studied thoroughly, and meditated on day and night, there is good success. The Captain of the Host of the Lord, with drawn sword in hand, is as powerful now as in the days of Joshua, and nothing but our want of faith or unholiness of walk need preclude as certain a victory over the hosts of evil as were the victories gained by God's people when He alone was their Refuge and Strength.

Now all well-instructed preachers and teachers ever make the Epistle to the Romans their true Gilgal in the Scriptures of Truth. They remember that they have been baptized unto *His* death, Whom God set forth as the propitiatory for their sins, in virtue of His blood, through faith. It is simple and acceptable obedience to God to reckon ourselves "dead and risen" with Him who was delivered for our offences and raised again for our justification.

No questions as to "deepening the spiritual life" or "progressive holiness of walk" should be discussed on our platforms until the camp at Gilgal is acknowledged, and the true circumcision of the flesh insisted on.

To attack Romish false doctrine, or the numerous imitations of the writings of Thomas-à-Kempis, now in our midst, without the Sword of the Spirit in our hands, and the camp at Gilgal for our constant place of retreat, is but to learn after sad reverses the uselessness of all other weapons, and the treacherous nature of all other camps.

The false gospels of these closing days of the nineteenth century will soon be detected and their hollowness exposed, with all their musical paraphernalia, if we will only judge them by the Word of Truth. It should be as easy to make a "hole" in their "drum" as Luther by God's grace did in Tetzel's.

The maudlin sentimentality and effeminacy of pious little booklets and manuals of devotion will be treated with the disdain they merit, and the vulgar and profane methods of some itinerant evangelists will be exchanged for the burning words and stern faithfulness of the Reformation martyrs.

This camp can be held only by those who are prepared to say, "Let GOD be true and every man a liar," and who do not hesitate to disturb the peaceful harmony of those who, like the lotus-eaters, would rather have soft words accompanied by softer music, as they wander from the way bewitched and beguiled with the goal in sight, than listen to faithful words of warning.

Men suffering from a serpent's bite must be forced to rouse themselves lest vitality should fail, and those who have swallowed poison should not quarrel with the hand that administers a powerful emetic.

In like manner sickly and sentimental Christians should be rebuked "sharply," and, if needs be, saved "with fear," "pulling them out of the fire."

(*To be continued.*)

PROF. DRUMMOND'S "ASCENT OF MAN" AND "NATURAL LAW IN THE SPIRITUAL WORLD."

I.

"I have yet somewhat to say on GOD'S behalf."—JOB xxxvi. 2. (R.V.)

THE conflict between those who endeavour to ignore or explain away the distinct statements of the word of God, with a view to accommodating it to the latest conclusions of "modern science," and those who still contend that GOD means what He says, and that His word will outlive even the latest hypotheses, is an uneven conflict, and the result a foregone conclusion, for "the word of the Lord endureth for ever," whereas hypotheses do not. Simple faith in this word is better than foolish arguments in so-called defence of it. We marvel not so much at the fact that the Bible has hitherto outlived all the attacks of science, rationalism, and infidelity, but rather because it has survived all the foolish reasonings of the innumerable books and pamphlets written by its defenders.

We do not consider Professor Drummond's position a good one, either from a scientific or theological point of view.

As a scientist he may have more authority than as a theologian; his text books on Biology and Evolution have evidently been more carefully studied than that other Text Book of which Sir Isaac Newton said, "I find more wisdom and divine philosophy in the Holy Scriptures than in all other books put together." If Professor Drummond had studied Genesis and the Apocalypse as faithfully as he has investigated the latest books on biological, ethnological, and mental evolution, he would have perhaps produced a still more remarkable book than either his *Natural Law in the Spiritual World*, or *The Ascent of Man*. Has he been too well satisfied with the commentators and higher critics, to examine and verify quotations for himself? His journey to Africa and his interesting notes on *Mimicry in Animals* and other original expositions give evidence of a certain independence of thought. Association with well-known and popular evangelists and revivalists who were "quick to recognise his worth" was doubtless valuable. Mr. Drummond, as a lieutenant of Messrs. Moody and Sankey, gained an experience of the "lights and shades of human nature which cannot be too highly estimated." True; but scriptural exegesis is not always a strong point with revivalists. Their books and other "Cabinet Series" contain much piety and instruction doubtless, but they are evidently not intended to lay a firm basis for demonstrating the evolution of Christianity from unicellular protoplasmic cells!

Professor Drummond can fairly claim from those who criticise his *Ascent of Man* that they should know something of Herbert Spencer's philosophy and the writings of Darwin, Romanes, Wallace, St. George Mivart, Haeckel, Lotze, and others, and that they should have ready some other reasonable hypothesis on the subjects of the "evolution of mind" and the "origin of language," and that they should not shrink from dealing with other crucial questions, not omitting those inserted "eccentricities in the human body," which it would be simply irreverent to attribute too directly to "Providence."

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Omitting therefore (for the present) his introductory chapter to the *Ascent of Man* let us deal fairly with his arguments chapter by chapter, beginning with the "Ascent of the Body." (Chapter i.)

According to Professor Drummond "the earliest home of the primitive man" was "a cave in the rocks," the simplest and most unevolved form of human habitation. This statement is evidently not a quotation from Genesis, for man is not relegated to a cave in Genesis chap. i., nor can we find the word "troglodyte" in chapter ii., for there we see man's beautiful home is called "Eden." Surely the leafy bowers and shady glens of this well-watered garden were superior to the "one-roomed hut" or the two-roomed hut which was the first step in the evolution of the house-building of primitive man—an evolution which has already progressed far beyond the stately buildings of ancient Babylon and Egypt, the temples of Greece and Rome, and attained to the luxurious buildings of modern European cities, and the many-storied flats or "skyscrapers" of New York and Chicago.

Domestic architecture has undoubtedly "ascended," but does this prove the initial statements as to the "troglodyte" and the "one-roomed hut"? Was not Eden very beautiful? What historical or scientific evidence can Professor Drummond produce, in order to convince us that Genesis ii. is no longer to be regarded as other than a pleasing allegory?

Will any quantity of bones in a cave, or remains of broken cooking utensils, flint arrow-heads, or perforated marrow-bones, *prove* that evolution is God's only method of creation?

But let us consider the cumulative evidence at our disposal. We read on: "In this evolution of a human habitation (one-roomed hut) we have an almost perfect type of the evolution of that more august habitation, the complex tenement of clay in which man's mysterious being has its home."

We will for the present accept this conclusion without too closely considering the premisses, for we are assured that this evolution of man's tenement of clay "is almost as clear to modern science as in the case of material buildings."

"The Body of Man is a structure of a million or a million million cells." This too we accept provisionally, *i.e.* until we can count the number of molecules and atoms contained in each cell, in the same manner in which we accept the improved axiom of Professor Virchow, "*omnis cellula a cellulâ.*"

As to the argument from Embryology, it is sufficiently important for at least one special notice, and we will merely state here that every detail which can be conveniently dealt with in a public manner will receive the unbiassed consideration which the subject so unmistakably demands. This we hope to do in our next number, still keeping up the simple analogy of a "one-roomed hut" to illustrate that interesting inquiry of ontogeny; namely, how the embryo of the future man is evolved from a single cell, almost microscopic in size, in the same manner as the embryo of a dog, elephant, lion, or monkey.

(*To be continued.*)

Selected Gleanings.

HIS RETURN OUR ONLY HOPE.

I HAVE been just thinking how the great apostate systems, whether civil or ecclesiastical, are to advance in strength and magnificence just as the day of their doom and judgment approaches. Witness the woman in Rev. xviii. and the beast in Rev. xiii.

And I ask, "Is not this moment through which we are passing giving pledges of this? Do we not see the great ecclesiastical system advancing to occupy itself of the world with something of giant strength? And is not the world, as a civil or secular thing, spreading itself out in luxuries and attainments and cultivation and magnificence, beyond all precedent? And are not these things the pledges that all is on the road to the display of the woman and the beast in their greatness and grandeur, which are divinely destined to precede their judgment?"

But again I ask, "Is there any such notice under the hand of the Spirit, that the *saints* are to rise to their great or beautiful condition before their translation?' The *apostate* things are to be great before their judgment comes; but, I ask, is the *true* thing to be great in its way before its glory comes?"

This is an affecting enquiry. What answer does the oracle of God give it?

The second epistle of Timothy contemplates the *ruin* or *break up* of the church. But what condition does it anticipate things to be in afterwards? No restoration to spiritual strength or beauty in church order, but *the pure in heart* calling on the Lord together outside the great house, and following the virtues, and cultivating the graces, that belong to them and become them in company.

Jude anticipates the last days. But what then? He promises nothing in the way of restored order and power, but encourages the "beloved" to build themselves up in holy faith, and to be looking for the mercy of God unto eternal life.

The second epistle of Peter also contemplates the last days, and fearful *unclean* abominations among professors, and the *scorning of promises* in the world. But he gives no hint of restored order and strength in the church, but tells the saints to grow in grace and in knowledge of the Lord and Saviour, in the assurance that the promise of His coming and majesty is not a cunningly devised fable.

John contemplates the last days also; but it is under one strongly-defined characteristic—the tampering with, and the denial of the inestimably precious mystery of the Godhead-Persons, and the truth about the Son. But he expects us only *individually*, so to hold by that mystery, that we may not be ashamed before Him touching it when He Himself appears.

The judgment of the seven churches takes place in Rev. ii. iii. It is a solemn scene. There is some good and much evil.

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There are many healthful admonitions for us, both in our individual and gathered condition; but there is no promise of restored order and power. The churches are judged —left under the word of judgment, and we hear no more of them *on earth;* the next sight we get of the elect is *in heaven.*

All this, beloved, is serious and yet happy, for all is strikingly verified by the great moral phenomena around us at this moment. . . .

It is well. It is gracious in the Lord to cast up before our eye, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know that our translation does not wait for our regained condition of corporate order and strength. We might wait *long* if that were so, according to present appearances.

The WRONG things will be in their MAGNIFICENCE, just when their *judgment* comes—the TRUE thing will be in weakness till its GLORY comes.

J. G. B.

Notes for Bible Study.

REGENERATION NOT REFORMATION.

JESUS did not come to reform men, but to redeem. (Titus ii. 14.)

Nothing can make flesh fit for God. (John iii. 6.)

God represents man as wholly lost, without strength. (Rom. v. 6.)

For a photograph of the natural man look at Romans iii.

Man can grow in sin, but never out of it.

Man can be no better than his heart. (Luke vi. 45; Jer. xvii. 9.)

A house can be no better than its foundation. (Luke vi. 49.)

A chain is no stronger than its weakest link. (Gal. iii. 10.)

A resolution no stronger than he who makes it. (John xv. 5.)

Cultivation cannot remove guilt. (Jer. x. 23.)

Education cannot blot out sin. (Jer. xiii. 23.)

Civilization will not stand the judgment of God. (1 John v. 19.)

God's one and only remedy for sin is Christ. (1 Cor. iii. 11.)

No improving what God has condemned. (Rom. iii. 19.)

They that are in the flesh cannot please God. (Rom. viii. 8.)

Patching an old garment makes the tear worse. (Matt. ix. 16.)

A reformed world has nothing in it for God. (1 John ii. 16.)

He cannot divide His glory with world-improving machinery. (Gal. vi. 14.)

Reformation while trying to exalt man dishonours God. (John x. 1.)

WILLIAM G. CARR.*

* In *Spiritual Outlines*, F. H. REVELL, New York.

Illustrations of Bible-Structure.

THE *Contemporary Review* for April, 1894, raises once again the supposed contradiction in 1 Samuel xvi.–xviii. where Saul first sends to Jesse to ask that David his son should "stand before him" (xvi. 21, 22); then, after having tried his armour on David (xvii. 38), Saul enquired who David was, as though he had never before seen him. (*vv.* 57, 58.) The higher critic asks:

"If a Rationalist critic had contradicted himself in this palpable way, and then calmly turned round and affirmed that the two statements, far from being contradictory, were corroborative of each other, what would our dogmatic theologians think of that man's intellect, and in what terms would our casuists allude to his ethics?"

The commentators generally concur in meeting the difficulty by assuming an error in the Text, either of interpolation or transposition.

The real explanation is furnished by the *structure* of the whole passage, which consists of four members, arranged alternately, in which the *first* member corresponds to the *third*, and the *second* to the *fourth.*

1 Samuel xvi.–xviii.

A | xvi. 1–13. DAVID anointed: an incident in his early life. The Spirit of the Lord coming upon him.

B | xvi. 14–23. SAUL rejected: David in Saul's house. The Spirit departed from him.

A | xvii. xviii. 4. DAVID: an incident in his early life.

B | xviii. 5–30. SAUL rejected: David in Saul's house. the Spirit departed from him. (*v.* 12.)

Now these four members are thus arranged alternately (David, Saul, David, Saul) in order to bring into sharp contrast the two statements in xvi. 13, 14, in which the Spirit departing from Saul is brought into close connection with the Spirit coming upon David. The member B (xvi. 14–23) is thus, for this purpose, introduced here, to connect together these two solemn facts. In the case of these four members therefore A is to be read on as continued in *A*, while B is to be read on as continued in *B*.

Thus, as related to the consecutive history, both B and *A* are practically and respectively *parenthetical.*

Hence *A* relates an earlier incident in David's life, which took place prior to B. And it will be noted further therefore, that at the time when Saul conversed with David (xvii. 31–39) he did not know *whose son he was.* As he had promised the conqueror to make "his father's house free in Israel"

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(xvii. 25), it was necessary that he should enquire, after David's victory, "WHOSE SON is this youth?" and Saul, it will be observed, asks not WHO is this youth, but who is his FATHER.

Hebrews i. and ii.

is constructed in a similar manner—

A | i. 1, 2–, God speaking.

B | –2–14, the Son—"God" (*v.* 8) "better than the angels." (*v.* 4.)

A | ii. 1–4, God speaking.

B | 5–18, the Son—"man" (*v.* 6) "lower than the angels." (*v.* 7.)

Here it will be noted that B (i. 2–14) and *A* (ii. 1–6) are thus respectively placed, by the structure, practically in a parenthesis.

The member *A* (ii. 1–4) reads on from A (i. 1, 2–) thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . Wherefore we ought to give the more earnest heed to the things which we have heard," &c.

In like manner the member *B* (ii. 5–18) reads on, not from the preceding verses 1–4, but from the member B (i.–2–14) thus: "Are they not [*i.e.* the angels] all ministering spirits, sent forth to minister for them who shall be heirs of salvation . . . for unto the angels hath He not put in subjection the world to come," &c.

This exquisite structure, while it exhibits the beauties of Hebrews i. and ii., illustrates exactly the structure of 1 Samuel xvi.–xviii., and proves that instead of there being any mistakes or discrepancies in the text, new perfections are brought to light. For while those chapters, as they stand, bring out the fact that all Saul's troubles are traced up to *the departure of the Spirit of God from him*, and all David's blessings are traced up to *the Spirit of God coming upon him;* the same chapters as they are *constructed* leave us in no doubt that in the member B (xvi. 14–23) a *subsequent* incident is introduced before the member *A* (xvii.–xviii. 4), in order to bring out this great and solemn fact. If we please we may read xvi. 14–23 after xviii. 4, in its *historical* sequence; but if we do we lose the great spiritual lesson which is the one point that the history is designed to bring out and set forth.

Likewise in Heb. i. ii. we may, if we please, read according to the logical sequence, as indicated above; but if we do we miss the spiritual teaching that He by whom God has spoken is God who made all things, and that He to whom we are to give heed is the same Blessed One who became man in order that He might thus speak to us.

In each case the *structure* brings out the spiritual point without destroying the historical and logical sequences.

Questions and Answers.

QUESTION 4.

How is it that in Acts ix. 7 it says of those which journeyed with Paul that they "stood speechless, hearing a voice, but seeing no man?" Whereas it says, in Acts xxii. 9, that "they heard not the voice of Him that spake to me."

The answer is that the verb ἀκουεῖν (*akouein*) *to hear*, takes either the *genitive* case after it, or the *accusative*. When it takes the genitive, it refers to the *person from whom the thing is heard*, as in Mark ix. 7, John x. 3, Luke xv. 25. When it takes the *accusative*, it refers to the *thing that is heard*, as in Matthew vii. 24, xiii. 20, &c.*

In Acts ix. 7 it has the *genitive* case, and shows that they heard the voice, *i.e.* the *person* speaking; while in xxii. 9, it has the *accusative* case, and shows that they heard not the voice, *i.e.* the *words which He spake.*

QUESTION 5.

How are these two passages to be understood? "And lead us not into temptation" (Matthew vi. 13 and Luke xi. 4) contrasted with James i. 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."

J. L.

The answer is that the verb πειράζω (*peirazo*) "to tempt," and the noun πειρασμός (*peirasmos*) "temptation," are both from the root πείρω (*peirō*) *to pierce through, perforate*, by doing which we make trial of the internal constitution of things. Hence the verb means *to try, make trial of;* hence, *to attempt.* And the noun means *an experiment, attempt, trial, proving.* Its only use by a Greek author is of experiments made on diseases. It is used in two senses; in a *good* sense, by which God leads His children into trial, to test and prove the genuine character of their faith (see 1 Cor. x. 13; Heb. ii. 18; iv. 15; xi. 17, 37, &c.); and in a *bad* sense, by which men test one another maliciously, in order to entice and lead astray (as in Matt. iv. 1; xvi. 1; xix. 3; xxii. 18, 35, &c.). God never thus entices man to sin as is declared in James i. 13, while man is said to test and try, by impious conduct, God's justice and patience, &c.

The Lord Jesus could be *tried* in this good sense but not in the bad sense. He "knew no sin" (2 Cor. v. 21), "did no sin" (1 Peter ii. 22), "and was without sin" (Hebrews iv. 15.) In the face of these scriptures we must not say† or assume that the Lord could be tempted in a bad sense by inventing the phrase, "else there would have been no temptation." For if this were so He would be *peccable*, and we should have a Saviour who Himself needs to be saved.

In a good sense He was tried, and in a good sense all God's sons are led into scenes which try and prove the divine work in their hearts. But of this we are taught to pray that we may not be led.

* Sometimes both are expressed together, as in Acts i. 4, "Wait for the promise of the Father, which (acc.) saith He, ye have heard of me (gen.)."

† With Dr. Pentecost, *Bible Studies*, p. 261.

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The Signs of the Times.

IT is significant that nearly every modern heresy which marks the deepening apostacy is connected in some way with the coming again of the Lord Jesus, with His people Israel, and with the inspiration of God's word. Universalism, second probation, Anglo-Israelism, pretensions to miraculous power, and a multitude of religious extravagancies fill the land, and all claim to be concerned about the Lord's Coming. It cannot be that this blessed doctrine produces these errors, or fosters them, for in the early church the "blessed hope" was the mark of purity of doctrine. It is rather the device of the Devil in his hatred of this truth to seek by all and any means to bring it into ridicule and contempt, and so he baits his hooks in various ways to withstand the truth in all its various aspects.

If the Lord's people are led into the more deep and systematic study of His word, the Devil will not oppose as heretofore with the Inquisition and its tortures, nor with blasphemies of infidels which only revolt the "gentle" mind, but he will raise up "religious" infidels, who shall from multitudes of pulpits deny the inspiration of the Scriptures in the very name of Christianity.

If it be that the Lord's people are more and more exalting the person of Christ as they wait for His return from heaven, the enemy will not now deny Christ. No; now there are many Christs, there is the Christ of Theosophy, Stead's Christ, the Socialists' Christ, nay, every man is a Christ to-day!

If it is the Lord's return, he will lead some to fix days and even hours for that glorious event, and as each passes by he tells the multitude that it is a vain hope.

If it be the restoration of Israel, he will lead some to teach that there is practically no Israel; for they have become Gentiles, and can never see the fulfilment of the prophecies concerning them. Or, on the other hand, that the whole Anglo-Saxon race are Israelites.

If it be the more zealous witness concerning the gospel of God's grace, the enemy has his burlesque of "Salvation" through "blood and fire" ready, in order to bring it into contempt and reproach.

And so, as the Lord's people have their minds turned to any of these great truths, the devil is ready with his caricature; and the books that teach his lies run into hundreds of thousands, are in everybody's hands, and are lauded even by the so-called "religious" press.

All these are "signs of the times," which we do well to note side by side with those which show that God's purposes are being accomplished.

JEWISH MOVEMENTS.

The Akka-Harfer-Damascus Railway is making great progress. It will connect many of the Jewish colonies already established. The Directors are making a first issue of £275,000 debentures at £90, which will yield an income of over 5½ per cent. With this the first fifty-five miles to the Jordan will be opened.

THE NEW EXODUS. Under this now common title the *Daily Graphic* of July 7, 1894, gives an illustrated "interview" with Baron Hirsch, and this, taken in connection with a Foreign-office report recently issued from the British Vice-Consul at Buenos Ayres, shows the gigantic nature of the scheme and the certainty of its success. It is remarkable that the Baron has no idea of fulfilling Prophecy; indeed he deprecates it. Nevertheless, it is strange that such a word as an "*Exodus*" should to-day be in the air, just as the Lord is about to "set His hand the second time to recover the remnant of His people . . . like as it was to Israel in the day that he came up out of the land of Egypt." (Isaiah xi. 11–16.)

GENTILE MOVEMENTS.

THE LABOUR WAR in America has just furnished us with a terrible illustration of the mixture of iron and clay in the feet of the great image, and has shown us how all the bonds of society may any day break up. When "the people" have full power and control of the police forces (which now it is their great aim to do) no security will exist of any kind for property or life, and the ground will be clear for the rider on the "red horse" (Revelation vi. 4) to go forth, and find all ready to his hand.

A NEW "ANARCHIST-COMMUNIST-CHRISTIAN COLONY." The logical outcome of the teaching of Count Tolstoi is seen in the account given in *The Echo* of May 1 from the *Hamburger Korrespondenz* of the above colony of Signor Fazzari. The confederacies, re-unions, and confraternities of men who "obey not the truth" will exhibit in the near future the obstinate folly of man's unregenerate heart.

PEACE AND WAR. That there is to be a "coming war" is certain, but we believe that before it comes and marks the crisis of "the Day of the Lord" the devil will endeavour to have *his* millennium of peace. It will indeed be of short duration, and it will be ended with "sudden destruction."

The Apocalypse speaks of a luxurious commercial city whose destruction is recorded in chap. xviii; the prophecy of Joel speaks of ploughshares that will be in existence before the Great Day of Jehovah breaks upon the world; Paul's Epistles speak of a time when the world will be saying "peace and safety" just before sudden destruction comes upon them; the Gospels speak of a time of ease as in the days of Noah and the days of Lot before the destruction comes; Daniel and the Apocalypse point to the supersession of nationalism by internationalism and confederacies of kings and peoples. In fine, the world will have a short "millennium" without the Atonement—a period of temptation.

As *The Times* newspaper will not be accused of any bias founded on the above, the following remarks from their leader of Friday, 6th April, 1894 (our italics), will be interesting—

> There are at present abundant proofs that *the Sovereigns of Europe are men of their time*, and have grappled in a serious spirit with its needs. On all hands we see endeavours to substitute more human and less burdensome relations between States for the attitude of unmitigated suspicion and armed watchfulness which has converted Europe into a congeries of fortified camps. The Triple *Alliance* has done its work, and is giving place, not, indeed, to any sort of *millennial* tranquillity, but at least to a state of things involving less severe tension and offering hope of *eventual reduction of armaments*. Germany and Austria-Hungary came to *a commercial understanding* some little time since, in spite of many difficulties. Germany and Russia have concluded *a commercial treaty* which will be of great benefit to both, not so much from a purely *commercial* standpoint as by allaying the violent animosities between the two peoples, which sprang from *commercial* antagonisms accentuated by a vicious fiscal policy. Negotiations of a similar kind between Russia and Austria-Hungary are now in a very forward state, while the TSAR has proved, by his personal intervention upon a point which might otherwise have wrecked the whole affair, that he is resolved to let nothing stand in the way of the application all round of the policy he has adopted. *These commercial treaties are everywhere accepted as pledges of peace.* We do not suppose that anyone regards them as absolute guarantees of tranquillity. In themselves they would count for very little if Emperors desired to play at the game of Kings. But, promoted as they are by Emperors, they constitute strong evidence that *the rulers of Europe are learning to recognise the advent of new players.* It is not always recognized with sufficient clearness that when Kings played the game of war they did it by leaving their peoples very much alone. They had their own way very much because they were served by a fighting class, in some conspicuous instances drawn mainly from foreign countries. *Citizen armies have altered all that*, and the rulers of to-day recognize two things—that to hurl two armed nations at one another's throats is a very different thing from pitting two mercenary hosts against one another, and that *since they have gone to the citizens for their armies they must accept their policy from the same quarter.*

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It may not be generally known that the international commercial necessities have called into existence an organization which is called by the ominous name of "THE LATIN UNION!" Six Countries already belong to it, and its object is to induce others to join. Recent events (such as the "Monetary Conference" at Brussels) point to a coming confederacy on the basis of Bi-metallism.

Can it be that this "Latin Union" may eventually form a basis for the ten kingdom confederacy of the Roman (or Latin) world?

"*RELIGIOUS MOVEMENTS.*"

"SATANISTS." The following is the Roman Catholic account of the Devil-worshippers to which we referred in our last number. It is taken from *The Tablet* of June 30th."

"The character of the opponents of the Church in France is illustrated by recent disclosures of the doings of a sect against which the police have at last been compelled to institute proceedings. This latest emanation of human impiety is devoted to the worship of the evil principle, under the name of *Satanistes* or *Luciferistes*. Its adepts seek to propagate their monstrous tenets by all forms of propaganda, distributing tracts among school children, and luring those under instruction for first communion to their infamous conventicles. They have a blasphemous liturgy of their own, and their priests, who wear the ecclesiastical garb, celebrate 'Black Masses' at night, with consecrated Hosts stolen from the churches. Such a relapse into the mediæval mysticism of evil is the result of unbridled freethought in this so-called century of progress."

In the *Daily News* of July 11th is a paragraph concerning a libel action brought by a lady against a priest at Friburg in Switzerland for refusing to allow her to partake of Mass. She lost her case, and is accused of being the Grand Mistress of the Ladies' Lodge which had "accepted the Satan worship imported from America, and the "Devil's Mass," instituted by Grand Master Holbrook, at which the host used has been stolen from a church, and is perforated by dagger thrusts, or is black, and dedicated to Lucifer."

THE EGYPTIAN BOOK OF THE DEAD. "What is intended to be the most complete edition yet of the Egyptian *Book of the Dead* will be published by Messrs. Putnam this year. Dr. Charles H. S. Davis, a well-known American authority on Egyptology, is responsible for it. In order to make the *mythology and symbolism* of the *Book of the Dead comprehensible*, an account is included of the religion and mythology of the ancient Egyptians. It comprises chapters on "The Egyptian Pantheon" and "Animal Worship in Ancient Egypt." There will be 100 full-page illustrations from the Turin and Louvre papyri, and twenty-five designs representing the Egyptian gods."—*Daily Chronicle*, July 7th, 1894.

The mythology and symbolism of the *Book of the Dead*, the epitome of the religion of ancient Egypt, is "comprehensible" when we remember that the whole system was an awful perversion and caricature of prophetic revelations and patriarchal religion.

"The toning down of dogma." Under this title *Light* (July 6th, 1894), says, in its "Notes by the Way":

"It is a subject for sincere rejoicing that we can everywhere see the *toning down* or even the *transformation* of dogma—the blending of mere doctrine into counsels of perfection for life; and we are persuaded that in this direction we are to look for the salvation of the Church as well as of the world. It would be doing good service if someone would publish a *bright religious journal* entirely devoted to the gathering up from all churches of typical instances, showing that the best men are all one in spirit, and that, barring bits of dogma, which often are palpably only survivals, they are all practically teaching the same way to heaven below and heaven above."

Light then gives an extract from a sermon of a Mr. Tipple, of Norwood, preached to city men.

The Spiritualist organ, *Light*, naturally approves of the "toning down" and "transformation of dogma."

There are already many "bright religious journals;" *e.g.*, not far from Duke Street, Adelphi, is the office of the *Review of Reviews*, the Editor of which has started a "Civic Church," not for the "manufacture of saints," like General Booth's Salvation Army and *War Cry*, but for the evolution of countless modern "Christs" by an altruistic *recipe* which is simplicity itself. Dogmas are of no consequence—in fact, the "Civic Church" may be said to be the outcome of the "Parliament of Religions," regard being had only to "humanitarian" excellencies, all dogmas being tabooed.

Is Mr. Tipple, of Norwood, one of Mr. W. T. Stead's altruistic "Christs"?

THE REUNION OF THE CHURCHES is not only "in the air," but, as may be seen from sermons published in the *Daily Chronicle* of May 14th, is also very much "in evidence."

We have already seen the extent to which Dr. Clifford can go in sacrificing the truth of God's word so as even to countenance the teaching of "Tom Paine"; Mr. Price Hughes states the day is "approaching" when even the world will admire the reunion of Christendom! a daily paper says—

"Circulars have been sent out to all the Wesleyan ministers in circuit work in England and Wales urging them to agree to the appointment of a committee to confer with the Church respecting ultimate reunion. It is stated that several well-known Wesleyan ministers have signified their concurrence."

What is the true basis of this reunion? Not the word of God and His Spirit. Unless the "precious" is carefully distinguished from the "vile," and the Word of God put in its proper place, these "leagues" and "confederacies" will but pave the way for the great apostacy.

THE REV. PAGE HOPPS AT NOTTINGHAM. During our Prophetic Conference at Nottingham the bills announcing Mr. Hopps's visit were on the walls. He delivered a lecture on "The Common-sense View of a Future Life" before the Nottingham Spiritual Evidence Society.

"He did not hesitate to say that the Bible was an inconsistent book. It had the loveliest heights, and the deepest depths of shadow; it had the most heavenly images, and the most Satanic blemishes of any one book in the world! . . . He took his stand before the Great White Throne, and simply asked for justice. He would be content with the simple justice of God."

The Rev. Page Hopps will get what he asks for. He is a Unitarian and Spiritualist in one. He would probably be a Theosophist if the Blavatsky Lodge would recognise him, but even Theosophists must draw the line somewhere. At present it is drawn, we believe, at the Reverend Page Hopps.

For ourselves, we merely record his blasphemous utterances without further note or comment.

THE CHURCH FORWARD MOVEMENT. The *Daily Chronicle* of June 4th contains a report of a sermon headed "Mr. Adderley on Heaven."

The Rev. Mr. Adderley preached, on June 3rd, under the auspices of the Church Army, at Brunswick Chapel, W., the last of a series on "Christian Social Union." His subject was "The New Jerusalem" (Rev. xxi. 2), which he described as "perfected humanity." This had not yet come, because people had "not given themselves up to Him," notwithstanding Christ "had pitched His tent among us, urging upon us His own perfection as the goal of humanity." The first great thing to be aimed at was "the life of social brotherhood," for "religion was not a matter of personal salvation."

This is the teaching which is being forced upon the people to the accompaniment of string bands and musical performances, under the title of "Bright and Attractive Services." It is another sign of the times, indicating the method in which the salvation of God, through the atoning blood of Christ, is about to be set aside by a Babylonian gospel of "perfected humanity," first of all by confounding truth and falsehood, and presently by leaving out the atonement altogether.

THE SALVATION ARMY. *The Echo* of July 6th, in giving an account of the Salvation Army Festival at the Crystal Palace, thus describes the motley crew:

"Some of them carried native tomahawks and spears, others sang to the accompaniment of banjoes, while those from India 'yelled and shrieked

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and danced to the discordant music of their own band. They swirled round and round, and jumped and sang with an *abandon* that would have made Mrs. Grundy blush to the roots of her hair.' And the hard-earned money of poor men and women is expended in bringing people thousands of miles to indulge in antics which but for the singing of hymns were more in accordance with a third-rate music hall than a place of worship. This lavish entertainment, regardless of expense, arranged *for the glorification of a man*, will be followed no doubt a few weeks hence by some fresh pathetic appeal to the charity of the English public, and not a few people who are not ashamed to let their own hard-working ministers live in privation will hasten to shower their contributions into the exchequer of the astute 'General' of the Salvation Army."

The Salvation Army has done more to degrade holy things and caricature professing Christianity than any other modern delusion.

MRS. BESANT AND THE CONGREGATIONAL PULPIT.—With reference to Mrs. Besant's preaching in a Congregational Chapel, to which we referred in our previous issue, we are informed on good authority that Mr. Belcher is in a certain measure independent of the authorities of the Congregational system, and is not regarded as being a regular member of their ministry. This much is certain, that a great outrage has been committed in so-called Christendom.

COUNT TOLSTOÏ.—Count Tolstoï's writings, with which we are now probably all more or less familiar, are highly appreciated by the *Daily Chronicle* and Christian Socialists of the so-called "Church Forward Movement."

To eliminate all reference to the Atoning death of the Saviour—to bring down Christianity to the low level of "Modern Religious Thought," *i.e.*, to ignore God and to use His Revelation for "the Service of Man" without giving glory or worship to the Creator and Redeemer—is the tendency and object of Christian Socialism.

The special messages to Gentiles, contained in the Pauline Epistles, are entirely set aside, and the Humanitarian aspect of the Four Gospels is prominently brought forward, as if Christ and His teaching had not been rejected by both Jews and Gentiles when He was betrayed and crucified. Moreover, the Gospel of the Grace of God to lost man which, in His mercy and love, He sent subsequently by a specially-called Apostle to Gentile Nations, is completely set aside by Count Tolstoï and Christian Socialists generally.

Truth is being set against truth. That which is good and true in itself is being used with great subtlety to undermine and weaken the very foundations of Christianity.

"And what will they do in the end thereof?"

Editor's Table.

"FOR HIS NAME'S SAKE."*

THIS plea for reverence by the author of *The Gospel and its Ministry* is one which will greatly cheer the hearts of God's people, who have long been exercised and grieved at the growing tendency to irreverence and profanity which characterise so many departments of so-called Christian effort.

Of the many excellent passages which will be found in this little book we select the following as an illustration :—

"Christianity made easy is the characteristic of the age. It is impossible to have too high a conception of the grace and love of God, or to exaggerate the freeness of the gospel, if only God be kept before the soul. But too often God is lost sight of altogether. The stupendous mysteries of our faith are lowered till they come within reach of the natural mind, and can be grasped apart from any work of the Holy Spirit at all. And without ever the conscience being aroused, the heart won, or the soul brought into the presence of God, the sinner is introduced as it were into comradeship with this conventional 'Jesus,' and his conversion is forthwith proclaimed."

The irreverence and profanity of many of the popular collections of hymns, compiled both for ordinary worship and revivalist gatherings, are here properly condemned.

We would say to all who are distressed with us at this widespread evil which is so degrading modern religious efforts, lose no time in sending for a copy of *For His Name's Sake*, and after reading it and thanking God for its faithful testimony, send the little book without delay to any in your own neighbourhood who either from thoughtlessness or evil example are evincing a tendency to reduce to a still lower level the popular notions as to what reverent Christian worship ought to be.

"THE SECRET WORK OF THE RITUALISTS."*

IT gives us great pleasure to commend this most useful pamphlet by Mr. Walter Walsh, issued under the auspices of the Protestant Truth Society, 9, Rutland Square, Edinburgh. It is a terrible exposure of the secret machinations of these enemies of the truth, and has a special reference to their work in Scotland. All Scottish Protestants should circulate it broadcast, in order that the eyes of the people may be opened to the danger which besets them.

"THE PRACTICAL TEACHING OF THE APOCALYPSE."†

THE interpretation of the Apocalypse is one thing, the practical application of it quite another matter. The title in the present instance need not deter those who are endeavouring to arrive at a clearer interpretation of this great prophecy from purchasing it, for there are many original and suggestive thoughts in it which will commend the book to Bible students.

The true key to the interpretation of the book Mr. Garland does not possess. To this key we may refer in subsequent numbers, but nevertheless it is very much nearer to the true solution than many other books which are held in estimation.

The character of the *Arnion*, or Lamb, and of the *Therion*, or Beast, doubtless calls for fuller consideration, but Mr. Garland's interpretation is scarcely adequate.

Of the two appendices, the one on the "Eternity of Matter" is very valuable, and should not be missed by those who are exercised at the revival of Pantheistic Naturalism.

The second appendix on the "Symbology of Numbers" is very incomplete, and should be supplemented in a second edition.

FREE DISTRIBUTION FUND.

FRIENDS willing to help to make known *Things to Come* are invited to procure copies, and place them in the hands of those likely to become subscribers. And also to contribute, that others may help who cannot afford to purchase large quantities. We thankfully acknowledge the following:

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† By the Rev. G. V. GARLAND. Longmans, Green, & Co.

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THINGS TO COME.

VOL. I.] SEPTEMBER, 1894. [No. 3.

Notes and Notices.

WE have every reason to be thankful for the blessing God has vouchsafed to bestow on our effort to "honour His holy name and His Word" in the first two numbers of *Things to Come*. Letters of welcome are reaching us from various parts of the world glorifying God on our behalf.

We in our turn "thank God and take courage."

Our desire is to show ourselves approved unto God, and to have the confidence of and to encourage our friends, who with us are waiting for that "Blessed Hope."

THE PROPHETIC CONFERENCES,

as advertised, have been duly held.

From the Conference at DUNOON the Chairman (Mr. J. E. Mathieson) writes: "We had excellent meetings here yesterday, and expect even better to-day. We have with us Dr. Stearns, from Philadelphia, U.S.A., Canon Fausset, Dr. Neatby, Mr. Marsh, W. R. Lane, A. Stewart (of Glasgow), Spencer Walton, and Mr. Brandreth."

The meetings at KESWICK were held during the week preceding the annual gatherings there, and the Convention Committee kindly granted the use of the smaller tent. On the Wednesday evening about three or four hundred assembled for preliminary prayer, and as visitors kept arriving the numbers rose to seven hundred on Thursday, and to over a thousand on Friday. Mr. J. E. Mathieson presided.

The platform teaching well exemplified a remark overheard on leaving one of our meetings in Aberdeen, "Weel, they canna be far wrang, fur they stick to the auld buik." That exactly represents the position we desire to occupy.

Dr. Neatby spoke impressively on the relation of the coming of the Lord to the Church, and upon "the judgment-seat of Christ."

The Rev. John Sloan, of Glasgow, dealt with the coming of the Lord in relation to the Gentile nations; and the Rev. John Wilkinson on its relation to the Jews, past and present; while Pastor F. E. Marsh, of Sunderland, dealt with Israel's future and the Resurrection.

Mr. W. R. Lane called attention at the final meeting to the purifying nature of the "blessed hope," while Mr. W. G. Carr, of Rochester, N.Y., imparted great interest to several of the meetings by his refreshing unconventionality. His dry but pointed way of forcefully putting old truths in new lights was extremely happy. Seated on account of the infirmity of what he on that ground described as his "vile" body, he was at his best in answering queries which fell to his lot at the question meeting, one of the most interesting of all. Dwelling on the value of Holy Scripture, he urged his readers to leave off reading theological books till they knew enough of their Bibles whereby to try them. "I never read a new book," he said, "but I ask God to read it with me."

Speaking of the philanthropic agencies of the present day, and all the efforts that are being made to stem the tide of iniquity, Mr. Carr called on Christians to cease trying to put out a fire which God, in His almighty wisdom, had permitted, and, instead, *to pull men out of it.* "Only make sure you're out of it yourself. If there is any doubt, you're in danger yet. Get out of it now."

In concluding the Conference, Mr. Carr remarked on the wonderful unanimity which had prevailed during this and others of the series on such complex subjects, between speakers of different schools, without any previous concert as to what should be said. This alone he held to be a proof that the teachings they had held forth were God's truth, and nothing else.

FUTURE CONFERENCES.

At present the following are fixed:

LIVERPOOL . .	November 20–23, 1894.
BOSTON .	December 4 and 5, 1894.
ROTHERHAM .	January 22 and 23, 1895.
BRADFORD . .	Jan. 30, 31, and Feb. 1, 1895.

Many others are in negotiation, including a special series in

IRELAND,

in the Spring, arrangements for which are well advanced. Full particulars will be duly announced.

We again remind our readers of our needs in continuing this testimony for our absent but coming Saviour and Lord.

We are thankful to acknowledge this month the receipt of £20 14*s.* 6*d.* for our Conference Fund, and £27 1*s.* for our Free Distribution Fund. Particulars are given on page 60.

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Conference Addresses.

THE THREE APPEARINGS.

By The Rev. Canon FAUSSET.

(*At the York Conference, May*, 1894.)

DEAR BRETHREN, I call your attention to Hebrews ix. 24, 26, and 28, "For Christ is not entered into the holy places made with hands, but into heaven itself. For then must He often have suffered since the foundation of the world," &c. Last verse, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Notice that in this Authorised Version, which is in the main correct, we have three appearings mentioned, and they correspond to the present, the past, and the future. In the past we have the once-for-all offered sacrifice of the Lord Jesus Christ. You find that expression in verse 26. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Then, lest we should think, as a large portion of the professing Christian church think, that the sacrifice was once completed, but that the offering is still continued, it is expressly written in verse 25, "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others," &c. The statement is clearly made that offering Himself would involve suffering, but, reasons the writer, He has once for all suffered, that one sacrifice has been completed, and the once-for-all sacrifice involves that the offering too should only be once for all.

Then we have the great work that the dear Lord is carrying on at the present time—appearing in the presence of God for us. This connects together the time that elapses between His ascension and the blessed Lord's return. He appeared once on Calvary to make one completed sacrifice, and then in His entering into the heavenly holy of holies to offer Himself there, and to sit down at God's right hand. Now, between His ascension and His return, He is ever appearing in the presence of God for us; not standing, as that would imply that the sacrifice and the offering were not completed. He is sitting, which implies that the work is a finished work, and that every believer who has come to God by Him, is complete in the Lord and Saviour Jesus Christ. Sin is abolished once for all, and through that precious blood, once for all shed and presented to God, we have a continued means of justification and purification. Notice the three great truths here presented to us—justification once for all through the sacrifice of Christ, and sanctification which the blessed Jesus is carrying on, preparing a place for us.

That work having been completed and the work of sanctification continually more and more being realised, by the Holy Spirit which He sends down from His seat at God's right hand, what remains is that we should be looking for the blessed hope. "Unto them that look for Him shall He appear a second time."

Our meetings together are amongst the most remarkable signs of the times. I do not think there is a more noteworthy sign than these Conventions which are being held in various parts of the country, gathering together Christians of all denominations of the orthodox faith. Surely it is like the first beginning of the cry, "Behold the Bridegroom cometh; go ye forth to meet Him." Just notice in passing Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." The same Greek word, here used for assembling or gathering together, is used in 2 Thessalonians ii. 1, of the gathering of the saints to Him at His coming, but the gathering will not be until the Lord comes, therefore in scripture our attention is directed not to what the natural man would direct his attention to, namely, that we are all liable to die at any moment. Christ puts the truth before us that we are to be looking not for death, but the coming again of our Lord Jesus Christ, watching with our loins girded, waiting for Him.

If you look at Psalm l. 5, you will see that the same word and the same thought again occur in describing the Lord's coming. Read from verse 3, "Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him; He shall call to the heavens from above, and to the earth that He may judge His people. Gather My saints unto Me; those that have made a covenant with Me by sacrifice"—those who through the once completed sacrifice are at peace with Me, those who are becoming purified and sanctified through Jesus pleading for them at God's right hand. This gathering together unto Him refers by *interpretation* to the Jews, but it certainly is *applicable* to believers gathering together to the Lord at His return. Now notice further, in Malachi iii. 16, 17, that it is precisely at the time when the words of the ungodly and unbelieving world are stout against the Lord, as we read in chapter iii. 13, "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee?" and in the next verse the Lord fixes upon the point where even they spake against Him, "Ye have said, It is vain to serve God, and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts," and in verse 15, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." Then comes that very emphatic word, "THEN." "Then, they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is precisely at that time when the ungodly speak stoutly against Jehovah, the saints speak often one to another.

I would ask any one who is conversant with our modern popular literature, whether you do not hear on every side the babbling of wicked men against God and His revealed truth? The Lord hearkens to every word which is spoken before Him. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." You will see

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then that there is an eternal and everlasting distinction between them that serve God and them that serve Him not. Immediately after that gathering together of the ungodly who say, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were," comes the "then" in verse 16, followed by the same word in the 18th. When the Lord comes you will discern between the righteous and the wicked, between whom unbelievers say there is no final distinction. He comes as a shepherd separating those who look for Him from those who look not for Him; then you read, "The proud and all who do wickedly shall be stubble, and shall be burnt up, but to them that fear My name shall the Sun of righteousness arise with healing in His wings."

You will remember that in Genesis iii. there are three great lies which the father of lies speaks. His first lie is, "Yea, hath God said." Very rightly the first place at these Conferences is the inspiration of the Scriptures. The devil's first lie by insinuation seeks to shake confidence in God's word. We hear a great deal now-a-days about what is called the Higher Criticism. It is puny man setting himself up to be the (*krites*) judge of God. But the Lord saith, "The word that I have spoken the same shall judge him in the last day." (John xii. 48.) May God stifle in our hearts the very first beginning of the thin end of the wedge of doubt of God's word. The Bible is a perfect whole. You cannot take any part out; it is a perfect organic whole; not one single book can be taken away without impairing the integrity of the whole.

The devil's second lie is, "Ye shall not surely die." How many in the present day are trying to shake the doctrine of the eternal punishment of the lost. The words of the Master Himself tell us that it will be better for a man to lose one hand, one eye, one foot, than to be cast into hell fire where their worm dieth not. Depend upon it, if people believed that God means what He says, and that the wages of sin is death, and that death is not mere separation of soul and body, but separation of man in his integrity from his God who is the source of life and blessedness, they would flee from the wrath to come, flee from sin, and look to the Saviour in faith, hope, and love.

The third lie spoken by the devil is, "Ye shall be as gods." In the literature of to-day we see man defying God and glorifying himself. We cannot have too much knowledge, provided that knowledge is recognised as coming from God and is used for God and His glory. Let me notice another occasion on which the word "gather" is used. Will you turn to Revelation xvi.? In the 14th verse we read, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the war [Greek] of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." There, you see, we have the word "gather" again. We read about the spirits of demons working miracles. We have these in our midst to-day. We have spiritualism in this city of York. Just as in the time of our Lord's first advent demons took the bodies of men; so now, near the Lord's second advent, demons are working miracles. We read of the spirits of demons going forth to gather them to the war. I use the word war because it is not till the 16th verse that we come to the actual battle. What is happening now? Every nation in Europe is arming itself with the most deadly weapons, and if there are coats which are said to be bullet-proof there are terrible engines of war which will sweep away regiments of men, bullet-proof coats and all. Archibald Forbes, in a magazine article, has described the implements of war as of a most deadly description. The devil, with a power such as he never had before, is arming the nations for one fearful last war. All honour to the Friends, or members of whatever denomination, who are seeking to disarm the nations. From my very heart and soul I earnestly wish and pray for the accomplishment of their purposes, but at the same time I cannot hide from myself that man's passions must be disarmed by God. You must begin by healing men's hearts. We see only the outward and visible signs. Revelation tells us that in the invisible world preparations are being made for the last awful war of the Lord God Almighty. In the 16th verse we see the actual conflict. Notice that when the saints are gathered together for prayer, waiting for the Lord's coming, the ungodly and the demons are gathered together for that awful conflict with which this present dispensation of grace is about to close.

I will throw out just one hint here. Remember not to expect dogmatic accuracy in statements of this kind. We must be content with accepting the great general truths without any doubt about them, but when we come to details we have to be very moderate and undogmatic. Between the gathering together of the nations for that war which is evidently imminent, and the actual gathering unto the battle-field, stands this 15th verse: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." It seems not improbable at that point that the Lord comes.

Remember that there are two stages in the Lord's coming. There is the stage in which the Lord will come for His own people; for those who while they are in the world are not of the world, for those who are now seated in heavenly places. And there is the stage when He returns with them to inflict the blow which is to decide the issue whether Christ is to reign or Antichrist. The conflict is between God and the evil one, between the Lord God of heaven and the usurper, Satan, energising the Antichrist, and the ten confederate kings of the earth. That decisive blow shall be given near Jerusalem, as we read in Zechariah xiv.

As to the signs of the times a difficulty presents itself. Many may say, How can the Lord be coming as a thief if the signs are given? If these signs have not been fulfilled yet, it is a clear token that the Lord will not yet come. If certain signs are given to us and they have not been fulfilled, cannot we reason that the Lord is not coming? The simple answer to these questions is that these signs are not designed for believers, but for unbelievers. St. Paul says, "Signs are given not for them that believe, but for them that do not believe." In 1 Thessalonians v. the apostle says, "But of the times and

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the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Evidently the day of the Lord is that day which shall come with awful vengeance upon the unbeliever. For the unbelievers there will be condemning signs, but God's believing children need not wait for signs; for they know that the day of the Lord so cometh as a thief in the night.

One sign I may refer to, and that is the growth of knowledge. I spoke of the gathering together of the saints. In Daniel xii. 4 we read, "But thou, O Daniel, shut up the words and seal the book, even to the end of the time; many shall run to and fro, and knowledge shall be increased." In Revelation xxii. 10 you have the very opposite direction. "And He saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." What is this knowledge that shall be increased? It is *the* knowledge—the knowledge of the truth of the Lord's coming and of the times.

May God give us grace that we may be taking heed to His sure word of prophecy as to a light shining in a dark place until the day dawn. I do not know anything that will lift us above self-seeking, above ambition-seeking, above mammon-seeking, so much as to be longing for the blessed hope, looking for the coming of the Lord Jesus Christ, who gave Himself that He might redeem us from all iniquity, and sanctify to Himself a peculiar people zealous of good works. This is the great hope that the world needs to-day more than it needs anything else, a hope that will lift it above the contemplation of this restless, rushing world, with all its transient interests.

WILL THE SECOND ADVENT OF OUR LORD AND SAVIOUR, FOR WHICH WE WAIT, BE SECRET OR IN MANIFESTED GLORY?

By Mr. WILLIAM G. CARR, of Rochester, N.Y.

(*At Dunoon, July*, 1894.)

THE above question seems to be agitating many Christians at the present day; and we believe that the Scriptures afford a satisfactory answer. Our Lord will come *in the air*, to meet His saints, and *afterward* will appear with His saints, to set up His millennial reign.

His coming *for* His saints will be secret only to the unbelieving world.

Before He went away He said to the Jews, "Ye shall not see Me again until ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. xxiii. 39.)

The translation of the saints to meet Him in the air may not be visible to the earth; whereas at His second coming in glory we read, "Every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." (Rev. i. 7.)

1 Thessalonians iv. 16 refers to our Lord's coming *for* His saints, accompanied with a shout, with the voice of the archangel, and with the trump of God. While all this will be heard by the dead in Christ, and the living saints, it is not stated that any others will hear. And all the knowledge that the world will have of the Lord's coming at that time may be the absence of the missing ones whom He has taken to Himself.

God's dealing with Israel, as a nation, was broken off for a time when they rejected and crucified their Messiah, and resisted the testimony of the Holy Ghost. Since then, by the power of the Holy Ghost, He has been gathering out from all nations the members of His body, and when that body is complete it will be translated to meet the already risen Head in the air. After this will be fulfilled the many prophecies relating to His second coming as Son of man, and His manifestation in glory to Israel and the nations.

When we remember that there are two parts to His first coming, one of which was practically secret, being known only to a few at His birth, and, thirty years after, His public manifestation to accomplish the work God sent Him to do, it will not be remarkable to find there are two parts to His second coming.

This same double appearing is of frequent occurrence in the Old Testament, in connection with those who are recognized by all Christians as types of our Lord Jesus Christ. Take Joseph, for instance. He appeared to his brethren with a message from the father, was rejected, hidden for a long time, then manifested in glory as the saviour of the world, at which time his brethren in the flesh were forced by reason of famine to bow at his feet and acknowledge him lord. But meanwhile he had married a Gentile wife, had children, and was raised to the throne.

In the history of Moses we see another illustration of this same truth. Believing that his brethren would see how that God by his hand would deliver them, he presents himself, only to be rejected, and goes back forty years to wait God's time for the exodus of His people. He too marries a Gentile wife during his rejection, and appears the second time to his brethren groaning under bondage, who now were willing to acknowledge and accept him as their deliverer.

Joshua, like our Lord, was rejected at first by his brethren, but, after many years of patient waiting, again appears, and leads them into the land of promise.

David, too, God's chosen king—the man after God's own heart, as regards his kingship—was not only rejected by his brethren, but persecuted by Saul, man's king (who might represent the anti-Christ).

David bides his time, with the faithful few who had gone out to him during his rejection; and when the iniquity and rebellion of Saul had caused the overthrow of his kingdom (God "took him away in His wrath"), and set up His chosen and anointed one in his place.

So when this present dispensation of the Spirit is ended by the Lord taking away the members of His body, then He will subsequently resume His dealings with Israel, who having refused His offers of grace now await His further dealings with them.

It is a principle in God's word particularly noticeable in prophecies—that judgment always precedes glory. "When God's judgments are on the earth, then will His people learn wisdom."

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And just as David's wars precede the reign of peace of Solomon, so the judgments of our Lord must precede the Millennial reign of peace.

While all these judgments of God are preparing the way for blessing and glory in the earth, the members of the body await with their glorified Head in the heavens His return to the earth, when Israel shall look on Him whom they pierced, and mourn as one mourneth for her firstborn. "Then will His feet stand upon the Mount of Olives, and Israel, upon whom He has poured the Spirit of grace and supplication," will acknowledge their long rejected King, and crown Him Lord of all.

THE LORD'S COMING: THE ORDER OF ITS EVENTS.

By the Rev. SHOLTO D. C. DOUGLAS.

(*At the Glasgow Conference, June*, 1894.)

THAT for which some have long waited and prayed they have at last begun to see, *i.e.*, the rising of that very "daystar" upon our country, the blessed hope of the coming of the Lord and Saviour Jesus.

Those who have for years looked forward to this will feel truly thankful that we have arrived at such a stage in this land. Let us pray that the truth of the Lord's coming may be guided according to scripture, that we may be able to recognise the facts revealed, and kept from human and fanciful interpretations of those facts. Fascinating as the study of prophecy is, there is a great temptation to minds deeply interested in this truth to see their own thoughts in passages of God's word, instead of God's thoughts in those passages.

Years ago, in the fifties and sixties, some of us remember how God poured down showers of blessing upon the land, and caused the people to be evangelized throughout its length and breadth. Then naturally followed a desire for that holiness of life which found expression at Oxford, and other places afterwards. And is it surprising that those who have sought Him thus should now be stirred up to look for Him more personally than they have ever done before?

It comes then in the natural sequence of things, and we are here together as a proof that it is so, and to praise Him for it.

Now if we would look for an epitome of God's truth concerning the Christian life, you will find it in Titus ii. 11–13. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory." (R.V.) I refer to it as the key-note of what may be said; but it takes us into what may be called the four stages.

First of all, Titus ii. 11: "The grace of God that bringeth salvation." That is the first stage. "Salvation" is a large word—includes all this done for a believer, from first to last, and continues to be unfolded in heaven. Then he goes on to the second stage—"Teaching." That is the next thing. When a man has passed from death to life he must be taught how to live holily, and so set it forth, first in its negative form—"denying ungodliness and worldly lusts"—(then follows the positive side) "should live soberly, righteously, and godly in this present world."

And then comes the fourth, the grand hope of the Church. "Looking for that blessed hope"; or better perhaps rendered (R.V.) "the appearing of the glory of the great God and our Saviour Jesus Christ." There are his titles. Yes, the great God is the Saviour Himself—Jesus Christ. Be definite with respect to this matter.

As I have been sitting here during this last day or two, I have tried to put myself into the position of those who are genuine and earnest seekers—people who do come here saying in themselves, "Well, if there is anything in this subject, by the grace of God I will have it. I come with my Bible, and from that book I am willing to be taught, and by it I am willing to be led."

Now, in the first place, let us see if there is any indication of this coming of the Lord as regards the aspect of the ORDER in which he shall come; for when we speak of the coming of the Lord we speak of that great event which includes various stages. Some have said, "We do not believe in several comings." No more do I. But we do believe in the progress; for just as a sovereign makes a royal progress through a country, so there are various stages, various events, various epochs (if you may so call it) in that one coming.

Now is there progress or order of this sort indicated to us in the word of God? That is what I purpose to try to show, with the help of God. My object is first of all to awaken in your minds a thought that there is something more than that which you have already learned, to lead you to look for an order in the "appearing." Unless we search definitely for a subject we are very apt to pass it over, and not see it at all. We ought to know what we are looking for.

Many a man may pass a beautiful jewel, because he is not looking for it; or if he saw it he might not detect that it was a jewel. It presupposes a certain amount of knowledge. I may say that the joy of the coming of the Lord to the believer is all wrapped up in one word; indeed, any joy is wrapped up in one word. And what is that word? "Recognition." I mean this, that if there is not a chord within your heart, if there is no power to enjoy sweet music, you may hear the best that ever was composed, and yet it will leave you without touching you; whilst those who have it born in them recognise the notes, they strike a chord in their hearts which vibrates to it and recognises it. Have you ever noticed it? Sometimes you have listened to a man speaking, and you suddenly recognised the thought clothed now in words. You already had it in an unformed state; there it was, and suddenly you heard words which you "recognised." He put that thought exactly into a shape in which you now are able to grasp it. So is the spirit of "recognition."

"This is our God; we have waited for Him . . . we will be glad and rejoice in His salvation." It is then the recognition of that which is within us, awakened by that which comes to us from without, which gives joy in anything secular or spiritual.

Now is there anything to indicate that there is an order

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in the events connected with Christ's coming? I speak particularly this evening with reference to the Lord's coming, and its order, given to us in 1 Corinthians xv. 20–23. That word "after" is the same as that used in verse 7. "After that, He was seen of James." It is a word which indicates sequence. Again every man in his own order. Here we have the three distinct points of order—"Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." Don't let us read them as though they were all one and the same event; but note what is connected with them, and what intervenes between them. Now the word "firstfruits" takes me to the Old Testament at once, Leviticus xxiii. Observe there we have the exact order which we have indicated here in the New Testament, given to us in an inspired object lesson.

God grant that you may daily be found reading these Old Testament portions, and not slurring them over. I assure you that those who do not study these typical portions of Scripture lose that which throws light and gives distinctness to the great doctrines concerning the Lord Jesus, which are given to us more definitely in the New Testament. In Leviticus xxiii. you have a summary of all the great feasts. At verse 5 you have the *Passover;* in verse 9 you have the *Sheaf*, or *Firstfruits;* in verse 15 you have the feast of *Pentecost;* then in verse 23 the feast of *Trumpets;* and in verse 26 *The Day of Atonement;* then in verse 33 the feast of *Tabernacles.* It is to the feast of Pentecost that I now refer. Note first of all the position and the time. The feast of the Passover is placed first. There must be redemption, and we must stand upon redemption ground before we can go forward into the feast of firstfruits. We are redeemed by the blood. The blood is the very foundation of it all. Being founded by the grace of God firmly upon that, we pass to the firstfruits. (Read verses 9, 10.) Here we have that to which St. Paul alludes—"Christ the firstfruits."

The first act in the great harvest was to reap only one sheaf. Christ is said to be "our Passover"; Christ is said to be our "Firstfruit."

This first sheaf was taken out of that which was first ripe. Various parts of a field have some portions ripening before another. So we read in Jewish books that elders went forth, and in the presence of the people reaped this one sheaf, and took it to the Tabernacle in the wilderness and presented it before the Lord. This is the order given: First of all "he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

The Jewish Sabbath was on the last day of the week, and what was "the morrow after the Sabbath" but the *first day of the week?* and what took place on the first day of the week but the rising of our Lord and Saviour Jesus Christ? *There* was the reaping of the firstfruits, *there* was the sheaf taken up and waved before the Lord. It was the earnest of the whole harvest that was yet to come; "for if the firstfruit be holy, the lump is also holy." So about "the lump" that is to be raised afterwards out of the same field, out of exactly the same crop.

Then in verse 12 we have the burnt-offering—typical of the entire consumption of the sacrifice—the whole and entire dedication of the being, or animal, to God. Then comes the meat-offering, which also speaks of communion with God (especially the human nature of our Lord); then the drink-offering, which had reference to the joy that was before the Lord. The firstfruits now are gone. What is to be the next thing? Some say that the coming of the Lord is all one event; that there is to be a sudden sounding of the archangel's trumpet, and there will be a gathering together of all upon the earth, and in their graves; and there will be the great white throne, that will be the next and only event, and that will be the end of it. But it does not say so here. There is an interval between the first sheaf, and something else, and then another interval. What is it? (Read verse 15.) "And ye shall count unto you from the morrow after the Sabbath; for seven Sabbaths shall be complete."

Here $7 \times 7 = 49$, and the morrow makes 50. Here we come again to the first day of the week, the 50th or Pentecostal day. We all know what that means—50 days after the resurrection, or the Pentecost, or the day upon which the Holy Ghost descended. Thus then we have an interval, and after that what shall they do? (Read verse 16.) "Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD."

Observe it was to be of the same field out of which the firstfruit had been reaped. I want you to see an indissoluble union between the two portions of the field as they are reaped. Christ and His people are one. (Read verse 17.) "Ye shall bring out of your habitations two wave loaves and two tenth deals: they shall be of fine flour; they shall be taken with leaven; they are the firstfruits unto the Lord." Thus then you see we have a second batch of firstfruits. You have the first sheaf; then fifty days after that you have another sheaf, or other fruits; but here is a difference, and a most important one. You find that they are to be "baken with leaven." There is no leaven in the other, because there was a sinless One to be typified. "Christ the firstfruits." He I need not say was without spot. Leaven, I say, has in it a corrupting element.

Now the Church of God is not a perfect Church in every particular. Alas! alas! there is the presence of the evil, and consequently there must be that which is to typify it, and so the leaven is introduced. "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (*vv.* 18, 19.) Now this means a division between the two—one absolutely sinless, and therefore no need of the leaven; the other mixed with imperfection, therefore with leaven. Now we come to the third stage. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your

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God." (*v.* 22.) There is the whole harvest coming in. "Then cometh the end."

Thus we have the three stages in type in the Old Testament, what we have in fact in the New Testament. Christ the firstfruits—then an interval—"those that are Christ's at His coming"—another interval—(when ye reap the [whole] harvest) "then cometh the end."

But when is the end?

"When He shall have delivered up the kingdom to God." Therefore there is to be a kingdom before the end; for there could be no deliverance of a kingdom if there was none to deliver.

It is the kingdom of the Lord Jesus Christ which He is yet to set up, which ultimately will be delivered over.

In this passage in 1 Corinthians xv. we have it stated, "Every man in his own order." This word "order" is a military term, and it speaks of the vanguard, the main body, and the rearguard. Thus here it is determined in this passage by the statements: (1) "Christ the firstfruits," (2) "those that are Christ's," (3) "then cometh the end."

Let us now look at the Gospels and trace the development of this truth from the first. "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

But, dear friends, why, as Jews, did they "question" at all "what the rising from the dead should mean"? Every Jew knew there was to be a resurrection. When the Lord wept with the two sisters at the grave of Lazarus, and spoke about resurrection, Martha said, "I know that he shall rise again at the resurrection at the last day." There was nothing new in that.

But there must have been something particular about what our Lord said to cause the questioning. What could He mean by rising "from" the dead? This is strange! This is something new!

The answer does not appear in the Authorised Version; but if you look at the "original" you will see there is a word before the word "νεκρῶν" which means the *dead*; it is the little word "εκ" "*out* from." And that little word always occurs in connection with this truth.

Take that word "εκ," and go through the New Testament with the concordance, and see where it occurs.

In Luke xiv. 14, when speaking about that feast, Jesus said, Don't call the rich, but the poor, halt, the maimed, the lame, and the blind, for they cannot recompense; but thou shalt be recompensed. When? At the resurrection. But now comes a qualification—at the resurrection "of the just." I don't say you should be committed by these two passages—I don't think you have enough scripture to form an opinion upon—yet I don't want to found a great column of truth upon one text, although one text, if clear, is quite enough. I only want to lead your minds to suspect that there is something which requires further investigation. One of the guests at the table exclaimed, "Blessed is he that shall eat bread in the kingdom of God." He thought that the resurrection of the just was the kingdom of God, because he was a Jew, and he looked forward to the earthly kingdom. In passing I would remind you that St. Matthew writes only for the Jews. St. Matthew, at the close of his gospel, never refers to the ascension. He closes thus: "Lo, I am with you alway." He does not suggest that there is a Gentile period — he leaves it alone; therefore in this gospel the Lord is left on the earth. Let us go on now to Luke xx. 36.

There is a special set of people spoken of in connection with this resurrection. You know when he was answering the cavilling of the Sadducees about the resurrection He said, "Neither can they die any more: for they are . . . the children of God, being the children of the resurrection."

That is the third passage. Get the thought into your minds that there is a distinction between the resurrections.

In Luke xxi. 36, speaking of all the terrible things that are coming upon the earth, he says, "Watch ye therefore." Why? Because people who interpose a number of events between the coming of the Lord and "the end" cannot be in a state of watchfulness. If I know for certain that certain great events have to take place in this city before a certain person comes, and I know the events have not taken place, I shall retire to-night and not expect Him to come, or watch for Him until I know those events have happened. If you know that the sovereign is to visit the city of Glasgow, and that great preparations are to be made, such as the streets barricaded and decorated, and platforms raised, &c., and on going out into the streets you do not see any such preparations—not a platform or a barricade—you say, At all events the arrival will not be to-day nor to-morrow. You have interposed an event, between the coming of the sovereign and the present moment. But if you know that the sovereign might come without any of these events, you may watch for him at any moment. Note again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 36.) Thus there are certain people again who are to escape certain events. Here for the fourth time we have a distinction. They are caught away from it, as we shall presently see in 1 Thessalonians iv. 17. Leaving the gospels, we come to Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Are we not now beginning to see the day star arising? for here we already see a few of its first rays. Distinctly he says, "There shall be a resurrection of the dead, *both* of the just and of the unjust."

Here then you have this truth plainly stated, after that which we have already read.

Now read our passage again, "Every man in his own order," in the light of the foregoing. The next passage is Colossians iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." But how do we get into the glory? Observe, He is to "appear," but not alone. Then who is to be with Him? It distinctly says, "Then shall *we* also appear with Him in glory." But how did

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we get into the glory if we were not caught up before? When does He appear? To whom does He appear?

Let us search and see if there is not some definite passage which clearly answers these questions. In 1 Thessalonians iv. 13–17:"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Three things are mentioned; do not confuse them. First of all He descends with a "shout." The word translated "shout" is the word which is used to denote the sound which the captain of those great galleys, with their many hundreds of rowers, gave to keep them in time. As they drew back their oars he gave a shout, and as he shouted they went forward. Or as the conductor of a great choir gives the time, and this is the word given from the chief person or personage, "a shout." And here it is God Himself. Christ "descends" into the regions of the air; and when He does so there is, second, the voice of the archangel, and then the third, the trump of God. And after these three things have gone forth—the "shout," the "voice," the "trump"—then "the dead in Christ shall rise first: then we which are alive and remain shall not go before those who are asleep, but are to be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Will any candid mind tell me that that means all one great event—that it means the wicked as well as the dead in Christ? No! I believe there are those of you here willing to accept the fact that there is something to take place with regard to the dead in Christ, before anything takes place with regard to the general mass of the dead. And mark it once more in regard to this passage. Here we have the coming of the Lord down to the region of the air, but not coming *to* the earth. Here we have a people coming up from the earth, raised, and caught up to meet Him in the air. And there is no mention of any of the dead who are not included in the expression, We which have believed. (*v.* 14.) It is the first stage of the great coming, while He waits for a little in the air over the earth, and gathers His people together; and there—I am not going to dwell upon it—but there He gathers them before His own judgment-seat, the "Bema." Not to a criminal judgment-seat, but to give the rewards. (2 Cor. v. 10.) Then He comes in 2 Thessalonians i. to the earth personally. Then we come to Hebrews xi. 35, where we read of a "better resurrection," as distinguished from some other resurrection. Again, in Revelation v. 9, we enter, as it were, into the full blaze of this glorious rising sun, this "blessed hope." I know some say that these verses refer to the Jews, some to the Gentiles; but we read they are to be "of every kindred, and tongue, and people, and nation." And after this song of the redeemed in heaven, we read in chapter vi. of similar events to those recorded in Matthew xxiv., and other places.

When we come to the close we find that in Revelation xx. 5 we hear of a first and a second resurrection; and that they are divided by a period of a thousand years. And if people ask what that thousand years is, all I have to say here is, it is an interval, a period of time. We know that in 1 Cor. xv., with which we began, we have an interval—though it is not expressed as regards its length. "Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." We know there have been 1800 years and more between "Christ the firstfruits" and the event we now are looking for.

Why is it said, "Then cometh the end"? if there is to be no interval between the end and the other two? Thus we have travelled through the whole of the New Testament, and I ask you to consider if the Old Testament, in its type of the harvest, is not a clear illustration of an order? First a sheaf, then the Pentecostal gathering, then the gathering of the whole harvest. May God give us wisdom and understanding in this "order" of the appearing of our Lord and Saviour Jesus Christ for His name and glory's sake.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

By the Rev. Dr. BULLINGER.

(*At the Carlisle Conference, May,* 1894.)

WELL may we say, as Cornelius said to Peter, "Now, therefore, are we all present before God to hear all the things that are commanded of us by God." We are not present to hear the words of man, or the views of man, except to test them by this word of God, "Ye do err, not knowing the Scriptures." If we do not know the Scriptures with regard to this, or any other subject, we cannot but err. If we know all that the Scriptures tell us we know all that can be known. We have nothing else to tell us anything about these great truths. This precious word of God has many names and titles. In 2 Tim. ii. 15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is the sort of study that we all need. The reason why we are not all of one mind on many important matters is because we do not "rightly divide the word of truth." A workman must do his work correctly, according to the plan which has been made for him, whether it be in erecting a building or in doing any other sort of work. The work must be done "rightly," or the workman will be "ashamed." That is what our work is with regard to God's truth. Unless we "rightly divide" it we shall be ashamed.

If God is speaking of our *position* in Christ, and we apply what He says to our *walk;* or if we apply it to our *walk* when He is speaking of our *position* we shall immediately get into difficulties. If you do not carefully distinguish these things; if you do not rightly divide what is spoken of one condition of things, and divide it off from what is spoken of another state of things, you will soon get confused and perplexed.

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You have need to do this with regard to the two natures. The old nature and the new nature, I mean. The old heart and the new heart. The old nature which can never be improved, and the new nature which "is created in righteousness and true holiness." The old nature which cannot do right, and the new nature which cannot do wrong. Unless you rightly divide the word of truth with regard to what is said of these two things, you must have error, and confusion, and shame.

So also with regard to this great subject—"the Jew, the Gentile, and the Church of God." The churches have not rightly divided the word of truth with regard to this very important subject. Many scriptures written of the Jew are read as though they are written of the church, that is to say, they are so read in sermons, hymnbooks, and even in the chapter headings of the Bible. The "Jew" has his standing, his hopes, and his destiny. The "Gentiles" have their special message from God, and their destiny too, but "the Church of God" has something different from both. It is composed of both Jews and Gentiles who are being called out to form a new body, distinct from both, with a different standing before God, with different hopes and a different destiny. Unless we "rightly divide the word of truth" with regard to these three important subjects we shall have nothing but confusion.

So also with regard to the coming of the Lord Jesus Christ. We read of that in various aspects. We read of Christ's coming as a Friend and Saviour and Deliverer of His people; coming to crown them with glory and complete their salvation. We read also of His coming as "a thief in the night," and also of His coming in judgment. Well, unless we "rightly divide the word of truth" on this subject we shall have nothing but confusion. It was so at His *first* coming. It is hardly scriptural to speak of Christ's "first coming" or of His "second coming." These are mere human expressions. Many of our differences arise from our definitions of these things. If we could always use scriptural terms we should have fewer differences. The Saviour came, but He was rejected, and therefore He has to come again. It is like a suspension of His first coming. The *first* coming was not one act occupying but a moment of time; there was His birth at Bethlehem, and His life of thirty years and more upon this earth. All His words and works and miracles went to make up what we speak of as His "first coming," and yet the faithful Jew, in reading the word of God in Micah v. 2, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He COME FORTH unto Me that is to be ruler in Israel." When Herod asked the scribes where Jesus was to be born, they quoted this prophecy, which was perfectly familiar to them.

In passing let us learn this lesson. They knew where this Governor was to be born, but they had no place in their hearts for Him, and their very knowledge of Scripture was used to compass His death. Nothing will take the place of love of the heart. Let us ever remember this, that apart from the occupation of the heart with the Christ whom they revealed and of whom they testified, our knowledge of the Scriptures will only puff us up, and it may be even used against the truth of God. Then the pious Jew, after reading Micah v., would read on, and would come to Zechariah ix. 9, and would read, "Rejoice greatly, thy King COMETH UNTO thee." There was nothing to show him that there would be thirty years between these two comings. Christ was to "*come forth*" at Bethlehem and He was to "*come unto*" Jerusalem. May it not be so at His coming again? May there not be a counterpart of these two—the "coming forth" and the "coming unto." I think that is the key to "rightly dividing" the prophecies with regard to His second coming. There will be the "*coming forth*" into the air for His people to receive them to Himself, and then afterwards—but we do not know how long afterwards it will be, but certainly at some period—there will be the "*coming unto*" the earth *with* His people. So that if we are to "rightly divide" the word with regard to His second coming, we shall have to think of the events, as we read them, and see whether they refer to His first coming forth from the heavens into the air to gather His people unto Himself; or whether they refer to His coming unto the earth at a subsequent period with His people. In 2 Thessalonians 1 there is a passage regarding which the minds of many are not quite clear. The sixth verse, speaking of the judgments of God, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; *i.e.*, when Jesus is revealed with His mighty angels *we shall be at rest*. It will be tribulation for the world, but not for His people, for they will then be with Him. Why? The eighth verse speaks of the judgment, and the ninth verse of the completion of the judgment, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "*When He shall have come.*" That is the key to this chapter. The verb is the future tense and the subjunctive mood, and it is surprising that so many should pass it over. It is literally "When He shall have come." When He comes in judgment to the earth, He shall already have "come forth" into the air to take His people to their rest. When He comes to punish with everlasting destruction those who obey not the gospel, that will be when He shall already have come to be "glorified in His saints."

We have also to "rightly divide" the word of truth with regard to resurrection. We talk about a "general resurrection." I suppose that is an expression which is in the mouths of the great majority of Christians. They have a very vague understanding of it, and a very vague hope with regard to it. Now this is the very subject of which our Lord said, "Ye do err, not knowing the Scriptures nor the power of God." We should never have known anything at all of the resurrection if it had not been revealed us. And it is only from that revelation that we can know anything at all about it.

With regard to judgments we have also to "rightly divide the word of truth." Each of these points really forms a subject for an address by itself, but I would rather give you a synoptic view of the whole, so that you may see the importance of this

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injunction which Paul gave to Timothy by the Holy Spirit. There are three judgments. You read of one in 2 Cor. v., another in Matthew xxv., another in Revelation xx. The popular reading of these passages is that they all refer to one and the same thing. When the Word is so read it is not "rightly divided" at all. Do these three scriptures refer to one and the same judgment? We have seen that the resurrection did not. One is called the "resurrection of life," and the other is called the "resurrection of judgment." Now with regard to 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Many Christians get themselves into great trouble through not perceiving and "rightly dividing" this scripture. Who are the "we"? Does this refer to everyone? No. The "we" refers to the writer and those to whom he wrote. It refers to those "who labour that they might be accepted" of Him. This ought to be translated *acceptable, well-pleasing*. We *have been* "accepted." Having been "made accepted" we do not labour to be accepted now. We want to be "acceptable." We want our work to be well-pleasing and our walk to be well-pleasing. But we are not labouring to be "accepted." If we are we shall be ashamed, and shall have reason to be ashamed. No, it is because we are "accepted" that we labour to be "acceptable" to Him. The "we" consists of those who "walk by faith." (*v.* 7.) "We" then shall stand — must all "appear" before the judgment-seat of Christ. That word *appear* is translated in the immediate context as "*be made manifest.*" We must be made manifest before the judgment-seat of Christ. What for? "To receive the things done in the body." For what? For *reward* or *the contrary; i.e.* loss of special reward for service. Read 1 Cor. iii., where you will find that this is the appearance or manifestation of God's saints before the "*Bema*" of Christ. The *bema* was a raised platform from which the judges gave the prizes in the Olympian games. It was never a bench before which the criminal was tried. Those who stand before that *bema* of Christ appear there *in His own image.* They have already got glorious bodies "like His own glorious body." They are there not to be judged for their *standing* but for their *service.* For the buildings they have erected, for the souls they have ministerially built on to the foundation which is already laid—even Jesus Christ. This judgment only concerns the saints of God. They are manifested there; they receive their reward there, and they stand there, raised, accepted, and glorified, in the presence and likeness of Christ. In Matthew xxv. 31 we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats."

Notice here that there is *not a word about resurrection.* In "rightly dividing" this from the other you must notice that. There is something about resurrection in the other; for if you will notice the context you will see that it is introduced by the thought of resurrection in the previous chapter. Who are gathered here? "All nations." Out of 132 times that this word occurs, 92 times it has been translated Gentiles, and if it had been translated *Gentiles* here, it would have saved many people from receiving the popular view of a general resurrection and a general judgment. "Before Him shall be gathered all the Gentiles." This is no new revelation. If you turn to Joel iii. 2 you will read, "For, behold, in those days" (read the previous chapter to see what these days and times are), "when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." The Jews cannot be here, for it is written that "they shall not be reckoned amongst the nations." (Num. xxiii. 9.) And the Church cannot be here, for it is "taken out from *all nations.*" (Acts xv. 14.) Who have you left? None but the *Gentiles.* Now the *ground* on which they are judged is only one point; it is that they have ill-treated those whom the Judge addresses as "My brethren." Surely those who, having despised this day of grace and taken pleasure in unrighteousness, are condemned to everlasting punishment will have something more to answer for than how they have treated the Jews. So far from this being *general*, it is very partial, both in those who are judged, and for what they are judged. Then their reward is not *our* reward, not the reward of the Church. See verse 34: "Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "From" the foundation of the world. But when the Church of God is in question it is "before" the foundation of the world. Ephesians i. 4: "According as He hath chosen us in Him *before the foundation of the world*, that we should be holy and without blame before Him in love." Then again in 1 Peter i. 20. Thus, with reference to the Church of God, it is "before" the foundation of the world; but *here* it is not the Church, and therefore the Gentiles' portion is prepared "*from*" the foundation of the world.

There is *another* judgment in Revelation xx., at the close of the thousand years, and the *place* is not the throne of the glory of the Son of man, as in Matthew xxv.; not the Bema of Christ, as in 2 Corinthians v., but it is the *Great White Throne.* All who stand before that throne will be raised from the dead. There is not a word of resurrection in Matthew xxv. Is it not strange that in Matthew, where there is no mention of resurrection, man puts it in? In Revelation, where resurrection is mentioned, and only those are there who are raised from the dead, man puts everybody. All who stand before that great White Throne, and whose names are not in the Book of Life, will receive the judgment of the lake of fire. It is said that they are "judged according to their works." *We*, beloved, shall never come into this judgment. "He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." That settles it for us, and now, thank God, "there is therefore now no condemnation to them that are in Christ Jesus." The important question for us is to

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"rightly divide" the word of truth with regard to ourselves, for *we* ourselves shall be divided presently in other ways. In John vii. 43 we read "*that there was a division amongst the people because of Him*"—those who were for Him, and those who were against Him. When He appears in the air there will be another division amongst us, and it will be because of Him. Let us see that there are no divisions amongst ourselves; but let us be divided from all that is contrary to Him, and then our division will be "because of Him," and we shall have the blessed hope of looking forward to our gathering together unto Him to meet the Lord in the air, and "so to be for ever with the Lord."

Contributed Articles.

GOD'S "REMEMBRANCE" OF BABYLON THE GREAT.

REV. xvi. 19; xviii. 5.

(*Concluded from page* 33).

IN considering the call of Jeremiah, we note that he was ordained to be a prophet to the *Gentiles*, and that while yet in his mother's womb. (i. 5.) Child though he was when the Lord put His words into his mouth, he was made "a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (i. 18.)

His assumption of the prophetic office commenced with two visions, the vision of the *almond-rod* and the vision of the *seething caldron.*

When interrogated regarding the former, as to what he saw, he replied, "I see a rod of an almond-tree," to which the Lord replied in a way not uncommon in Scripture, by the figure of *paronomasia*,* "Thou hast well seen: for I will watch over my word to perform it," the Hebrew for "almond" being *shaked*, and that for "watch over" being *shoked.* (i. 11, 12, R.V.) The almond is a symbol, and as a symbol it calls for interpretation. We must consult Numbers xvii. When Aaron's rod "budded and brought forth buds and bloomed blossoms, and yielded ripe almonds" (R.V.), it was kept "for a token against the children of rebellion." Taking the two passages together, then, it would appear that the almond is not a symbol connected with God's promises to man, as the olive and the vine, but indicates what God is in Himself with regard to His word of judgment upon children of rebellion.

Next Jeremiah beholds a seething caldron, with the face turned towards the north. This is explained, "Out of the north an evil shall break forth upon all the inhabitants of the land."

So just as Paul, who was to be the Apostle of the Gentiles, was sent first to his own people, Jeremiah, appointed to be prophet to the Gentiles, must first carry a message to his own people. But let unbelievers of the Gentiles take heed!

* When two words, though differently spelt, have a similar sound in pronunciation.

Chapters two to twenty-four are, accordingly, occupied with the consideration of the sin of the nation. The main theme, then, commences in chapter twenty-five. It shows the whole government of the earth upset, the nations drunk and mad, because of the cup of the wine of the fury of the Lord.

Chapters xxvi. to xxix. show the message rejected, and a lie believed. In chapters xxx. to xxxiii. we have God's gracious promises through Messiah with regard to the ultimate redemption of the inheritance; in xxxiv. to xli. the insolent behaviour of Zedekiah, belief of the lie having developed into open defiance; in xlii. to xlv. warnings regarding Egypt; while xlvi. to lii. close the book, bringing us back to the subject of xxv., giving us the details of what is set forth in the chapter with regard to the various nations and the ultimate outcome.

As regards Judah and Jerusalem, what we are there told is that the children of Israel and the children of Judah will together seek, in tears, the Lord their God, and make inquiry concerning Zion, desiring to make an everlasting covenant with Him. Egypt is dealt with at the head of the list; then follow the Philistines; then Moab and Ammon; then Edom; then successively Damascus, Kedar, and Elam; lastly, and in great detail, Babylon is dealt with, showing how the great oppressor should finally meet with retribution, and thus, later than all the other nations, take and drink the cup of the wine of the fury of Jehovah.

As regards the epoch when these things will happen to Babylon, the Spirit, speaking by the prophet, does not appear to leave us in any doubt. It could not be *before* the rise of the four Gentile empires, as Babylon was then required by Jehovah as His sword, punishing all the nations including Jerusalem and the cities of Judah. It could hardly be at any time *during* the sway of those empires, as it has been already shown that that period is outside the scope of Jeremiah's prophecy. Must it not, then, be *after* the conclusion of Gentile domination?

When, then, is it?

We are told at the outset. The fiftieth and fifty-first chapters are the ones that give this account of the day of reckoning with Babylon for the plunder of the vessels of the temple, and for the destruction of the temple itself. We are at once told, in the first 5 verses of the whole 110, that these things will happen in days when "the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek their God; they shall inquire concerning Zion with their faces thitherward, saying, Come ye and join yourselves to the Lord in an everlasting covenant that shall not be forgotten."

So again it is written in l. 20, "In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

That surely did not happen in the days of Belshazzar, when Darius, the Mede, took the kingdom.

The reader will, therefore, be spared any dissertation as to the effect the dispersion of the Elamites had on the westward flow of Aryan nations; no learned remarks will be made as to the connection between the Protomedes and those

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"Medes" who are spoken of in li. 28; information will be withheld as to whether it was or was not Cyrus who overthrew Belshazzar, and as to whether the victor entered the city from the north or from the south; while as regards Nabonidus, of whom infidel writers delight to say so much, we hope our readers will forgive us if we ignore the existence of that worthy altogether.

On the other hand, for those who hearken to the Lord's voice, there is further matter of deep interest.

Why, once clearly see that Jeremiah xxv. is unaccomplished as regards Babylon, and that that unaccomplished portion, conjointly with chapters l. and li., remains in its entirety to meet with its fulfilment after the times of Gentile rule are over, after the great *Pseudos* of 2 Thessalonians ii. has been believed by all the unsaved dwellers upon earth, after the Book of the Inheritance has been opened by the Lion of the tribe of Judah, after God's four sore judgments have been again upon the earth, the sword, the pestilence, the famine, and the noisome beast, nation rising up against nation, and kingdom against kingdom, *then* we can see that this *will be the time when "Babylon the Great" will be "remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath!"* (Revelation xvi. 19.)

Those who believe God are not likely to have much difficulty in seeing to what this refers. What God is remembering is that He gave Jeremiah a certain cup, saying to him, "Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee to drink it"; that amongst them was Babylon; and He decides that the time has come for the accomplishment of His word to Jeremiah, and the retribution for the destruction of that temple of which He gave the pattern to His servant David.

If the reader can grasp this, he will understand that Rev. xvii. and xviii. are in part an amplification of what is set forth in xvi. 19, and that the subject is finally disposed of in xix. 1–4. In fact, he is recommended to read rapidly Jeremiah l. and li., and then Revelation xvi. 19 to xix. 4, when the following remarkable parallelisms between the Prophet and the Apocalypse will at once become apparent; say

(1)	Rev. xvii. 1	with Jer.	li. 13.
(2)	„ xviii. 2	„ „	li. 8.
(3)	„ xviii. 4	„ „	li. 45.
(4)	„ xviii. 6	„ „	l. 15.
(5)	„ xviii. 19	„ „	l. 13.
(6)	„ xviii. 20	„ „	li. 48.
(7)	Rev. xviii. 22, 23	„ „	l. 15, xxv. 10.

There is very much more that might be said about Babylon the Great. We might point out interesting facts regarding the use of the several terms—the Woman, the Harlot, and the City; and the contrast these bear towards the several terms used of the heavenly Jerusalem—the Woman, the Bride or Wife, and the City. We might dwell upon the intoxicating wonder there will be in the earth when men behold, not merely a restoration of the city of gilded palaces and the broad walls, which in an almost incredible space of time were erected by the great son of Nabopolassar, Nebuchadnezzar the Great, but when they see realized the efforts of the rebels at Babel to build the city in such a form, in such a way, and of such a character that God found it necessary to say, "Come, let us go down." But to go into all these matters would be to depart from the insulation of the special subject of this paper, which is an endeavour to prove that the fulfilment of the word of God to Jeremiah the prophet involves the future erection of a costly city on the banks of the Euphrates; that the question is not whether or not we are to find a place for the Church of Rome somewhere in the Apocalypse, but whether we are going to believe that God means to fulfil His word to Jeremiah and to John, that He has a work of retribution to perform in the land of the Chaldeans upon the king and city of Sheshach. For this essay only touches upon a single aspect of Babylon, and Babylon is an enormous subject, having many aspects quite distinct from the one here presented.

In conclusion, let us notice again the symbol of the almond; for God will watch over His word of judgment to the children of rebellion at Babel, or Babylon, to perform it. Yes; though twenty-five centuries roll by ere He make the king of Sheshach drink of the cup of the wine of His fury, neither he nor his city shall escape; for every word will come true. Note the triplet of words indicative of divine derision—

Shaked—Shoked—Sheshach.

The whole is based on word-play, as shown in the foregoing; for the Babylonian theosophists loved, and their modern representatives love word-play. Their symbols, too, were framed so as to admit of many solutions. We now make them a present of a fresh solution (which, whether they think it applicable or not, has this merit, that it will come true) of their famous symbol of

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THE EPISTLE TO THE ROMANS
AND THE FALSE GOSPELS OF TO-DAY.
II.

AFTER the first seventeen introductory verses of chap. i. the three main divisions of the Epistle to the Romans are:

I. Doctrinal, to end of chap. viii.
II. Dispensational, chaps. ix., x., and xi.
III. Practical and Hortatory, xii. to end.

This simple division into sections is obviously ignored by those who, being ignorant of the doctrines of Grace, mix up in their exegetical teaching statements relating to Jews and Gentiles as such, with the plain and gracious promises to Christians which are summed up at the close of chap. viii.

For instance, how many commentators, ancient and modern, by ignoring the great sub-division between chapters viii. and ix., apply the words relating to Gentiles of chap. xi. 22, "otherwise thou also shalt be cut off" to the children of God, of whom it has been distinctly declared in chap. viii. that nothing shall ever separate them from the love of their Heavenly Father and their Lord and Saviour Jesus Christ?

This is not to "rightly divide" the Word of God, but rather to wrest it from its true meaning—it is not to comfort and establish the people of God, but to grievously distress and perplex those who depend on such commentaries.

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Gentiles who do not continue in God's great kindness offered to Gentiles in this day of Grace will undoubtedly be cut off from their special place of advantage in the Olive Tree, but true Christians—whether they were Jews or Gentiles it matters not—will never be cut off, nor will any true sheep of the Good Shepherd ever perish, for they have eternal life, and no one is able "to snatch them out of the Father's hand."

God does not contradict Himself, nor does He break His promises, as these false teachers suggest.

Such a mistake as the one indicated above at once shows that the writer or preacher who is guilty of it has no authority to speak to his fellow-men on the subject of the Gospel of the Grace of God.

Before considering the sub-divisions of the first eight chapters, it is well to remember that the Epistles of the great Apostle of the Gentiles were the first inspired writings of the New Testament which were given to the first generation of Christians. The Epistle to the Romans was written thirty or forty years before the gospel of St. John. As it contains a very complete and inspired definition of what Christianity is, this consideration is all the more important.

Moreover, though infidel writers and opponents of Christianity have foolishly stated that there were grounds for disputing the authenticity of one or other of the Gospels, no single critic, not excluding Renan himself, has ever questioned the authenticity or genuineness of the Epistles to the Romans, Galatians, or Corinthians.

It is essential to remember that the trial of man had come to an end when God communicated the Gospel of His Grace to the Apostle Paul. He did not receive it through the Twelve Apostles, nor by reading the Four Gospels, for the earliest of them was not written until years afterwards. He received his Gospel by special revelation. (Gal. i. 12.)

Evangelists who preach only from the Four Gospels or the Acts of the Apostles, altogether ignoring the gospel of the Grace of God as set forth in the Pauline Epistles, apparently forget that the Four Gospels and the Acts of the Apostles describe *historically* how Christ and His teaching were *rejected*, and how after His crucifixion and resurrection the testimony of the Holy Spirit was rejected also.

The Four Gospels and the Book of the Acts belong to the historical portion of Holy Scripture, and are as integral a part of Jewish *history* as the Books of the Kings or the writings of the Prophets.

The Gospel of the Grace of God is not found in Matthew, indeed the word "grace" does not occur once in Matthew or in Mark.

It is true that "Grace and Truth came by Jesus Christ." (John i. 17.) But all this grace and truth and love were rejected by the Jews, when they would not have Him who is the Way, the Truth, and the Life to rule over them.

His glorious kingdom and gracious rule of righteousness have been postponed till they are introduced by judgment, as both Old and New Testaments declare; and we are now to shew *faith-obedience* to God by believing His gospel of infinite love and grace concerning the Son of His love, "Who was delivered for our offences, and raised again for our justification." "The just shall live by faith." If God is not believed, how can there be justification?

Modern false or imperfect gospels are often nothing but garbled extracts from the *historical* portions only of the New Testament. The Epistles containing the specially revealed Gospel of Grace are not the foundation of modern preaching. Romanists, Ritualists, and many popular Revivalists and so-called Christian Socialists preach in this way. How seldom is God's Gospel of Grace to lost man preached after the manner of the Reformers, from the Epistles to Romans and the Galatians!

Man's mouth is closed, and all the world is guilty before God. The historical *proof* of this lost condition is given in the inspired record ending in the rejection of Him who was the gracious King, the Messiah, the Great Prophet, the Son of Man, and the Son of God.

And after Atonement was made, by the shedding of His precious blood, and the Holy Spirit had come, it was of no avail, Man hardened his heart against God, and would not ask Him to send back again the One whom they had rejected and crucified.

God's gospel to Jew and Gentile alike is plainly set forth in the Epistle to the Romans; why then is the teaching of this Epistle so conspicuously absent from Ritualistic, Neo-Ritualistic, and Revivalist preaching? Why do the leaders of the so-called Church Forward Movement never tell men that they are lost sinners and that God's decree is "The Just shall live by faith"? Why do they so openly despise the Gospel of His Grace, by degrading and watering down His Truth so as to accommodate it to their ideas of "The Service of Man"?

(To be continued, D.V.)

EVOLUTION AND CHRISTIANITY;

OR, PROF. DRUMMOND'S "ASCENT OF MAN," &c.

II.

LORD SALISBURY'S remarkable address before the British Association Meeting at Oxford calls for a reply not only from Professor Huxley and evolutionists of the Agnostic Philosophy of Herbert Spencer, but also from Theistic Evolutionists such as Professors Henry Drummond and Le Conte.

Lord Kelvin's (Sir William Thomson's) mathematical calculations relating to the earth's internal heat and cosmic evolution generally, will have to be answered by Biologists, to whose hypotheses these calculations, if correct, are simply fatal.

While clearly distinguishing between Monistic Evolutionists of the type of Professor Haeckel of Jena, who deny design in Nature, and despise Revelation altogether, from Theistic Evolutionists such as Professors Drummond and Le Conte, who recognise design, and believe, to some limited extent, in the Word of GOD, we cannot shut our eyes to the fact that until Lord Kelvin has been fairly answered, such books as the *Ascent of Man*, which uphold the Darwinian hypotheses of the origin and transmutation of species and the gradual evolution of all races of men through animals, from simple protoplasmic forms of life, need not be regarded as anything

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else than foolish attempts to shut up the Creator to certain "fixed laws," which after all are *not* fixed nor necessarily exclusive nor conclusive against other methods of creation.

We propose for the present, therefore, to hold back our articles on Professor Drummond's books until he or some other Theistic Evolutionist has answered Lord Kelvin's carefully argued statements as to the mistakes of Geologists and Biologists in general. The Cosmic evolution of La Place and the Biological evolution of Darwin and Huxley are as hypotheses antagonistic to each other, and mutually destructive.

Meanwhile we who believe that there is more Divine philosophy and true science in the Word of God than in the books of all these writers, are in no way perplexed by the awkward predicament in which these modern scientists find themselves.

The true answer to all these theories is to be found in the Word of GOD alone; but it will be time enough to produce the arrows from the quiver when Evolutionists of all sorts are ready with anything like a unanimous proposition.

Is such forthcoming? Can Professor Drummond help them out of their difficulty? To do this might be for them a greater matter than the "greatest thing in the world."

Notes for Bible Study.

THE LIVING WORD & THE WRITTEN WORD.

IN *Dr. Bullinger's Lexicon and Concordance*,* under the word "WORD" there is the remark that the same thing is predicated in many cases concerning the Lord Jesus as *the Living Word*, and the Scriptures of Truth as *the Written Word*. A few examples are given. This remark induced the late Miss Anne Maine, of Leamington, to work the subject out in a small pamphlet, which she afterwards published under the above title.† We append a few examples of

SIMILAR PREDICATES OF "CHRIST" AND "THE SCRIPTURES."

"HIS name is called THE WORD OF GOD"	Rev. xix. 13.
They "pressed upon Him to hear THE WORD OF GOD"	Luke v. 1.
The *Prince* of PEACE	Isa. ix. 6.
The *Gospel* of PEACE	Rom. x. 15.
Jesus said,..."No man cometh unto the Father, but BY ME"	John xiv. 6.
"Make me to go in the PATH of Thy *Commandments*"	Ps. cxix. 35.
"*Jesus* saith unto him, I am THE WAY"	John xiv. 6.
"Teach me, O Lord, THE WAY of *Thy Statutes*"	Ps. cxix. 33.
"I am . . . THE TRUTH"	John xiv. 6.
"Thy Word is TRUTH"	John xvii. 17.
Christ—"Full of grace and TRUTH"	John i. 14.
"All *Thy Commandments* are TRUTH"	Ps. cxix. 151.
"These things saith He . . . that is TRUE"	Rev. iii. 7.
"The *Judgments* of the Lord are TRUE"	Ps. xix. 9.
"*Jesus Christ.* This is the true God, and eternal LIFE	1 John v. 20.
"Holding forth the *Word* of LIFE"	Phil. ii. 16.
"A bone of Him shall not be broken"	John xix. 36.
"The scripture cannot be broken"	John x. 35.
"I am the Living Bread . . . if any man eat of *this Bread* he shall LIVE for ever"	John vi. 51.
"Man shall not LIVE by bread alone, but by *every Word of God*"	Luke iv. 4.
"With *Thee* is the FOUNTAIN OF LIFE"	Ps. xxxvi. 9.
"Thy *Law* . . . is a FOUNTAIN OF LIFE"	Prov. xiii. 14.
Jesus said, "I am the LIGHT of the World"	John viii. 12.
David said, "Thy *Word* is a LIGHT unto my path"	Ps. cxix. 105.
"The *Life* was the LIGHT"	John i. 4.
"The *Law* is LIGHT"	Prov. vi. 23.
"*Thou* art my LAMP, O Lord"	2 Sam. xxii. 29.
"Thy *Word* is a Lamp unto my feet"	Ps. cxix. 105.
"I, saith the Lord, will be unto her a wall of FIRE"	Zech. ii. 5.
"Is not My *Word* like as a FIRE? saith the Lord"	Jer. xxiii. 29.
"The *Light of Israel* shall be for a FIRE"	Isa. x. 17.
"I will make *My Words* in thy mouth FIRE"	Jer. v. 14.
"To you which believe, *He* is PRECIOUS"	1 Peter ii. 7.
"Exceeding great and PRECIOUS *Promises*"	2 Peter i. 4.
"*My beloved* is . . . chiefest among ten THOUSAND"	Cant. v. 11.
"The *Law of Thy mouth* is better unto me than THOUSANDS of gold and silver"	Ps. cxix. 72.
"*His mouth* is most SWEET"	Cant. v. 16.
"How SWEET are *Thy Words* unto my taste"	Ps. cxix. 103.
"*His Name* shall be called WONDERFUL"	Isa. ix. 6.
"*Thy Testimonies* are WONDERFUL"	Ps. cxix. 129.
"*Christ*, the POWER OF GOD"	1 Cor. i. 24.
"The *Gospel* is the POWER OF GOD"	Rom. i. 16.
Lord, "*Thou* art GOOD, and doest *Good*"	Ps. cxix. 68.
"GOOD is *the Word of the Lord*"	Isa. xxxix. 8.
"Ye have known *Him* that is FROM THE BEGINNING"	1 John ii. 13.
"Thy *Word* is true FROM THE BEGINNING"	Ps. cxix. 160.
"From Everlasting to EVERLASTING *Thou* art God"	Ps. xc. 2.
"The righteousness of Thy *Testimonies* is EVERLASTING"	Ps. cxix. 144.
"Thy throne, O God, is FOR EVER AND EVER"	Heb. i. 8.
"Thy *Testimonies*,...Thou hast founded them FOR EVER"	Ps. cxix. 152.
"The *Lord* shall ENDURE for ever"	Ps. ix. 7.
"The *Word of the Lord* ENDURETH for ever"	1 Peter i. 24.
"Christ ABIDETH for ever"	John xii. 34.
"The *Word* of God . . . ABIDETH for ever"	1 Peter i. 23.
"Worship *Him* that LIVETH for ever"	Rev. iv. 10.
"The *Word of God* LIVETH for ever"	1 Peter i. 23.
Christ's Kingdom "shall STAND FOR EVER"	Dan. ii. 44.
"The *Word of our God* shall STAND FOR EVER"	Isa. xl. 8.
The STONE . . . "on whomsoever it shall fall, it will grind him to powder"	Luke xx. 18.
"Is not *my Word* . . . saith the Lord, like a HAMMER that breaketh the rock in pieces?"	Jer. xxiii. 29.
Christ, "A STUMBLING Stone"	Rom. ix. 23.
They "STUMBLE at the *Word*"	1 Peter ii. 8.
"Lo, *I am* with you ALWAY, even unto the end of the world"	Matt. xxviii. 20
"Thy *commandments* . . . are EVER WITH ME"	Ps. cxix. 98.
"*Christ* may DWELL in your hearts by faith"	Eph. iii. 17.
"Let the *Word* of Christ DWELL in you richly"	Col. iii. 16.
Christ said, "ABIDE in me, and I IN YOU"	John xv. 4.
"If . . . . my *Words* ABIDE in you"	John xv. 7.
"Hereby we know that *He* ABIDETH in us"	1 John iii. 24.
"The *Word* of God ABIDETH in you"	1 John ii. 14.
Christ called "FAITHFUL and true"	Rev. xix. 11.
"Thy *Testimonies* . . . . are very FAITHFUL"	Ps. cxix. 138.
"Out of *His mouth* goeth a sharp SWORD"	Rev. xix. 15.
"*The Word of God* . . . is sharper than any two-edged SWORD"	Heb. iv. 12.*
"The *Lord* TRIETH the Righteous"	Ps. xi. 5.
"The *Word* of the Lord TRIED him"	Ps. cv. 19.
Christ a "TRIED Stone"	Isa. xxviii. 16
"The *Word* of the Lord is TRIED"	Ps. xviii. 30.

SIMILAR EFFECTS ATTRIBUTED TO "CHRIST" AND "THE SCRIPTURES."

We are "BORN OF *God*"	1 John v. 18.
"BORN . . . . by the *Word* of God"	1 Peter i. 23.
"BEGOTTEN . . . . by . . . . *Jesus Christ*"	1 Peter i. 3.
"BEGOTTEN . . . . through *The Gospel*"	1 Cor. iv. 15.
"The *Son* QUICKENETH whom He will"	John v. 21.
"*Thy Word* hath QUICKENED me"	Ps. cxix. 50.
"You hath *He* QUICKENED who were dead," &c.	Eph. ii. 1.
"*Thy Precepts* . . . with them thou hast QUICKENED me"	Ps. cxix. 93.
"He that *eateth* me, even he shall LIVE by me"	John vi. 57.
"Desire the sincere milk of *The Word*, that ye may GROW thereby"	1 Peter ii. 2.
"Christ hath made us FREE"	Gal. v. 1.
"The *Truth* shall make you FREE"	John viii. 32.
"The *Blood* of Jesus Christ . . . . CLEANSETH us from all sin"	1 John i. 7.
"YE are CLEAN through the *Word* which I have spoken"	John xv. 3.

* Longmans & Co., 41, Paternoster Row. 15*s*.
† Partridge & Co., 9, Paternoster Row, 8pp. 1*d*.

* Heb. iv. 12 probably refers to *both* the *Living* Word, and the *written* Word also.

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Christ "is able also to SAVE them to the uttermost that come unto God by Him"	Heb. vii. 25.
"Receive . . . . the engrafted *Word*, which is able to SAVE your souls"	James i. 21.
"SANCTIFIED in *Christ Jesus*"	1 Cor. i. 2.
"SANCTIFIED by the *Word of God* and prayer"	1 Tim. iv. 5.
"SANCTIFIED through the offering of the body of Jesus Christ once for all"	Heb. x. 10.
"SANCTIFY them through THY TRUTH. Thy Word is truth"	John xvii. 17.
"*Christ Jesus*, who of God is made unto us WISDOM"	1 Cor. i. 30.
"The *Holy Scriptures* . . . able to make thee WISE unto salvation"	2 Tim. iii. 16.
Christ "HEALED them"	Matt. iv. 24.
"He sent His *Word* and HEALED them"	Ps. cvii. 20.
"Striving according to *His Working* which WORKETH in me mightily"	Col. i. 29.
"The *Word of God* which effectually WORKETH also in you that believe"	1 Thess. ii. 13.
'The *Lord Jesus Christ* . . . shall JUDGE the quick and the dead"	2 Tim. iv. 1.
"*The Word* that I have spoken . . . shall JUDGE him"	John xii. 48.
"I will go unto *God*, my exceeding Joy"	Ps. xliii. 4.
"*Thy Word* was unto me the JOY and rejoicing of my heart"	Jer. xv. 16.

Illustrations of Bible-Structure.

WE hope in time to encourage many Bible students to take up this fruitful field of research. We are thankful to feel that several have already begun to do so, to their great profit. A friend sends us a brief note on

Genesis xv. 13–16.

A | 13. Abraham's seed. Their sojourning and oppression.
B | 14. Their oppressors judged, and God's people restored.
A | 15. Abraham himself gathered home in peace.
B | 16. God's people restored: judgment preparing.

In this passage it will be seen there are four members, and their alternate correspondence is so clear that it needs no further explanation.

But it may help to the understanding of a sadly misunderstood text, if the first member A (*v.* 13) be more fully set forth according to its structure. We render it more literally in order to show this more clearly.

Verse 13.

a | "Know of a surety that thy seed shall be a sojourner in a land which is not theirs,
b | and they will serve them,
b | and they will afflict them;
a | four hundred years."

Here note that the two central members b and *b* are practically placed in a parenthesis, and are to be read together. On the other hand, a and *a* are to be read on as though this parenthesis did not exist, thus: "Know of a surety that thy seed shall be a sojourner in a land which is not theirs—four hundred years."

Thus a and *a* cover the whole time of the sojourn; while b and *b* inform us of the service and affliction during a parenthesis of unnamed length, within that time.

Acts vii. 6 follows this structure exactly, and is to be read and understood in the same light.

As a matter of fact and of Bible history, Abraham's seed did *sojourn* for 400 years; but they were *afflicted* in Egypt for *only a part* of that time.

The structure of Genesis xv. 13 shows that the words of prophecy agree with the facts of history.

Selected Gleanings.

HEART SERVICE & GOOD WORKS.

THE Lord looks at the heart. He sees the spring whence all our service proceeds. And, ah! it is to be feared that in our days there are many Marthas and but few Marys. There is so much Christian activity which indeed looks well before the eye of man, but has little worth in the sight of God, with whose approval alone we have to do.

It often proceeds more from a pious nature than from love to the Lord. We may as well take this to heart.

Those, alas! are not wanting who have not only little interest in the Lord Himself, but also little in His service. They live to themselves and to the world, and are content that their conscience is at rest before God as regards sin. But how unworthy are such thoughts! How ungrateful is such a heart for the unutterable love of the Lord, who has given His life for us, and has chosen us to be partakers of His glory!

Dost thou belong to their number, reader? Remember that one great end of the work of Christ, and therefore one great blessing for thee, is lost; for Christ gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a people for His own possession, zealous of good works. (Titus ii. 14.)

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephes. ii. 10.)—From *The Present Testimony*, by J. G. B.

Questions and Answers.

WE have an increasing number of these, and are thankful to find that they are a source of pleasure and interest to so many. One friend suggests their separate publication at the end of the year.

All will be answered in due course and regular order.

This month we give and gladly welcome two important questions which, from the nature of the subject and the character of the writer, overshadow all others.

QUESTIONS 6 and 7

are asked by Dr. David Brown, the expounder of the Post-Millennarian view of the second advent, and the author of the standard work on that subject. He writes:

"As the first number of *Things to Come* invites questions to be answered, I herewith send one or two, which may be followed by some more.

When we are told "to watch," for we know not at what hour the Lord will come—to wait for Him, and to look for Him, when He shall appear the second time—it seems at first view impossible to do this if a thousand years were to elapse before He comes. But when we read such passages as the following, we begin to suspect that we are taking too narrow a way of reading the command, to wait for the "second coming" of the Master: "Go ye" (the Lord Jesus to His eleven disciples on the mount of Olives, when He was about to ascend to heaven)—

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"Go ye into all the world, and preach the gospel to every creature," or as given in more detail, "Go make disciples of all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you."

Now my question is, Could this possibly be done? I say not in the lifetime of those eleven men, but within many generations, while Jesus gives them two encouragements to proceed, by telling them that all power (or authority) was given in heaven and in earth, and that He was with them in this missionary work alway (all the days), even unto the end of the world, or to the end of the age (if you will), for it is all one to my present purpose, since it is agreed on all hands that the end referred to here is the time of His second appearing. Yet still the command holds good, "Watch, for ye know not when your Lord shall come."

One other passage may be enough on this head.

The Thessalonian Christians, we are told, not only "turned to God from idols to serve the living and true God, but also to wait for His Son from heaven." (1 Thess. i. 10.) Misunderstanding what the apostle had taught them on this subject, they seemed to have thought that Christ was about to appear immediately, insomuch that some would not even work, and some pretended that the apostle had written a letter to them to expect Him immediately. To disabuse them of this, the apostle wrote his second epistle, and there speaks, "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise, for it will not be, except the falling away come first, and the man of sin be revealed." (2 Thess. ii. 1-10.) Beyond doubt, the many successive events there predicted would necessarily take a very long time for their fulfilment. Yet here again the command stands good, "Watch, for ye know not the hour when the Son of man cometh."

This is my answer to the question, How is it possible to watch for Christ's coming if a thousand years are to elapse before He comes? It is a question, not of figures, but of faith. DAVID BROWN.

Answer by Mr. W. G. CARR, *of Rochester, N. Y.*

The Rev. David Brown, of Aberdeen, says first, "We are to *watch*, for we know not at what hour our Lord will come."

Our reply is—that it was only commanded to *the Jew* to "watch," because many signs were to precede the "day of the Lord," and the coming of the "Son of man." The attitude of the *Christian* is one of "waiting," not "watching," for there is not a single sign to herald the coming of the Lord *for us*. *Watching* would seem to indicate the early advent, while *waiting* might be prolonged to an indefinite period.

Besides this, there is a marked distinction between the coming of the "*Lord*" and the coming of "*the Son of man*." To the Jew, He comes as "Son of man" and as the Messiah; to the Church, He comes only as Lord. To the Jew there are signs, "And when ye see these things come to pass." (Luke xxi. 31.) "When ye shall see the abomination of desolation." (Matt. xxiv. 25.)

The "day of the Lord" refers to His coming to the Jew and the earth; the "coming of the Lord" refers to His advent for His Church.

The former, "the Day of the Lord," is peculiar to the Old Testament, and always refers to His coming in *judgment;* while the latter is a New Testament expression peculiar to the epistles, and refers to His coming in *grace for* His body the Church.

The second reference which Dr. David Brown makes is to 2 Thessalonians ii. 1-10. These scriptures, he truly says, "would take a very long time for their fulfilment," yet here again the command stands good, "Watch; for ye know not the hour when the Son of man cometh."

The fact is that the "Day of the Lord" here referred to must be preceded by a "falling away" or apostacy, by the "revelation of the man of sin"; but this need not shake their minds or give them trouble; for Paul had taught them in the preceding chapter (i. 10) that "He should come to be glorified in His saints, and admired in all them that believe," before He is revealed from heaven in flaming fire taking vengeance on all them that know not God.

In other words, the testimony which he had given and which they had believed (see 2 Thess. i. 10) was that Christians must be gathered and taken away *before* the day of the Lord, and that the "day of man" must first be headed up in the "wicked one" whom the Lord would destroy with the brightness of His coming. Therefore they need not be troubled about a day so far distant, which must be preceded by so many important events, but "patiently wait" (2 Thess. ii. 2-5) the time when they should be "caught up to meet the Lord in the air," and so be for ever with the Lord. (1 Thess. iv. 16.)

Dr. Brown also refers to Matthew xxviii. 19: "Go ye therefore, and teach all nations," &c., and asks, "Could this possibly be done? I say not in the lifetime of those eleven men, but within many generations."

Complete obedience to this command awaits the time, when Christians having been taken away, the Jew is restored to his own land (Isaiah xxvii. 12, 13) with a new heart and a new spirit (Ezek. xxxvi. 26, 27), and will go out to preach the gospel of the kingdom (Matt. xxiv. 14) to the "nations that have never heard His fame, and the isles that never saw His glory." (Isaiah lxvi. 19.) "And many nations shall come and say, He will teach us, and we will walk in His paths." (Micah iv. 2.)

I close with two more references. (Acts xv. 14.) God first visits "the Gentiles to take out of them a people for His name" (referring to the body, the church). Afterwards (He says) I will return (second coming) and build again the tabernacle of David (Jewish) which is fallen down, *then* deal with the residue of men (heathen), nations, and all the Gentiles. For the first we *wait* (1 Thess. i. 10); for the second the Jew and nations who are alive after the church is taken are commanded *to watch*.

In Zechariah xiv. 4 we read, His feet shall stand in that day (the day of the Lord) on the mount of Olives, and the Lord my God shall come, and all His saints with thee. (See verse 5.)

The coming of the Lord *for* His saints being a New Testament truth (kept secret until it was unfolded to and by Paul) is not here seen. But clearly He must come *for* His saints before He can come *with* them.

For this coming *for* we "wait." For the coming *with* they will "watch." Is not the former a pre-millennial coming?

W. G. CARR.

Additional Editorial Note.

The whole difficulty is created by our confusing things that differ. In 2 Thessalonians ii. 1, 2 there are *two* subjects—

1. "The coming of our Lord Jesus Christ, and our gathering together unto Him." This is the one subject on which Paul

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had spoken to them while present, and on which he had written to them particularly in the first epistle, especially in chapter iv. This is the coming of the Lord Jesus Christ *for* His people.

2. But there is a second subject mentioned in verse 2, viz., "The Day of the Lord" (see R.V.), which is a very different thing. "The Day of the Lord" is the day when He rises to shake terribly the earth (see its first mention in Isaiah ii.) when He asserts His Lordship over all the world.

Now the apostle had taught them that, *before* this awful day should be revealed, they would already have been "gathered" to be for ever with the Lord. (See Answer to Question 3; 1 Thess. iv. and v. 1, &c.) Nothing was to come between that coming and the heart of the saint. For that coming he was to "wait," regardless of "times and seasons," which had nothing to do with it.

But some false teachers had misrepresented the Apostle, as though he had taught that "the Day of the Lord" had already set in. If that were so, then he had given them (and that "by the word of the Lord") a false hope. If the Lord had opened that day with all its terrors, and they had not been "gathered to Him," then all hope for them had gone, and Paul was proved a deceiver!

Therefore he wrote this *second* epistle in the *interest of* (for such is the force of ὑπερ) this all-important truth, and tells them that they need not be "troubled," for "the Day of the Lord" could not come until the apostacy had come, and the "Man of Sin" had arisen. That apostacy had not come, therefore "the Day of the Lord" had not come, and therefore there was no reason why they should not continue "to wait for God's Son from heaven," inasmuch as He might come at any moment.

This was apostolic testimony. Nineteenth century ministers put off "the Day of the Lord" for a very different reason. They say the world is *not good enough* yet. The apostle said, by the Holy Ghost, that it was *not bad enough!* The Thessalonian saints believed their teachers, and we see the result in their practical holiness of life. The churches to-day believe *their* teachers, which they have "heaped to themselves," and we can see the result in abounding and increasing worldliness.

The Signs of the Times.

THE great errors of the day may well be placed under three heads—the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man. The first embraces all that is Rationalistic; the second that which is Infidel; the third that which is anti-Christian. In all the movements of the present day we may see the tendency to one or other of these giant errors. The last is perhaps at once the greatest and most prominent of the three, for it is that to which the others lead, and in which they culminate.

In proportion as God is dethroned and the Lord Jesus is dishonoured, so man is exalted, and will in the end be deified.

We again note a few of many of the current facts which may not come under the eye of all our readers.

THE JEWS.

As regards the Jews, events are proceeding with rapidity. The solemn Fasts of the month of Abib, now just over, have awakened in the Jewish mind solemn thoughts as to Israel's past, and anxious hopes as to the future.

The month of Abib, they say, was the month when (1) the forty years' wandering in the wilderness was decreed; when (2) the First Temple was destroyed by Nebuchadnezzar; when (3) the Second Temple was destroyed by Titus; when (4) Bether was taken by the Emperor Hadrian, and 580,000 Jews were slain. It is now identified with *Bittir;* and when (5) the site of Zion was ploughed as a field. (Jer. xxvi. 18, &c.)

The whole nation has been keeping this Black Fast throughout the world, and as each year passes the hope grows stronger that better times are at hand.

The *Jewish Chronicle* has just published two valuable papers by Mr. Haskett Smith, M.A., on "The Holy Land and its future prospects." The first was on "The Jewish Colonies of Palestine," giving an interesting account of these colonies as signs of "renewed life in Palestine," and as affording prospects of the re-occupation of the Land by the Jews. We have not space to quote any of its information.

The second article is on

RAILWAYS IN PALESTINE.

"The establishment of Jewish Agricultural Colonies in various parts of the Holy Land is, as we have already seen, a very remarkable and significant sign of the times; being, as it is, a tangible and practical evidence of the fact that the country, so long desolate, is starting again into renewed vigour of life, and that the ancient people of God are commencing once more to gain a firm and sure footing on the sacred soil.

"Another striking example of the dawn of civilisation and progress in Palestine is to be found in the railways which are either in actual working order, in course of construction, or projected for commencement in the near future. Not a generation ago, such an idea as a railroad in the Holy Land would have been deemed a wild dream of the enthusiast's brain, impossible of realisation so long as the country remained under the dominion of the Moslem. . . .

"In my opinion, the introduction of the railway system into Palestine, and the certainty of its gradually spreading over the country, however slowly, will probably do more than anything else to hasten the return of the Jews to the land of their forefathers. . . . There is no doubt that a sentimental objection against the introduction of the railway system into Palestine has existed, and indeed still exists, in the minds of many people. . . . Of one thing I am certain, nothing will conduce so surely and rapidly to the revival of life and activity in the land; and nothing will probably tend more directly to expedite the re-settlement and re-population of Palestine."

After giving a detailed account of the various railways, projected, in progress, and completed, Mr. Haskett Smith concludes:

"Sooner or later these lines, or the majority of them, will inevitably be established in Syria and Palestine, whilst several smaller branches might be enumerated, completing the network of intercommunication.

"Seeing the stagnant conditions under which the country has lain for so many centuries, this prospect may appear visionary and chimerical to some people; but so did the idea of any railway in Palestine only a few short years ago. The impetus once imparted will be sure to continue and increase, notwithstanding hindrances and obstacles which may be put in its way. The ultra-conservative prejudices of the Moslem and the suspicious fears of the Turk, the ignorance and fanaticism of the Oriental mind in general, may for a time offer more or less effectual opposition to the onward progress of civilisation in Palestine; but they cannot prevail in the end. A bright future of industry, activity, and renewed prosperity is undoubtedly in store for the Holy Land; and the question that Jews have now to consider most seriously is this: How they can practically, as a community and a nation, best avail themselves of the rising tide?"

* * *

Another remarkable sign of the times is seen in connection with

THE WATER SUPPLY AT JERUSALEM. The special correspondent of *The Standard* telegraphs from Vienna, Tuesday, August 21st, "The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon.

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By this means it would be possible to convey two thousand five hundred cubic mètres of water daily to the Holy City. Of this it is proposed to give one thousand mètres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by pilgrims." These aqueducts will bring the water to the city from the fountains of Arroul. A tunnel is to be built 3750 mètres long, and is to cost £80,000. The aqueduct was still in working order in the time of Christ.

SPIRITISM AND THEOSOPHY.

"THE THEOSOPHISTS HELD THEIR ANNUAL CONVENTION in their hall, Avenue Road, St. John's Wood, a few days ago, when there was a considerable gathering of occultists. Colonel Olcott presided, and there were delegates present from America, India, France, Germany, Switzerland, Holland, and Belgium, Mrs. Oakley Cooper representing Australia and New Zealand. Mrs. Annie Besant, upon whom the mantle of 'H. P. B.' (Madame Blavatsky) has fallen, was attired in a long white flowing robe, in the Indian fashion. The report stated that the regular membership, exclusive of foreign sections, now numbered 8,000. The principal business of the convention related to a long-standing dispute which has threatened to cause a serious cleavage in the ranks of the Theosophists.

"Some time ago Mrs. Besant formulated a series of charges against another apostle of the cult, accusing him of forging the handwriting of a very exalted Mahatma. As this particular Mahatma had been hitherto regarded as the peculiar guiding genius of the founder of Theosophy and her successor, any attempt to tamper with the oracle would naturally excite much criticism. . . . Mrs. Besant now admits that the accused person was inspired by the Mahatma in the written message automatically delivered, and only asserts that he had thought proper to copy this out in the script of the mysterious oracle. He, on the other hand, maintains that the handwriting had been directly transmitted, and he claims to be the chosen medium of the Mahatma in question. Ultimately a resolution was adopted, on the motion of Colonel Olcott, completely exonerating all parties from blame, and expressing emphatic approval of the restoration of brotherly concord."—*Westminster Gazette*, July 31.

The Apostles of the Theosophic 'Cult' do not seem to be altogether persuaded as to the exact nature of their "mysterious oracle," though they seem to be agreed that it is worked by "a very exalted Mahatma."

It appears that they have come to the conclusion that the "precipitated letters" which Mrs. Besant asserted that she had received from the Mahatmas, were inspired by these "Masters" through the handwriting of Mr. W. Q. Judge, of America.

If Mr. W. T. Stead's hand writes automatically under the influence of "Julia," we see no reason why Mr. W. Q. Judge's hand should not be inspired by "a very exalted Mahatma."

We learn from 2 Thessalonians ii. that believing "the lie" will be a judgment on those who received not the love of the truth, but had pleasure in unrighteousness.

* * *

THE *Review of the Churches* for July gives the following extract from *India's Women:*

A HINDU WOMAN'S VIEW OF MRS. BESANT.

"It is not merely the avowed Christian in the zenana that disbelieves in Brahminism. In *India's Women* Miss Greenwood, an Anglican missionary to the zenanas, tells of a visit she had paid to two Hindu ladies, one of whom had lately come from Umritsur to live here, but who 'was by no means a woman who I should say had herself accepted Christ.' And this was her verdict on Mrs. Besant: 'By-the-bye,' said she, 'there is a wonderful *Mem Sahib* now touring about in India. She eats and drinks nothing but milk, and bread, and fruit; and preaches to *men* in big halls in the cities, and what do you think she *says?* Why, she tells us to obey the Brahmins, that theirs is the true teaching, and we cannot do better than follow them. . . . Of course the Brahmins are pleased, and praise her, because they will get more gifts, and worship, in consequence of her teaching. Well, truly this is *Kal Jag!*' [*Kal Jag* is in the Hindu religion the fourth, or last and worst, period of the earth's existence, ushering in finally "Sat Jag," *i.e.*, the period of truth, when righteousness and blessedness will abound.] It is to be hoped that the Englishwoman did not allow the Hindu woman to retain this low estimate of Mrs. Besant's motives. But the glimpse into the female Hindu mind is instructive.

We trust that this paragraph has been read by Theosophists. These deluded people are themselves amongst the ominous products of the "Kali Yug."

A SPIRITIST DEBATE. On Thursday evening, July 19th, at the Pioneer Club, 22, Bruton Street, W., the Rev. John Page Hopps, a Unitarian minister, who is a Spiritualist and the founder of "Our Father's Church"—whatever that may mean—opened and concluded a debate on Spiritism. He said, as reported in *Light* of July 28:

"All the ages had shown traces of it. Some might urge that the existence of Spiritualism in ancient times stamped it as an outgrowth of the ignorance and barbarism of such periods. Yet, if they went into the politest and most civilised communities of the world of to-day—Paris, Vienna, Boston—or looked around them in London, they would find many thousands of people—bright, cultured, intellectual—who believed in these very things that the old barbarians of thousands of years ago believed in. So it was continuous; and if the speaker appealed to antiquity, it was to demonstrate the continuity of belief in this matter, in some shape or other. Then as to the quantity of evidence. It would puzzle them to gather together so large, interesting, and philosophic a literature on any occult topic as had been devoted to Spiritualism. The subject had a whole library of its own, and the amount of evidence set forth in that form was enormous. Next, as to the quality of that evidence. He (the speaker) had an experience of Spiritualism both in England and America, covering from thirty to forty years, and he had found that some of the most thoughtful, educated, sincere, and sympathetic people recognised the claims of Spiritualism, while some of the best scientific people admitted—were bound to admit—that it had a very great deal to say for itself."

Had Mr. John Page Hopps reverenced the Word of GOD, instead of saying that it contains "Satanic blemishes," he would not have been the foolish Spiritualist he now is. Let us see how he was convinced:

"He concluded his remarks with an account of one of the experiences which had finally convinced him of the genuineness of spirit intercourse, which account may be briefly reproduced here. A lady medium, through whose instrumentality he had received many striking evidences of spirit action, being a guest in his own home, he, one evening, proposed an impromptu *séance*, at which only the medium and himself should be present. His request, though premeditated, had been suddenly sprung upon the medium to preclude any question of preparation or pre-arrangement. The psychic expressed her willingness to assist, and together they retired to Mr. Hopps's study, where, under conditions that made it impossible for the medium to use either hand or foot, signed messages were written on paper placed on a table, while the pencil with which the writing was executed was made to move about the room, rapping in various parts of the chamber, frequently in places indicated by Mr. Hopps. A large light appeared and floated about the room, coming into contact with the table and Mr. Hopps in a way that demonstrated its tangibility. Finally, the table was agitated violently, at a distance of many feet from Mr. Hopps and the medium, the noise being heard by Mrs. Hopps, who was in a room on the other side of the hall. This and other concurrent manifestations were conclusive. Whoever was responsible for them, it was certainly not the medium, nor the sitter, the only occupants of the room, the door of which was locked. Of course, as the speaker *jocularly remarked*, it might have been the devil. The phenomena were very vulgar and ridiculous, perhaps, said Mr. Hopps; *but they happened*. It was, perhaps, due to his prosaic and commonplace nature; but such things as these appealed to him more forcibly than sentiments or emotions, which might be explained away, and which at the best could be of no value to any but those who were the recipients of such feelings. It was facts of this kind which had inclined him to a belief in the subject they had met to discuss that evening."

The phenomena certainly were "vulgar and ridiculous." As to the Devil being responsible for them, we scarcely think he would waste his time in convincing the Rev. John Page Hopps of the truth of demonology.

There were plenty of demons in the days of the Gadarene swine, and we know that there are plenty nowadays.

Some think that phenomenon "very ridiculous," but the keepers of the swine did not. So there were others who were convinced of the truth of Spiritism before the Rev. John Page Hopps.

He is mistaken in supposing that we attribute all these phenomena to "the devil."

At a recent *séance*, at which a gentleman on the staff of one of the London daily papers was present, the "spirit," through the agency of the "medium," informed him that the gentleman sitting next him was not wearing a whole shirt, but only a false front or "dickie"!

Charlatanry and buffoonery are evidently not confined to mortals. Spiritualistic *séances* must be made "bright and

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attractive," after the manner of "Pleasant Sunday Afternoons," by the introduction of "a little folly."

Mr. Page Hopps's *séances* are apparently no exception to this rule.

* * *

BORDERLAND.

THE INNER ARCANUM OF WICKEDNESS is seen in a recent number of *Borderland*. Edited by W. T. Stead. (p. 411.) It is called "THE WAY OF THE CROSS.

"Socrates with his Dæmon, Jesus of Nazareth, and Jeanne D'Arc, all dwelt in Borderland, and from its shadows they rule the world, which, when they lived, shewed its appreciation of its greatest(?) by dooming Socrates to the hemlock as an atheist, Christ to the cross as a blasphemer, and Jeanne to the stake as a sorceress and a heretic. . . . As it has been, so it shall be, and should be, for whenever God manifests Himself anew to man, those who regard themselves as in a special sense His worshippers, and the custodians of His truth, declare He is of the devil, and do their bitter best to cast Him down to hell. But 'Thou wilt not suffer Thy Holy One to see corruption," and the resurrection and the apotheosis are not less certain than the cross and the stake."

"RELIGIOUS" MOVEMENTS.

To show how this poison is spreading and how fast the apostasy is coming on we have only to call attention to "Nonconformist orthodoxy" and its relation to Theosophy, showing how easy it will be for all forms of false religion to unite under the Coming Man:

NONCONFORMIST ORTHODOXY.

Dr. Clifford's Sunday Afternoon Conferences would not of course be complete without a lecture by Mrs. Besant. *The Paddington, Kensington, and Bayswater Chronicle* of July 21 gives the following report of her address at Westbourne Park Chapel on Sunday, July 15, "1400 persons crowding the building to overflowing":

"Mrs. Besant, on appearing on the platform, *had a hearty greeting from the whole audience*, by way of setting her at ease in her somewhat isolated position. *After the usual devotional commencement* Mrs. Besant was introduced to the audience, and was *again cordially welcomed by the great audience*, and at once placated her hearers by saying that Theosophy—'Divine Wisdom'—was the enemy of no man's faith; it rather sought to take man back to the root of all religions, in which they find their unity. To know it, a man must live his highest. It taught that all souls are divine, and are to grow upwards whence they came. Its inner teaching she could only glance at on such an occasion—its Logos, its Trinity, its Divine essence, of which no man could speak. But as to the universe, which we do know, it was different. Even science now shows us that it and our own bodies are made up of tiny lives, which come and go, which are passing in and without us, and receiving our impress as they temporarily dwell with us. Accordingly Mrs. Besant here entered a grave and solemn plea for the sanctity of the body. 'These tiny lives go from you to me, from me to you, bearing the impress of the good or the bad which we put upon them. They take with them our poison or our health, our vices or our better selves. In this way you may be a blessing or a curse. You have no right to use your body as though you stood alone. It is the temple of the living God. If you are your own enemy in this respect you are the enemy of every man, woman, and child in the universe.'

"Still more, Mrs. Besant went on to say, is this true of the soul. 'If you indulge bad thought you assist at every crime. Every great teacher has laid more stress upon thought than action.' Even the unspoken thought is powerful for good and for evil, for in the subtle ether in which we live it finds its own, and they ally themselves together for good or for evil. Affirming the doctrine of re-incarnation, Mrs. Besant said, with much emphasis, 'As you make yourself here, so shall you be re-born.' She concluded with a fine hortatory peroration on union of the human with the divine, and the urgency of the spiritual claim here and now.

"*A prolonged burst of applause from the audience* assured Mrs. Besant of the success of her address, travelling as it did for the most part on Christian lines. In the vote of thanks Dr. Clifford thanked her heartily for so 'luminous, inspiring, and helpful an address,' bearing as it did so solemnly upon conduct. Her remarks on the unspoken thought were specially interesting and in accordance with the tenet that in morals and religion the fall takes place first in thought.

"The proceedings were exceedingly well conducted throughout, and by their unbroken seriousness and the *high spiritual level* maintained made a powerful impression. The preliminaries and the close of the proceedings well maintained the *distinctively Christian character* of these gatherings."

* * *

THE SECOND ADVENT UNNECESSARY.

In connection with all "Down-grade," this is the distinguishing feature. No one ever yet heard of a Down-grade Minister or Ritualistic Priest waiting for God's Son from heaven. We are not, therefore, surprised to read Dr. Clifford's view on the Lord's coming, as given in *The Daily Chronicle* of August 2.

"For more than twenty years I have held that the prophecies of the New Testament concerning what is known as 'The Second Advent' were fulfilled for the most part in the years 68 to 70 A.D., and that the 'thousand years,' sometimes called 'the millennium,' date from 70 A.D. to 1070 A.D. I reached these conclusions after long and patient study of all the passages in the Scriptures bearing on the subject, and preached them to my people at Praed Street, not without arousing much inquiry and lengthened discussion. . . . Your book adds to my thankfulness. For I am sure that the promulgation of this interpretation is necessary to take the reproach from the Scriptures cast upon them by the current theory, and also to remove a *lethal influence* from the churches of the Lord Jesus Christ.—Sincerely yours, J. CLIFFORD."

As Dr. Clifford has persuaded his people that the Second Advent and the Millennium are things of the past, we can understand his treating them to a lecture on Tom Paine's *Age of Reason*, and Mrs. Besant's *Wisdom of the Mahatmas*. We shall not be surprised to learn that the "lethal influence" is still more effectually removed from his church by a lecture—with an exhibition of spirit photographs—by the Rev. Mr. Haweis or the Rev. John Page Hopps. We are told in Revelation ix. 2 that "the pit of the abyss" will be opened. When this occurs we imagine there will be something worse than the "lethal influence" of those who have warned men in vain of the coming day of judgment.

* * *

ANGLO-ISRAELISM.

It is the same with Anglo-Israelism. Its teaching is found to culminate in virtually denying the necessity of Christ's coming.

Our article in the July number, "Dan shall judge his People," has elicited from the Anglo-Israelites, in an article written by one of their recognized leaders in their official organ, *The Banner of Israel*, published on August 1, a direct denial, at the very outset, of God's division of mankind into "Jews, Gentiles, and Church of God," as stated in 1 Corinthians x. 32. It is classified as a mere habit of ours and other anti-Anglo-Israelite Christians:

"The habit is shown in such sentences as, 'The Jews, the Gentiles, and the Church of God is the threefold division which it is essential to bear in mind when we are considering the present time and things to come.'"

The words between the commas being taken from our Preface, explaining our reasons for naming our magazine.

We believe modern delusions to be spiritual diseases, and it is both faithfulness to the Lord and love to the many brethren victimized by them to administer medicine—unpalatable, perhaps, but healing. We are glad, then, to see the effect, so far. The skilful physician never leaves the disease to devour the patient internally, but brings it out on to the surface. Here, then, believers may see what Anglo-Israelism means. It is denial of God's words; its effect is to render nugatory the hope of the Lord's coming, to deny that the mystery of the Church was hidden in Old Testament times, and specially revealed to the Apostle Paul. When the Lord has come into the air, as in 1 Thessalonians iv., and the events therein detailed are over, the earth still remains, and "Jews," and "Gentiles" remain on it. For what, then, does He "come," if "the Church of God" be not distinct from either? What is there for Him to take away *from* the earth? When these two truths of the Church of God and the Lord's coming were by the Lord's mercy recovered from the Word of God in the early years of this century, a special sect immediately appeared to counteract them, and is still in existence, though enfeebled and discredited; and now, in Anglo-Israelism, is

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perceived a cover for the very same quasi-heretical teaching. Satan hates these truths with a bitter hatred.

* * *

THE APPLAUSE OF CHRISTIAN TEACHERS.

THE DOWNWARD GRADE is seen yet further in the growing habits of irreverence in connection with the "Pleasant Sunday afternoon" movement. *The British Weekly* for August 9 praises the "brief, bright, brotherly service" in a well-known chapel in South London, where an audience of some 500 men "*applaud freely in good English fashion.*" Dr. Bradford may well say that "no church is showing itself more in touch with the times"!

Yes, it is all "in touch with the times"—very much in touch; for the times are "perilous times," and these things are a sign of them in fact.

The "fashion" in Paul's day was to beat the preacher with stripes; in Luther's to burn him. But these are days of Religious Picnics and Spiritual Spas at home and abroad, and stripes and stakes would be incongruous. Formerly Satan's plan was to prove to the world that the gospel was an enemy—there was too much in it; to-day he says it is only a bugbear after all—nothing in it, nothing at all, you can take hold of it with your hand. He has no objection to any gospel preaching or teaching, however correct according to the letter of Scripture, where the work of the Holy Spirit is ignored, and carnality is thus openly manifested by the assembly. Not a soul was ever saved, not a believer ever built up in the faith without the operation of God. Salvation and sanctification of walk are not to be sought for in an irreverence and a familiarity that do but betray unconsciousness of the holiness of His presence. It is precisely when redemption is first treated of in Scripture that the holiness of God is first named. (Exodus iii. 5 and xv. 13.) It was the first lesson taught to the first missionary. Can it be that *fin-de-siècle* "Christianity" has not got so far?

Editor's Table.

WE are happy to announce that Dr. Bullinger will, at an early date, favour *Things to Come* with two or three articles on "The Names and Order of the Books of the Old Testament." The subject is as interesting as it is important. There are few Biblical subjects on which accurate information is more needed.

OUR next issue will also contain addresses by Dr. D. M. Stearns, of Philadelphia, U.S.A., Pastor Fuller Gooch, Dr. Neatby, and Dr. Bullinger.

WE are pleased to call attention to the Clifton Conference, which will be held on October 2, 3, and 4. The subject will be "The Church and the World." We cordially wish the chairman (Rev. James Ormiston) and the assembled brethren every blessing.

OUR friend, Dr. Rassam, has kindly sent us an item of rare curiosity. It is a translation of a prayer which is used in every Jewish synagogue, every Sabbath, on the face of the earth. It has the strange peculiarity of being in the ancient *Aramaic;* and, therefore, not being understood by the majority of the people, nor often by the ministers who use it, the prayer itself and its use is not generally known.

The following is a translation of it. Its great antiquity will be at once perceived:

"May deliverance and grace and mercy, with long life, fulness of bread, bodily health, and spiritual enlightenment, be decreed from heaven to the leaders of the People, their teachers, and the holy congregations, those that lie in the land of Israel, and those that lie in the land of Babylon."

ANOTHER piece of antiquity has recently become known. *South Africa* for August 4th, 1894, gives an illustration of a plate or bowl which has been discovered in a cave on a high eminence about ten miles from Zimbabwe in Mashonaland. Round the rim of the plate (which is made of a hard wood unknown to Mashonaland) is a representation of the *Signs of the Zodiac* carved in relief, similar in style of art to the relics discovered by Mr. Bent in the temple at Zimbabwe. Previous observations and measurements of Zimbabwe by Mr. R. Swann established the presumption that the builders were influenced by astronomical and mathematical considerations. The point of interest in this discovery is, that whatever may have been the origin of this plate (Phœnician, Sabean, or Arabian), its makers were familiar with the stellar groupings, and that the number and order of the Zodiacal Signs are to-day the same as in the most ancient times.

WE are glad to hear that Dr. Bullinger's new work on *Number in Scripture* has at length gone to press, and will be published during the autumn.

"OUR WATCHWORD OF HOPE—'MARANATHA.'"*

THE writer of this booklet believes [see p. 46] that there is now no event prophecied and which must of necessity happen before the translation of the dead and living in Christ as in 1 Thess. iv. 15–18. This shows that the Word of God is preferred to other books which have had too much influence over the writer as well as over other Christians. Before the author attempts another booklet we would recommend a much closer attention to the Pauline Epistles, for there is much both in *Our Watchword of Hope* and in *Gospels of Water* which, after a fuller and deeper study of the Epistles, would have been omitted altogether or expressed very differently.

"PITHY POINTS ON MISSIONARY SUBJECTS."†

A VERY excellent little handbook of diagrams and facts relating to missionary work, which everyone should have amongst their books of reference. A marvel of cheapness. On the whole very correct in the important matter of the use made of quotations from Scripture.

We thankfully acknowledge the following contributions:—

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THINGS TO COME.

VOL. I.] OCTOBER, 1894. [No. 4.

Notes and Notices.

WE have reached a moment of pause. We look back at the work we have already chronicled, and look forward to that which is prepared for us in the many Conferences which are being arranged and have been fixed. The fruits of the former will for some time be seen in our pages; while our prayers go up for a great outpouring of divine illumination on all the speakers in connection with our Conferences, and on all the writers in *Things to Come*, so that we may be a real help to God's elect in these perilous times.

There have been, and are occasions when "the King's business requireth haste," and there are times when "he that believeth shall not make haste." Let us urge upon our readers to use this moment of pause in giving thanks to God for His grace, for the desire to glorify Him in giving a faithful testimony in this day of His silence, and in making our unceasing prayer that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of Him: that the eyes of our understanding being enlightened, we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints (Eph. i. 17, 18), so that we may be guided, according to His promise, into all truth needful for comfort, stablishment, and strength, in these days of apostasy.

At the commencement of another season of testimony it may be well to again exhort our brethren as to

OUR PROPHETIC VIEWS.

In an introductory article on "Things to Come" in our first number we set forth our view of the scope of prophecy.

We pointed out that as the Name of Jehovah refers to the present, the past, and the future, so the true scope of Prophecy is in very many instances Presentist, Preterist, and Futurist.

We think it well to remind the readers of *Things to Come* that this magazine is not intended to uphold a one-sided or partial view of prophetic truth.

Many of the speakers at the recent Conferences, whose addresses have appeared in our columns, have given only a futurist interpretation and application of many important prophecies, which by no means exhaust the full scope of the scriptures they were dealing with.

We therefore think it well to call attention to that introductory article in the first number, and also to the note at the commencement of the Conference Addresses, which states that the Editor and the writers of the Contributed Articles do not wish it to be understood that the Conference Addresses necessarily express *their* views as to the *full* interpretation and application of the prophecies under consideration.

This magazine is neither Preterist, Presentist, nor Futurist, *to the exclusion of the other views.*

The Prophecies in very many instances refer (1) to the people in the Prophets' own day; (2) to the great crisis at the end of this age, when the complete fulfilment will come; (3) to a moral and historical *application* in the intervening period.

If a too exclusive attention to this third application of Prophecy greatly marred the writings of many eminent Christian authors of fifty years ago, on the other hand there seems to be a danger of current writers and speakers devoting a too exclusive attention to the second or Futurist interpretation.

For instance, if the Book of the Revelation is used only historically, the solemn and awful judgments of which it speaks are watered down and frittered away by a kind of spiritualizing process which is not only narrow but very misleading; and, on the other hand, if this wonderful book, to the careful study of which such a blessing is promised, is regarded as being written *solely* with reference to the ultimate crisis when God's judgments are in the world, then the present evil workings of Satan to which the Book also undoubtedly refers are not so clearly recognised, and Prophetic study loses much of its present solemn application and lessons for our hearts and consciences.

There is an *Esoteric* as well as an *Exoteric* use of the Prophetic Word. It is a lamp shining in a dark place.

To be occupied with guesses as to who the Beast will be and who the False Prophet in the final crisis, and to shut one's eyes to the great historical masterpiece of Satan and the startling modern developments of Rome and other religious and civil movements, is to run in danger of becoming as useless and unprofitable for "the present distress" as is the Historicist who with his eyes fixed on some striking passing event thinks that all the seals have been opened, and that the name of some new military or civil leader contains without question the dreaded number of the Beast.

Presentist, Preterist, and Futurist are expressions *not found in the word of God*, and are not therefore recognized by us as each and separately filling up the true scope of Prophecy to the total exclusion of the others.

In order therefore to avoid the danger of apparently advocating contradictory and one-sided views we think it well to call the attention of our readers to the fact that while we are not responsible for *all* the views held or uttered by our many friends, we must exercise true Christian charity where some brethren may seem to have some special light on some particular point, though we must as far as possible guard our readers on all matters which are fundamental as to our faith and hope.

FUTURE CONFERENCES

have been arranged for

LIVERPOOL . .	Nov. 20–23, 1894.
BOSTON . .	Dec. 4 and 5 „
GLOUCESTER . .	Dec. 11–13 „
ROTHERHAM . .	Jan. 22 and 23, 1895.
BRADFORD . .	Jan. 30, 31, and Feb. 1, 1895.

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Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

"MILLENNIAL LIGHTS AND SHADOWS."

By Mr. Geo. F. TRENCH of Ireland.

(At the Edinburgh Conference, June, 1894).

MR. TRENCH read the passage Revelation xx. 1–10, describing the binding of Satan and the reign of Christ for a thousand years, the great revolt at the end of that period, and the destruction of the armies of Gog and Magog by fire from heaven, and said:

I heard the other day a clergyman, who was leading the open-air mission in Cork, remark that every revival in the Church has resulted from the recovery of some neglected or forgotten truth, and that the truth which just now had been brought home to some of them was that the Lord and His apostles were in the habit of going into the open streets and preaching the gospel to the people they found there. What I want to dwell upon is the principle which this clergyman laid down, that a revival comes from the discovery or recovery by the Church of a truth which has been overlooked or forgotten, and if you examine the history of the past you will find that what he said was right and true. There are some of you here, I feel convinced, who are longing that there may come a quickening in the Church, a revival of God's power by His Spirit, that there may be a new wave of blessing right over our land, such as some of us saw in 1859 and subsequent years. If your hearts are in sympathy with such a prayer as that, may it not be that the truth, which has been brought before us at this Conference, is the very truth which God is giving to us to quicken the Church, to revive His people, and to send forth the Gospel with fresh power? I pray that it may be so. I believe this, that it is impossible for a Christian man to have in his heart an earnest love and desire for the coming of Christ, and at the same time to be half asleep about the Lord's work. If he is awake to wait for the Lord, and to look for His coming, he will be a working Christian. Take your stand on that.

I think it was about the year 1814 that Louis Way, a solicitor who had come into a large fortune by a strange coincidence, which it would occupy too long to narrate, was riding along a road about three miles from the town of Southsea with a friend. This friend pointed out to him three oak trees which were growing in a garden, and told him that they were Jane Parminter's, who had died a few years before, and when her will was opened it ran to this effect, that the oaks that grew in her garden were not to be disturbed by the hand of man till Israel should be restored to her own land. Dear soul, she had been reading the prophets and had believed them. She just took them to mean what they said, gave God credit for common reason in the things He had communicated to us; she believed that Israel was to be restored, and the oaks were to stand till it came to pass. Perhaps they are standing there to-day. Louis Way was so interested in the story that he took to reading the prophetic Scriptures. The more he read, the more he became absorbed in the study—as I hope you will be—and from that time he determined to devote his fortune and his whole energies to the welfare of the people of Israel. He gave his time and his money, and went from one court to another, pleaded the cause of the people of Israel before kings and emperors, and received from the Emperor of Russia and the King of Prussia large sums of money which were devoted to their welfare. He and his many helpers were moved to all this by the faith of one woman who read her Bible literally.

What we have to consider for a little while is that particular part of the future which is referred to so often in very explicit terms in the passage which I have just read. Will any of you take the trouble to count how many times the words "a thousand years" are repeated in Rev. xx.? They occur no less than six times. The word millennium is merely the Latin form of the same expression. That thousand years, you will see in the early part of the prophecy is connected with one simple fact, that Satan is for that period to be bound. We know that from this and from no other part of the word of God; but that is not the principal fact connected with the thousand years, though it be a very important one, for the principal thing is that Jesus Christ will be the king during that time.

Now I want you to inquire, How will that kingdom of Christ come in? Psalm ii. tells us. The 6th verse says: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." We are told over and over again that through the peaceful triumphs of the gospel the millennium will gradually come in, because He says, "Ask of me and I shall give thee the heathen for thine inheritance." But read the passage more closely. Is the millennium really coming in through the preaching of missionaries, through the circulation of the Bible, etc.? Not a bit of it. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The submission of the world comes about not by conversion but by coercion. When Christ comes He will find His people Israel in unbelief, and the sight of Him will convert them. "They shall look upon Me whom they have pierced, and they shall mourn for Him," etc. (Zech. xii. 10.) But the nations of the world will be in rebellion, and the coming of the Lord will be to them who resist destruction. We are not to read into the Word what is not there. We must take it just as we find it. Christ is coming to exercise the power of the sword against those who refused His gentle sway and the gracious invitations of the Gospel. That then is the manner of the entrance of the kingdom.

After it is established, what will be the character of the kingdom? Look at the 72nd Psalm, 3rd verse, "The

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mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." One of the most blessed things in that age will be this, there will be no such thing as a failure of justice. The courts will always decide aright. At present we see a halting effort on the part of the law to put down crime, and in a certain measure there is going on a contest between righteousness and sin, but then righteousness will reign. Bless God for that fact.

A great mistake would be to think that class distinctions will be abolished, that equality, the dream of the French revolution, will be set up. This Psalm corrects such a thought, for three times over we read that the poor and the needy shall be Messiah's special care. "The poor ye have always with you" applies even to the coming age.

But what will be the glory of Christ in that day? There are three beautiful words here about the Lord Jesus Christ. The first is in the 15th verse, "And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised." Then, in the 17th verse, "His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." Then, in the 19th verse, "And blessed be His glorious name for ever, and let the whole earth be filled with His glory," as though the writer could not restrain his enthusiastic "Amen" to the blessing Christ will get from the nations. That is the majesty and glory that Jesus Christ will occupy when His kingdom comes. What a contrast to the present time!

Now then, what will be the condition of the world? We have heard this evening what this earth will be like when the Lord Jesus is king, told in the eloquent language of those who preceded me. Not indeed their own, but the language of Scripture, for no tongue could add to the eloquence of the prophets. But there is a further word in Acts iii., which always strikes me as being pregnant with meaning: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." I dare say there were people in those days, as in these, who did not believe in the fulfilment of the Old Testament prophecies; and Peter insists upon this, that God is going to fulfil every word of the prophecies which have ever been made to His people Israel, for there is going to be a time of *restitution of all things*. Now, as regards God fulfilling His promises, remember the 89th Psalm, where again and again the particular attribute of the Almighty which is brought before us is His faithfulness. What does it mean? It means that God will not allow any man at the last to say that He ever broke a word of anything He had promised. And there we read (*v.* 30), "If His children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David." That is His promise and His oath. Not one word, not one jot or tittle, will fail of fulfilment. If there be a God in heaven His words will be fulfilled. I will tell you what would make me an infidel if anything could, that is, if I could be persuaded that these Scriptures of the Old Testament prophets can only be accounted for by the process called "spiritualising," I could no longer take my Bible to mean what it says. Remember that we are depending for our souls' salvation upon the *literal* truth of the Scriptures. But if we cannot depend upon the literal accuracy of what the Scriptures say of the coming kingdom, if we cannot believe in it with regard to Israel, how can we believe in it with regard to ourselves? I beg you to reflect upon this argument.

How do you suppose the Jews get rid of the prophecies with regard to Christ's humiliation and death? How, for example, do they get out of the 53rd chapter of Isaiah? They don't believe a word of it. They say, "That passage cannot refer to Messiah; Messiah is coming to reign in glory, not to die the death of a criminal." I will tell you, they get out of it by "spiritualising" it. They say the 53rd of Isaiah does not mean the Messiah at all, that the sufferer there is their own nation. I believe that missionaries to the Jews would have been far more successful in their efforts in the past if they had given them the benefit of their own prophecies and promises; but it was filching them from them, and appropriating them to the Church, that brought discredit upon all that they said about Christ and the Gospel. But as Mr. Wilkinson and Mr. Baron and others, who have in recent times become their helpers, tell them that every promise will be literally fulfilled, they gain access to them, and when they hear that *we* believe in the coming reign of the Messiah and the restitution of all things as firmly as they do, they are more willing to receive the truth of His sufferings and death. Yes, the time is coming when all things shall be restored.

Now I want you just to consider what the "all things" are which we are here informed are yet to be restored.

(1.) Well, one of the principal things is that Israel will be restored to their own land. Israel is going back very fast already, and the Turkish Government has removed all obstruction to their returning and occupying Palestine again.

(2.) The sceptre and the kingdom will come back to that nation again. They will be the royal nation, which on the testimony of the prophets they always believed they were to be.

(3.) As a royal nation restored to that land the Messiah shall come back to them, and sit upon the throne of David. Refer again to Acts iii. 20. "And that He may send the Christ foreordained unto you, even Jesus," as Alford translates it.

(4.) Their temple will be rebuilt. You will find the whole description of the plan of the structure and of the details in the 40th to the 43rd of Ezekiel. It is well worth your study, and you will find it hard to spiritualize it.

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Then again (5), "the desert shall rejoice and blossom as the rose." (Isa. xxxv.) There is the vast desert that lies between Jordan and the Euphrates, and according to the promise to Abraham, in Gen. xv. 18, it is believed that this will be brought into cultivation, and Israel will fill that area.

Furthermore (6), we find that health will be restored to man. "The lame man shall leap as the hart," and "the leaf of the tree shall be for medicine." (Ezekiel xlvii. 12). What a glorious prospect this holds out to us!

Then (7) there will be peace on earth. (Isa. ii. 4.) Think of the armaments that are being prepared for the coming war. I believe Lord Wolseley recently said, addressing a group of his officers, that there would never be more than one great war in the future. Such was the fearful power developed by the skill and ingenuity of man for the destruction of life that it would be impossible to enlist men after the next war. In the great battles of the future whole regiments will be swept away by the stupendously destructive power of the engines of war. But he added, 'The Lord Jesus Christ is coming again, and that before long, and then no more wars will take place.' Yes, peace will come back to the earth.

Again (8), the very animals that rage against each other in fury will rage no more. (Isaiah xi. 6–9.)

We have reasons to believe moreover (9), from Zeph. iii. 9, that the curse of Babel will be taken away, and one pure language restored to the peoples of the earth.

And lastly (10) the whole land which was occupied by the children of Israel will be like a garden, like a garden of Eden for beauty and fruitfulness. This is something, surely not all, of what is involved in the simple words—"the restitution of all things."

I wish I could close and leave my subject here. But you must have observed that the passage which I read at the outset does not end here, does not close with any such beautiful picture. It tells us that at the end of these years Satan will be released, and the nations of the earth, Gog and Magog, will gather to the standard of the devil to make war against the holy city, and, if possible, to pull down Christ from His throne. This, I confess, causes a certain amount of shadow to fall upon the picture which I have been trying to draw for you, because if it be possible for the nations of the world to flock to the standard of Satan in those days, it must certainly be that a great part of its quietness and of the peace that will prevail during the thousand years must be the result of the "feigned obedience" three times referred to in the Psalms, and to submission to force, and will not be due to the conversion of the world. In no less than 17 of the millennial Psalms we are taught that it is by the exercise of Christ's power in the immediate punishment of offenders, and by judgments upon the nations, that peace is maintained. Thank God for a King who will give the earth a thousand years free from war and open crime. But we are told in the prophecy of Zechariah that upon every nation that will not come up to Jerusalem to worship the Lord Jesus Christ God will send the judgment of drought and of famine, and that nation shall be plagued for their sin. And we are given a further and most terrible and convincing indication of this fact, of the inherent and widespread resistance to Christ which will characterise the human race, outside the people of Israel, in the great rebellion at the hour of Satan's release.

The millennium is in fact the last of a long series of trials and tests of man. They have all proved him incorrigibly corrupt and God-hating, and the millennium will add the final test and final conviction. It comes in with the "rod of iron," is maintained throughout its course by executive judgments, and closes in a deluge of fire. There are always to be found those who will excuse man and seek to cast the blame of his failure upon His Creator. Can you not imagine some optimist saying to God "The fault is not in man, but in his great enemy. Why do you not bind Satan, and for once give man a fair trial, freed from Satan's presence, and then see if man has not some good in him?" If you can imagine that, you can imagine God answering, "Satan *shall* be bound. And not only so, but my own Son will come to Zion to reign in righteousness and quickly punish every sin. And not only so, but you shall also have one completely holy nation, Israel, right in the centre of the earth, that in them you may observe and learn the ways of righteousness. And not only so, you shall also have the presence of the Holy Ghost, in great power to quicken and save. And not only so, but you shall have all this for a thousand years. And if after all that it turns out that man is what he was at *the* beginning, incurably corrupt from the core of his nature, and in every imagination of his heart 'only evil continually,' then it will be shown that the day of grace is rightly ended, the story of man in the flesh is finished, and in a new creation and a new earth only can God be glorified." In the end fire will come down in judgment, this world will be swept away, Israel will be called for a little moment into her chambers, and a new heaven and a new earth, wherein dwelleth righteousness, will come forth to be occupied by a new creation in Christ, and then and there it will be manifested before principalities and powers that when God chose Man to be supreme in the universe and to reign over all His creatures He made no mistake. Then in that new world the 8th Psalm will have its final accomplishment. "What is man that Thou art mindful of him, and the son of man that Thou visitest him; for Thou hast made him a little lower than the angels, and hast crowned him with glory and honour; Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet." Dear friends, our study of these things goes to the exaltation of the Lord Jesus Christ. It is as a man that Christ will be exalted, and as a man he has taken you and me into partnership with him, and you and I, with Christ, in that glory, shall look down from that place of supremacy upon all worlds brought into subjection to the man Christ Jesus. There is no study in all that this book contains that exalts your Lord so much as this study of prophecy. If then you love the Lord Jesus, read about His coming glory, and live day by day hoping for, praying for, waiting for, and loving His blessed appearing.

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"THE SECOND COMING OF THE LORD."

By Pastor D. M. STEARNS, of Philadelphia.

(*At the Dunoon Conference, August*, 1894.)

ONE of the grandest things about the Bible is that we have the Author of the book with us. The one who wrote the book is in every believer—He will guide us into all truth, and the book is settled for ever in Heaven. These words are taking hold of me more and more from week to week, "For ever, O Lord, thy word is settled in heaven." It is true from the beginning, it standeth for ever; but we cannot receive it, nor profit by it, except by the teaching of the Holy Spirit.

This Bible is a plain book. I am glad of that. I give you the things that make me glad. In Deut. xxvii. 8 Moses was told "to write the Law very plainly" (that was the Law). There is another passage that goes along with that, in my mind—Habakkuk ii. 2, where the Prophet is told to "write the vision very plainly" (that is the prophets). Now if both the Law and the Prophets are very plain, that will take in very nearly the whole book—the whole book is plain. That is a wonderful saying in Habakkuk ii. 1, "He would watch to see what the Lord would say unto him, or in him,"—then he was told "to write the vision and make it plain," and it is a wonderful saying that follows—it is one of those passages so turned upside down and misquoted. I wonder how many could quote it right? Write the vision and make it plain—could some of the young men help me with it—"That he that runs may read." Try it again—"That he that readeth may run."—How have you got it? It is one of those passages that people get mixed on. It reads this way—"That he may run that readeth it"—it is not as so many think—write it so large that a man may take it on the wing, or as we say on the "fly." It is, "make it plain that he may read it and take it in, and then run and tell it." Our difficulty is that we do not receive the message correctly, we do not get it plainly from this open book; we get it twisted and perverted somehow. We listen to the preacher in the church, and we say *he* said so; we must try the preachers by the book (at least that is what I tell my people to do). In these many congregations I meet from week to week, I say, "Don't you tell anybody what I say, don't believe it because I say it—do not put it upon my shoulder, and say I said this and that; because all men are more or less fallible, even the Pope." We must believe only in the infallible word of the living God.—"Make it plain that he may run that readeth it." A young man ran one day, but ran to no purpose—Joab took out the right man and told him to run and tell the king what he had seen, but the other young fellow wanted to run, so Joab said run, and being more fleet than the other he got there first; but he had no message, and the king said, "Stand aside": so he ran to no purpose: and the one who was sent got there in due time, slow as he was, and he had a message. Now unless we receive the word from the book, and understand it (believe it, that is the way to understand it). "Believing we understand" (Heb. ii.). Unless we believe the message and understand it, we cannot tell it; but it is a plain book for plain people who depend upon the Holy Spirit. There are two classes who find the Bible a difficult book to understand—the Bible is a very difficult book to those who do not want to find what is there—and it is a difficult book to those who want to find what is not there; to all the rest it is plain.

After I began to believe that God had saved me, some people began to talk about the Coming of Christ, as we hear to-night. I went away and said, "That is strange doctrine—I guess that cannot be so, I must keep away." I thought I would go no more; but there was an attraction about the thing, and I remember there was so much of the Bible read that I felt, like the old lady, "they were going by the book." I began to face the question—What about the coming of Christ? I had an idea of people dying and going to heaven, and by-and-by going up to a general judgment, when all from Adam down would stand and see if they were going to Heaven or Hell. Yes, I was brought up that way, and this was a startling thing "that Jesus was coming" and we would not all be there at once—we would all be judged. Christians first, then the nations, then the rest of the dead, but a long time afterwards. I turned away from it at first, but there was so much Bible for it—the question faced me, What about it? Do you know you are saved? Yes, thank God. How do you find it? I believe God. Are you going to go on believing God? Of course. Does this Bible tell you what God said? Yes, but that is not the way I was brought up—it turns all my notions upside down. Is it in the book? Yes, it looks to be in the book. To whom are you responsible? To Him. Well, had you not better believe what He says? After a conflict I said, "By the grace of God I will believe God, even though His word sweeps away every notion I ever had. I will believe God even though I stand alone. I will believe God, for to Him I must give an account, to Jesus Christ my Saviour who will be the Judge, God manifest in the flesh—to Him I shall give an account of the deeds done in the body. Judgment for sin all past, I found I was never to be judged for sin, that was settled for on Calvary. I found out that in all the coming ages, as a redeemed soul, whose bill had been fully paid by Christ, I could never come into judgment for sin. I began to take it in, and said, "Thank God, I will stand upon His word." For awhile I went along tremblingly, and it is by the grace of God I have gone on for 21 years now, loving His appearing, looking for His return, and do you know how it has affected me; for I want to say this, unless the truths of this book so affect us that they make us better men and women, more holy, more upright in our homes, and transactions with our fellows; unless the truths of this book, salvation, assurance, holiness, or the Coming of Christ make us more active, more whole-hearted for Him for whom we wait, then we have not got it, or the truth has not got us, it has not taken hold. We hold these things as a theory, many of us; we say we have received Jesus, and that when we die we shall go to heaven. We may say we are growing more holy and are looking for Him; but are we full of zeal to spread the Gospel round the world, to make Christ known where He has never been known yet? Do we forget ourselves and live unto Him? If not, these truths have not taken hold of us as they should. We pray these truths may take hold of us.

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Now what about this return of Christ that I was taught to look for?

Have you noticed how often it is referred to by the Lord himself, His coming again? Notice some passages. In Matt. xvi, 27, after telling them that they should deny self ("If any man will follow Me, let him deny himself, and take up his cross daily and follow Me"), not deny something to himself, but deny that old self—not "pity thyself," as Peter said—"pity Thyself, Lord." Jesus said "Get thee behind Me, Satan," etc., then the Lord began to speak of His coming back again in power and great glory. Then Matt. xix, 27 Peter said, "We have forsaken all and followed Thee; what shall we have?" See how the Lord spoke of the regeneration at His coming again, and how they should sit on twelve thrones judging the twelve tribes of Israel. Then in Matt. xxiv. and Matt. xxv. there are many passages that tell us to watch for His return, to be ready, and He told them what would happen when He came. Again, (Matt. xxvi, 64) He would come in power and glory. And now go through the epistles—how full they are of the fact that Jesus Christ is coming back again, (1 Cor. i. 17), "So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." Then (4th chap.) what a beautiful passage in the beginning of that chapter, telling us to "judge nothing before the time." The jury never bring in a verdict till the evidence is all in and we should never bring in a verdict against our fellows till the evidence is all in, (and it is not all in yet), otherwise we bring in a verdict too soon—we shall not be finished till that bright morning. We are all a little crooked on some points. Let us bear with each other patiently, because we shall be better when we are finished. We shall be all lovely some of these days, but we have to bear with one another and judge nothing before the time, till the Lord comes.

(1 Cor. ii. 26). When we commemorate His death, "we show the Lord's death till He come." Though the minister does not say a word about the coming of Christ, the Bread and Wine speak as loudly as dumb elements can speak, "till He come." We show his death at every communion till he come—not till we die. Then in the last chapter of 1 Cor., "If any man love not the Lord Jesus, let him be Anathema," (cursed). Maranatha (the Lord cometh), so the first epistle begins and ends with the coming of Christ—then as you go on through all the epistles—the first epistle to Thess. (which our Chairman read this evening), you can read it in about ten or fifteen minutes. Did you ever read Thess. through in one sitting? If not, I would ask as a favour that you read it to-night before you sleep. Say as the old lady (whose funeral I once attended) said—"Dear Lord Jesus, let us read the book together." I was privileged to attend her funeral, and while waiting for the time to begin the service I opened her Bible, and found on a slip of paper, written with lead pencil, these words, "Lord Jesus, let us read the book together." It would seem as if the old lady was in the habit of saying when she opened her Bible, "Lord Jesus, let us read the book together." The story has taken such a hold on some people, that they have had it printed in the form of a little book-mark.

Notice in all the epistles how many times the Spirit refers to the coming of the Lord Jesus Christ. Look at the very last chapter in the Bible, in that most blessed book of Revelation—the only book that has a special blessing upon the reader of it. Jesus says three times, "Behold I come quickly." Is there any wonder we should cry out "Even so, come, Lord Jesus?" But what is this coming of Christ? I will tell you three things very quickly that it is not. You know that He went up from the mount of Olives. Did you ever imagine that you saw him going up? There they were gathered on that hill outside Jerusalem, and as He talked and blessed them, suddenly He began to rise up from that hill—His whole body, the body He had lived in for over thirty years, the very body that was nailed to the cross, the very marks of the nails in His hands and feet, the mark of the spear in His side, and in that risen body He begins to ascend, up He goes! His hands outstretched in blessing, and as they watch Him, He rises higher and higher, that body on whose bosom John had leaned—that body whose hands had helped so many, that body whose lips had spoken such gracious words—there it goes up, up in the clouds, and a cloud receives Him, and they stand watching that cloud, intent upon it, it had received the one so dear to them, and while they are watching, two men are standing by in white apparel—two messengers sent back from the great throng that welcome Him. Go back and tell them "I am coming again," and they said, "Ye men of Galilee, etc. . . . . this same Jesus" (mark every word) "shall so come in like manner as ye have seeu Him go into heaven."

Luke tells us in his last chapter "They went back to Jerusalem with great joy." Why? Because He was coming back again. Did He ever tell us He comes when we die? That is what we need to know about. Some tell us that we want to be ready to meet Him when we die. That is an awful slander upon the coming of Christ. It is not true that death is the coming of Christ. If you want a convincing proof, take John xxi. and see how in the last part of that chapter Jesus said to Peter concerning John, "If I will that he tarry till I come, what is that to thee?" and then went this saying abroad. What saying? That disciple is not going to die. John is not going to die. Now Jesus did not say that, but Jesus said this to Peter: "Peter, if I will that John stays, what is that to thee?" How did the disciples understand that saying? They understood that the coming of Christ meant that John would not die. Isn't it plain? If death is the coming of Christ, then Martha and Mary ought to have talked like this—listen to Martha and Mary (Lazarus had been dead and buried two or three days, and when Jesus comes, Martha goes out to meet Him). "O Lord, we are so glad you came the other day when Lazarus died, for you always come when people die;" now you know that Martha did not say that, or Mary did not say that, but that is what she ought to have said if the coming of the Lord means death. Jesus had not come, but He comes, and what do they say? "Lord, if thou hadst been here our brother had not died." A different thing altogether is it not? Just look at it a moment. Let some father say here to-night, "Jesus may come, my dear wife and my boy and I will go and leave you." That would not be His coming. Death is an enemy. But suppose Jesus

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should come. That husband and that wife and family, if all Christians, would go in a moment to meet Him in the air, and the undertaker is out of a large job, and there is joy because of the union, not only of those who have been caught up to meet Him, but by their union with those gone before. Ah, friends, away with it—never again as long as you live say for a moment that the coming of Christ is death. Death is an enemy, Christ is a friend. Death separates us—Christ unites us, and takes body and soul to meet Him in the air. Oh Lord Jesus come quickly.

The coming of Christ is not the coming of the Spirit.—Some say, "But the coming of the Spirit at Pentecost was the coming of Christ." You know He came back then. Let us see what He said in John xvi. 7, "It is expedient that I go away, for if I go not away, the Comforter will not come; but if I depart I will send him unto you." Another verse says, "Another Comforter." Now I suppose *another* is the same on this side of the ocean as the other side? On our side *another* does not mean the *same*. If you go away and send another man that is not the same—I think we understand that. Jesus said "I am going away, I will send another Comforter," and yet people tell you that it is all the same, He meant He would come back Himself. Now Jesus went away, and He is seated on His Father's right hand on the Father's throne, and He has sent down the Comforter, even the Holy Spirit, who dwells in us and guides us into all truth, whose business is to complete the Church, that the completed body of Christ may rise to meet Him in the air.

They tell us that the Destruction of Jerusalem was the coming of Christ. Let us see how that works. We read in Psalm cii. 16 that when the Lord shall build up Zion He shall appear in His glory. What will the Lord do when He appears in His glory? He will destroy Jerusalem—therefore, when the Lord destroyed Jerusalem He must have come. That is not what the Psalmist said in Psalm cii. 16. The Holy Spirit says, "When Christ shall come He will build up Sion." Oh, but Zion means the Church—if that is the kind of teaching you have, the case is almost hopeless. If Israel means the Church, and the Church Israel, and the Church and the Kingdom are all one thing, you have got no Bible at all; you had better get another book, you can't understand it. Let us, dear friends, believe this book, and give God credit for meaning what He says, "When the Lord will come in His glory He will build up Zion." Take a verse in Acts iii. 21, "Whom the heavens must receive until the time of restitution of all things" (or restoration of all things) "which God hath spoken by the mouth of all His holy prophets . . . ." Oh no, the heavens receive Him until the destruction of all things, those people would make it out. Away with the thought that Jesus came at the destruction of Jerusalem, and scattered His people. He is coming back to rebuild Jerusalem, to make it stand for ever the capital of the whole earth, and make Israel His people. No, the coming of Christ is not death, the coming of Christ is not the coming of the Spirit. What is the coming of Christ? It is the coming back again of that same Saviour in very person. "This same Jesus" who went away up from the Mount of Olivet is coming back to the air, and we will meet Him coming back to the earth, and we will come with Him. Two comings? Oh no. One coming in two stages. When Jesus comes we will meet Him on His way in the air, then we will come back with Him to the earth. Now we all believe, I suppose, in a glorious time that is coming, when there shall be war on earth no more, when these terrible strikes shall be past for ever—when even the atmosphere shall not have its fearful degrees of heat and cold, as in some countries, and when wild beasts shall be wild no more—what a happy time that will be, peace and prosperity shall be in the earth. Now the question is, Will that time come before Jesus comes, or will He come first? Just a word or two about that. Is the preaching of the Gospel going on as to-day until the Lion and the Lamb lie down together? Some will say "that is only figurative—we have known people to be perfect lions and bears in their own homes become lambs when they get more meek. It is very nice, but it is not the interpretation of that passage, just take it as we find it. Are we to go preaching the Gospel and sending out missionaries till war is no more, till all labour conflicts have passed away? Why, they ought to be now passing away, it is time we should see something of it; but the fact is the world is getting worse in that respect. We have some people amongst us who say the world is getting better every day—they actually sing that as a chorus to their hymns. Let them sing, we can pray for them; but if we have eyes to see and ears to hear, we surely hear of more troubles as the years go on, more Sabbath desecration, and as to the heathen, while we make a few more thousand converts, the heathen increase by the million. These are facts—more Bibles, more missionaries, more Gospel, more heathen. What are we to do? Send out missionaries as quickly as possible, to get the tidings to all the world, so that Christ shall gather out His people who shall reign with Him in the coming kingdom.

Consider two proofs which may set you looking for others, that Christ must come before this time of happiness, in Isaiah ii. and Micah iv. We read, there shall be no more war, their swords made into plowshares, and their spears into pruning-hooks. See how plainly it is stated there. Now what about war no more? It will be all banished before Jesus comes. Will it? Read Zechariah xiv. The question is, Will war have passed completely from the earth ere Jesus comes? or, When Jesus comes will He find war? Zechariah tells us that when Jesus comes with His saints to the mount of Olives, to the very hill from which He ascended, He will find the nations gathered against Jerusalem in battle. He comes and finds war on the earth. Answer this question, If the world is to be converted before Jesus comes, tell me, please, from Revelation i. 7 who are going to do that wailing? Listen, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (that is when we come back with Him): "and all kindreds of the earth shall wail because of Him." Now you tell me the world is going to be converted before Christ comes, then I ask you, Who is going to do that wailing? When you see a friend coming to your house do you begin to wail? Is that

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the way you greet him, and then go to the door and say, I am glad to see you? Now if the world is to be filled with friends of Christ, when He comes back, who is going to wail? Is it not as plain as can be that when Jesus comes He will find the nations in arms crying out against Him, hating Him; but He will come and overturn all iniquity in Church and State, and bring in His glorious kingdom. Someone says the kingdom came when Jesus was here. No! He preached the kingdom of heaven as at hand, and so did John the Baptist and the disciples; but if you turn to Luke xix. you will find that because He was nigh to Jerusalem, and because they thought the kingdom would immediately appear, He said it was like a nobleman going to a far country to receive a kingdom and return. Ah no, friends! the kingdom might have come had they received Him; but they rejected the King, and the kingdom was postponed until His return. But now the Holy Spirit is gathering out the members of Christ's body, who are to reign with Him when He comes back with the kingdom which can only come with the King. Dr. Bullinger has given me a thought that has helped me very much—it is this, that the Church is always said to be built, never set up; the kingdom is always set up, never built. Two distinct things. Then during the millennium Satan and his partners—the beast and the false prophet—both cast into the lake of fire, and the devil himself in a pit for 1000 years; but you read in Revelation xix. and xx. this is to be accomplished at the time of the first resurrection, when Jesus Christ, having married His bride, shall come back to establish His kingdom.

I have found more comfort than I can tell you by just taking God to mean exactly what He says, and for many years I have been passing on these things, a few of which I have passed to you now. Hundreds upon hundreds of souls are made glad, and tell me from week to week, "My Bible is a new book; it means what it says. Thank you a thousand times." And it wakes people up to deny themselves, like the woman in Boston, who having 1000 dollars a year to live on, gives 800 to missions, and lives on 200, because she believes that the sooner the gospel is sent to every creature, the more quickly He will come. That is the way it works. The Lord grant it more and more.

THE CHARACTER AND END OF THE PRESENT AGE.

BY PASTOR FULLER GOOCH.

(*At the Nottingham Conference, May*, 1894.)

LET me read to you three or four verses of Scripture, taken from the thirteenth chapter of Matthew, beginning at the thirty-seventh verse, "He answered and said unto them, He that soweth the good seed is the Son of man."

Read to the end of the forty-third verse. The word "world" in scripture, as found in our version, has different meanings, and it should be understood that in the original scriptures we have several different words which are all translated alike "world" in the authorised version. You have two of these words used in the brief paragraph I have just read. In the thirty-eighth verse "the field is the world." The word used there in the original expresses the whole of this terrestrial earth, the whole sphere that God has given to man as the place of habitation, so that the field is the world in such a sense that wherever human hearts are to be reached the good seed is to be carried to them and sown broadcast amongst them.

But then we read in the thirty-ninth verse, "The harvest is the end of the world." Quite another word is used here, and quite another meaning is presented to the mind. It is not that the harvest is the end of this terrestrial earth, nor that the harvest is the end of this world's history, so that when the harvest comes the prophecy of the second epistle of Peter (chapter iii. 10) would find its fulfilment that the earth and all thereon shall be burnt up. That is not what the Saviour says. He uses another word altogether, which should be translated *age*—the harvest is the end of the age. If we take a Greek Lexicon and turn up the Greek word *aiōn* we shall be told that it has three meanings—often a space or period of time indefinitely. Then an age, a generation, a very definite period of time. Then in its plural form, at any rate, it means an infinitely long space, even eternity itself. We have these and other uses of the word in the New Testament, but we do not get the variation of meaning given in all cases in our authorised version.

Now in the passage I have just read, where it is said "the harvest is the end of the age," the word has only this meaning—the harvest is the end of that period of time, that dispensation of divine appointment, during which the good seed of the word of God is being sown broadcast throughout the earth, a period, an age of time bounded at its beginning by the incarnation of the Son of God, who came as the great teacher sent from God, the Redeemer, who, as you know, closed His earthly career by suffering upon the accursed tree, the just for the unjust, that He might bring us to God. That first coming of the Lord, at which He sowed the good seed of the gospel, which it is our privilege to enjoy and promulgate, is the first beginning of the age to which He refers when He says the harvest is the end of the age. Then the other end, or bound, or limit of the age referred to is His second coming.

This present age we call the gospel dispensation.

The word dispensation is a very important one in Scripture. It is a word which really means the management of a household, and here stands for the *law* or *rule of faith* by which the *period of time* is governed. God has had successive eras, ages, dispensations, from the very beginning of time onward until now. These ages or dispensations have differed in character and in the amount of their revelation and light as to the will and purpose of God. They have differed one from the other, but they have all had a law or rule of procedure by which God has governed or led in His dealings with men. You see at once a wide difference between the dispensation of Moses and the dispensation of the Gospel. They are an advance one upon the other in the amount of light and in the opening up of God's purposes in revelation to men.

This gospel dispensation has three characteristics which I

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would briefly mention. First of all, if you look carefully at Scripture teaching about it you will find that it is a *parenthetical* dispensation. It may be spoken of rather as an interregnum.

The events which occurred in connection with the first coming of Christ were by no means those which might have been expected to follow the dispensation which went before. If you read the Old Testament Scriptures you will certainly (apart from the New) have no idea that the coming of the Lord would comprise *a first advent and a second.* You would not imagine that between the coming of the Lord Jesus Christ, the first time into the world to suffer, and His coming a second time to reign, there would be a space of 1800 years and more.

The disciples were very naturally perplexed at the turn of events when they saw that Jesus of Nazareth was undoubtedly the Messiah who was to come. They marvelled when He did not take to Himself His great power, and reign. We may speak of their blindness—and they were very short-sighted—but let us remember we should have been quite as perplexed as they were if we had not had, since their day, the added information of the New Testament and the unfolding of this Gospel purpose. You have no clear revelation in the Old Testament of the Gospel Dispensation. You have indications of it which become very clear to us in the light of the after events narrated in the New Testament. Well might the disciples, the early disciples, expect that if Jesus was the Messiah, He would have become at once the King and deliverer of Israel. It needed the Pentecost effusion of the Holy Ghost, the clear light of apostolic inspired teaching, to explain the fact that that first coming was to be one of entire rejection by the house of Israel to which He came, and one in connection with which the Gentile age should be introduced for the ingathering of a people distinct from the Jews as a nation, to be the church, the body, and glory of Christ.

You will find this illustrated in various ways.

In the 4th chapter of Luke you find that the Lord Jesus entered the synagogue at Nazareth. He took the book from the hand of the minister or reader, and proceeded to teach the wondering listerners who sat at His feet. It so transpired that the Scriptures read that day were from Isaiah lxi. which begins "The Spirit of the Lord God is upon me," and so on. Our blessed Lord took the book and found the place and read, "He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord———." Then he closed the book.

Look at Isaiah lxi., and you will find there is no full-stop there in the prophecy, as given by the prophet. Instead of full-stop you have the conjunction, *and* "to proclaim the acceptable year of the Lord and the day of vengeance of our God." It goes on to speak of a restored Israel, a saved nation, a delivered people, the seed of Abraham in connection with it all brought out of bondage and darkness and danger into a gracious acceptance with God.

You see the Lord did not read the whole of the prophecy. He put a full-stop where the prophet had no full-stop. Why? Because at His first coming He did not introduce "the day of vengeance"; He did not restore Israel as a nation, or bring to them the fulness of the covenant of their fathers. He knew they would reject Him and crucify Him, that the promised kingdom would have to be delayed, that the parenthetical dispensation of the gospel would have to be introduced and run its course before the other part of that prophecy of Isaiah could be fulfilled.

So there is a break, a distinct break, a most important and emphatic break, making room for this gospel age.

I might illustrate the same by referring to the 9th chapter of Daniel. There is a remarkable prophecy there concerning the time of His first advent and of His being "cut off" or put to death. You find the prophet inspired of God to say that there would be seventy sevens marked off upon Daniel's people and upon Jerusalem.

Mark, seventy *sevens*, not seventy weeks. You have to look at the context to say seventy sevens of what. He was speaking of the duration of the captivity as foretold by Jeremiah (chap. xxv. 11), and you find it is seventy sevens of years which were told off from the times of the Gentiles. These seventy-sevens, or 490 years, were divided by the Holy Ghost, through the prophet, into three parts, seven sevens, threescore and two sevens, and one seven. When do these times begin? With the issue of the decree to permit the returned Jewish captives to rebuild the walls of their city, and to rebuild Jerusalem, and make it once again as the city of God. That decree was issued in the twentieth year of Artaxerxes, and you will find a record of it in Nehemiah ii. 1–6, and from the time that decree went forth was the beginning of the period Daniel spoke of. The first part of that period (seven sevens, or 49 years) is cut off from the rest, and covered the troublous times occupied by the building of the wall. The second part (threescore and two sevens, or 434 years) was to end with the cutting off of Messiah, the crucifixion of the Lord Jesus Christ. It is easy to prove that from the month *Nisan*—the very month in which the decree was issued—to that month *Nisan*, in which our blessed Lord was crucified, was exactly 483 years. If anyone doubt that, let him carefully examine the subject, and seek help in making investigations, and he will find it confirmed by fact.*

There is no possibility of disproving the statement that between that edict and the crucifixion there were exactly the 483 years that Daniel had foretold. What remains? Seven years yet remain to complete the seventy sevens. What about those seven years? Mark! At the end of those seven years Daniel says certain things would happen in reference to his people. All prophecy about the Jewish people would be fulfilled. The sins, transgressions, and apostacies of Israel would be brought to an end, the nation would be reconciled to God, and upon Israel there was to come down the blessing of the Lord, which such reconciliation must always bring.

If these things occurred, let us ask ourselves the questions, Are the Jews to-day anything but a rebellious people? Are

* The reader cannot do better than consult Dr. Robert Anderson's work, entitled *The Coming Prince*, published by Hodder and Stoughton.

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they not still in apostasy from God? Are not the Jews still rejecting their Messiah? Are they not still unreconciled to God, and without that righteousness which at the end of the 490 years is to be everlastingly conferred upon them? Everything proves that it is so. Then these last seven years of those 490 are not yet commencing their fulfilment. These seven years are cut off from the 483 by God Himself; and between the 483rd year, in which the blessed Lord was crucified, and the first year of the seven which remain, we have already had more than 1800 years roll over the world. Clearly this interregnum is the link between the Old Testament dispensation and that dispensation which is to be inaugurated by the return of the Lord, the salvation of Israel, and the establishing of the kingdom of God in the hands of Christ, stretching from sea to sea and from shore to shore.

In the next place the character of the present age is not only parenthetical but *preparatory*. Here is my first proof text. In John xiv. 3 the Lord Jesus said to His disciples, "And if I go and prepare a place for you, I will come again." That was not all. He said, "I go to prepare a place for you . . . that where I am, there ye may be also." What said the apostle Peter in his second epistle? There shall come in the last days scoffers saying just what men are saying to-day: "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the world." "But," said the apostle, "the Lord is not slack concerning His promise." Then why the delay?

Count that the longsuffering of our Lord is salvation. Salvation to whom? Salvation of what?

If you will turn to Acts xv., you will find a record there of a council held in Jerusalem in the earliest days of the Christian era. In connection with that council testimonies are given concerning the gathering out of the Gentiles, the salvation of Gentiles, the bringing of Gentiles to the knowledge of Christ as their Saviour. James, the presiding elder in the council, gives a deliverance concerning the matter. He has just heard what Simon Peter has said to the assembly about the first call of the Gentiles, and now sums up the whole matter. In Acts xv. 13 and succeeding verses, James declares that the Lord is gathering out a people for His name before He comes back to restore the fallen tabernacle and house of David.

This is a preparatory age then, not a final age, not an age which is completing God's purpose, but paving the way for its completion along the straight line by which God's own design and purpose may, in the return of His Son to reign in glory, be soon brought about.

We have another proof of the preparatory nature of the age in Revelation xix. When at last the great Babylon is destroyed, the type and symbol and representative as well as the sum and substance of all apostacies from God, when at last that is overthrown and the Lord has received His people to Himself, there rises the glad acclaim of the 7th verse, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready," and at that time the prepared people—the holy city—is seen descending out of heaven, prepared as a bride for her husband.

It is the character of the age to prepare the way for the return of the Lord, not only in personal glory, but in the associated glory of those He is now gathering out by the grace of the gospel.

I close by saying that the third characteristic of this age is that it is *perilous*. If any of you are prepared to doubt this, or think this is a mere prophesying phrase of my own, let me remind you that while there is not a single word in this blessed book which is not of the Holy Ghost, there are a few words which are said to be of the Holy Ghost in a very emphatic sense. What are these special words about? Take, for example, the first epistle of Paul to Timothy iv. 1: "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Now the Spirit speaks all through the sacred page. He speaks everywhere, but here He speaks "*expressly*," on a subject He foreknew the Church would be unbelieving about, as though He would urge and entreat us not to be heedless of the warning given.

This has been an age of backsliding from the beginning. You have a proof of it in Revelation ii. iii. The very church at Ephesus, though it bore the apostolic impress, in its earliest stage began to lose, or had lost, its first love, and onward, as the churches advance, as time marches on and the age reaches its close, there is a growing apostasy from God, culminating at the end of the age in such a fearful departure from the faith that our Lord had to say the love of the many, of the majority of those professing His name would grow cold, and Christendom be spued from His mouth as abominable in His sight.

What do we see to-day? Look at the present state of things in the professing church of Christ!

Hear what teachers, honoured and followed by multitudes of the professed disciples of Christ, are teaching. Professor Drummond tells us that evolution is "the supreme word" of the present hour. He tells us that Genesis is a book for children. That the world has outgrown its inspired truths, so that nothing is left that science can work with or endorse, and the only way to understand Genesis as being the word of God at all is to say that it has no science in it, and that it is only a book for elementary childhood. Such views of the infallible statements of the divine word are widely and enthusiastically received.

The trend of thought on all sides is in similar directions. I might illustrate in many ways how the Word of God is being undermined by the popular "Higher Criticism" of our times. There is not a vital doctrine that has not a dozen doctors of divinity and learned professors to deny it, and the pulpits where the old truths ring out with apostolic fervour and clearness are the exception rather than the rule. This is a sad fact, and it is even sadder to think that the professing people of God seem as if they would have it so—protests are few and costly to those who make them. The new theology, we are told, is best suited to the century and its needs. The old theology which Spurgeon lived and died to preach, which Whitfield and Wesley proclaimed to tens of thousands with saving power, the old gospel with which Peter and Paul and

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their fellow-apostles made the whole world to tremble, that old gospel we are told can be done without; that the preachers who preach it are old-fashioned, narrow-minded, and to be avoided as fossilised and out of date.

These things are growing upon us. If the later theologians, with their new theology, would show us that they possess the Pentecostal power which the old theologians with the old theology rejoiced in; if these advocates of modern thought could show us that saving efficacy attests the truth of their theories, we would think there is something in them; but while we see that those who preach them have failed to reach the hearts of those who hear, and are compelled to leave gospel testimony for sermons on politics and social themes in order to gain a hearing, we can have no faith in them or fellowship with their work. The adoption of expedients savouring of worldly conformity rather than of the Spirit of God, in order to fill places of worship with hearers is, alas! a common sign of our times. Getting men to church or chapel is not getting them to Christ, this cannot be done by modern thought teaching or nineteenth century methods and expedients, the old, old story of the cross alone will do that. Let us therefore be all the more earnest in proclaiming it, with all its cognate truths. All the signs of the times show us that the end of the age is near, and ere long the angels will be sent forth, the harvest will be gathered in, and the judgment on the apostate age will fall, and then happy those who have all through proclaimed "Christ and Him crucified" as the centre and theme of their testimony. Let us "hold fast" until He come.

THE INSPIRATION OF THE SCRIPTURES.

By Mr. ALEXANDER STEWART, of Glasgow.

(*At the Glasgow Conference, June,* 1894.)

THE subject upon which I have to address you is the Inspiration of the Scriptures; that is, the peculiar character which these writings have because they have been breathed by the Holy Ghost. I wish to speak of some passages in the twenty-fourth chapter of the gospel of Luke where our Lord Jesus Christ refers to them. I think there is a parallel between the fifty-third and fifty-fourth chapters of Isaiah and the twenty-third and twenty-fourth chapters of Luke. In the fifty-third chapter of Isaiah you see our Lord Jesus Christ on the cross, and you have all the constriction and straitness of the cross, and then the fifty-fourth chapter opens, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child," etc. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." The fifty-fourth chapter is full of largeness and expansion. So in the chapters in Luke. In the twenty-third chapter the Lord Jesus is hanging upon the cross, but in the twenty-fourth chapter He comes out of the grave in all the enlargement of resurrection. If I may so say, everything that had been closed before begins to be opened and cleared in the twenty-fourth chapter of Luke. You will remember how very small was the space of ground to which the Lord confined Himself when in this life, and how few the number of people who heard His living voice. The outside world was dying the while, and you do not wonder at His saying, "I have a baptism to be baptised with, and how am I straitened till it be accomplished." That baptism of suffering unto death was accomplished in the twenty-third chapter, and in the twenty-fourth chapter the Son of man is straitened no more. It was just like Noah coming out of the ark, where he had been confined, coming out on to the new earth, and hearing God say, "Be fruitful and multiply."

In the twenty-fourth of Luke the first thing that is opened that had been closed is the grave of the Lord Jesus. Having come out of it, He opens the Scriptures to the two disciples who were going to Emmaus, and He opens their eyes so that they knew Himself. Then, at Jerusalem, He opens the understanding of the disciples that they might understand the Scriptures.

It is a little hard for us to realise the feelings of the disciples when the stone had been rolled to the door of the sepulchre. Every hope they had was lying dead in the person of the Lord Jesus, and they could see nothing but the stone. As those two went to Emmaus their eyes were holden, and their hearts were slow; but as He talked with them their hearts began to burn, and as He gave them the broken bread their eyes that had been holden were opened. That is what we want at these Conferences—the opened eye and the kindled heart. We read that "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And in the thirty-second verse, "They said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" And again, in the forty-fourth verse, "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

He opened their eyes, and He opened the Scriptures, and He opened their understanding. What is to be noted is this, that He did not bring to them, after rising from the dead, any new revelation, and He did not discard the old, but turned their minds back upon the well-ascertained body of writings called the Scriptures, which they had heard read in the Synagogue every Sabbath day. Our Lord Jesus added nothing to these writings, but He caused the light to flash out of them so that the disciples saw them as they had not done before. That is the characteristic of the Scripture. It has been truly said that it was inspired, and it is inspired. It breathes of the Holy Ghost who gave it. There is a particular in which it is like the Lord Jesus Christ Himself. Once He went up into a mountain, and was transfigured before His disciples. He was not a different Christ, but the same Christ changed with His

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very raiment shining. There are many who could tell you that there has been a time when they have found the Scriptures so shining and breathing and speaking to them as they had never known them speak before.

In the first epistle to the Corinthians, second chapter, the apostle speaks of how he came to Corinth, what he preached and how he preached. He was very anxious that the faith of his hearers should stand in the power of God and not in the wisdom of men. He says, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But, as it is written, eye hath not seen or ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Mark, there are two spheres, the sphere in which the spirit of man ranges, and the sphere of the Spirit of God. People talk about the inspiration of Shakespeare, and so on. It is very wonderful to read Shakespeare. He shows you your own heart in a wonderful way, but, after all, it is but the spirit of a man ranging within the sphere of man. If the things of God are to be communicated to us they must come from the other sphere, and they must come by the Spirit of God. No matter how high the spirit of a man may rise it is limited to its sphere. If you are to learn the things of God you must learn them by the teaching of the Holy Ghost. Even if you have the word in your hand you require that your understanding should be opened to understand it. Until that is done nothing is done. That is what accounts for so many backsliders. The emotions of people have been stirred; they have been in some happy meeting, and they were happy for the time, but in the morning their happiness had gone, because, after all, they had not had understanding; there had been no connection formed between them and God through the revelation to them of the Son of God. The mark of those who are saved is that they have not only heard the Word but have understood it, and therefore have entered into living intelligent relations with God. Again, "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." We know them by the Holy Ghost. Again, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." After we have known them we can communicate them through the Spirit that taught them to ourselves.

It is not that there is no value in a traditional belief in the Scriptures as the Word of God. It was surely a matter of thankfulness concerning Timothy, that from a child he had known the Holy Scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus. I think we cannot be too thankful, here in Scotland, for the traditional faith in the Scriptures, that from the very beginning we are taught that this was the Word of God, and nothing less, and taught to reverence it as such. The Samaritans, in the fourth of John, believed because of the saying of the woman; but when they came to the Lord Himself, "many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." And so with the written word; there are those who could testify that they had always believed that it was the Word of God, but that there came a time when light broke out that had never been seen before. There came a time when they believed, not because they had been taught by others to believe, but because the Word had fastened itself upon their hearts and consciences. And only so does a man come into the kingdom of God. It is not because of the witness that is borne to them that we believe the Scriptures, or allow them to command us. There are two witnesses—the Jewish nation and the historical Church—one to the Old Testament and the other to the New. But we do not believe the Old Testament because the Jews handed it down to us. We are very thankful that they have handed it down; but the Jews crucified the Lord Jesus Christ, and if instead of handing down the Scriptures they had denied them, we should not therefore have been exempted from the responsibility of believing them. And we do not believe the New Testament Scriptures because the Church has handed them down to us. In the Scriptures, God speaks directly—with nothing between—to the soul of man, and when He speaks, He speaks with authority. This is the Judge that ends the strife, that tests and is not tested. Our Lord Jesus Christ was once standing at the bar of Pontius Pilate. It was a strange reversal of positions, but have you not continually seen this reversal in these days, when the Word which ought to judge men has been put at the bar, and those who ought to be judged by it have got upon the bench? This Word has authority. The Church—even if we could find the true one—adds nothing to the message which it brings.

Further, there is a certain temper and condition of mind in man which this book demands in those that inquire of it. Here is the principle, "The secret of the Lord is with them that fear Him, and He will shew them His covenant." If a man come flippant and critical to the Word of God, instead of its being for his blessing, it will inevitably be for his judgment. If he is to get any light from this blessed book, he must come with a reverent spirit, as of one who enters into the presence of God. The book is like the Tabernacle that God set up in the wilderness. From an outside view there was nothing lovely about the Tabernacle, but when the man of God passed in what did he see? He saw nothing by the light of the sun, for no natural light shone there; but by the light of the golden lamp he beheld the beautiful furniture, the blue, the purple, the scarlet, the fine linen, and the gold that were within. The only spirit in which it is permitted to men to read these holy Scriptures, is the spirit of one who inquires, as in the tabernacle of God.

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Contributed Articles.

A GREAT LESSON.

By R. ANDERSON, LL.D.

Author of *The Coming Prince.*

SOMEONE has been kind enough to send me a copy of a prophetical magazine issued just fourteen years ago (August, 1880). My unknown friend gives no indication of his reason for sending me this paper; but one article contained in it attracts my attention, and I seize on it "to point a moral."

"THE CRISIS OF THE END"

is the startling title of this article, and its avowed purpose is to meet the unbeliever's objection to the study of prophecy that no two expositors agree. To refute this it gives a list of 120 writers—many of them authors of repute, some of them of undoubted eminence—"all of whom reckon some year between 1866 and 1890 to be most probably the crisis of the end."

The article proceeds to set out the authorities, specifying the name of each author, the title of his book, and the year of its publication. And these authorities are grouped according to the data on which their calculations are based. "Fifty-five writers ground their calculations principally on the 1335 years of Daniel xii. 12." Fifty-seven "on the 1260 years (Rev. xi. 3; xii. 6) which measures (*sic*) the duration of the chief power of the Papacy from its full establishment to its final downfall." The others rely "chiefly on the 2300 years (Daniel viii. 14)." *Years*, mark, in every case, though the Scriptures specify "days."

Now is there nothing to be learned from all this? We can well understand how in the darkness of former centuries, or amidst the excitement caused by the startling events of the first half of our own, Christians should be thus misled. But have these foolish and yet disastrous blunders no voice of warning for us? The folly of them the lapse of years has proved, and how disastrous they are eternity alone will unfold. To the sure word of prophecy we do well indeed to take heed as to a light shining in a dark place. And unnumbered thousands can testify to its power to strengthen faith in these days of doubt and blasphemy. But who can tell the number of those who have been turned against the truth by the failure of all these human dogmas and theories which have well-nigh supplanted the word of God in the minds of so many! If the matter were not so intensely solemn it would be highly amusing to realise that only a dozen years ago the unanimity prevailing among the prophecy-mongers was appealed to to silence the objections of unbelievers. The unbelievers have short memories where the exposure of their own ignorance and folly is in question. But they remember these things. And they are entitled to remember them. For these predictions were not offered as the outcome of human foresight; they were put forward as bearing the sanction and authority of the inspired Scriptures. And the word of God is blasphemed because of their failure.

The study of prophecy is working positive mischief, and not good, in the case of large numbers of its votaries. Just as it behoves us—things have come to such a pass—to emphasize constantly, and almost aggressively, the difference between a Christian minister and a priest, and between Christian ordinances and priestly rites, so we need emphatically and without ceasing to bear a testimony *against* this false and baneful system of prophetic study. It becomes us to cherish the kindliest and most generous thoughts of the good and holy men who have erred thus in the past. But to suppose that *we* shall succeed where they have failed is entirely in keeping with the ineffable conceit which marks the day we live in. Their failure should promote in us humility, and not pride. It was due to no ignorance on their part of the text of Scripture or the facts of history, nor yet to any moral or spiritual unfitness for the task they undertook. And any one who enters now on the path so strewn with the wreckage of their mistakes deserves to be denounced as a pedant or a charlatan. A few years ago the striking agreement of their united testimony was pointed to in proof of its truth. We point to it to-day in proof that the entire system which they followed was false.

Chronology must be allowed no place, as we seek to discount the Church's hopes. The Lord's return, the promised kingdom, and the coming glory are no fabled myths. They are realities, more real than any which press upon us in our daily life. But if, in accordance with the natural instincts of our hearts, we raise the question, "WHEN shall these things be?" the answer comes from the lips of our blessed Lord himself: "Take heed that no man deceive you." "It is not for you to know the times or the seasons which the Father hath put in His own power."

His coming is the near horizon of our hopes. Saints have waited for His return ever since the day He was caught up to heaven. The apostles looked for it. The Church's million martyrs yearned and prayed for it. They died with their faces turned towards the heavens which hid Him from their gaze. And that hope seems growing brighter even amidst the vulgar glare of this prosaic age, in which scoffers scoff more insolently than ever, asking "Where is the promise of His coming?" The promise of His coming is in the sure word of God, and in the hearts of His people. And the delay in its fulfilment is to be measured by the long-suffering of God, and not by the lapse of years upon human calendars. (2 Peter iii. 3–9.)

It may be "at even, or at midnight, or at the cock-crowing, or in the morning"—at any stage of the passing day. But with Him a day is as a thousand years, and possibly, our children's children shall still be waiting its accomplishment. And if His coming should be even then deferred, and if I might fain think that any words of mine would be read and remembered, then I should like to leave this protest and warning against a system which has brought this hope into contempt by linking its fulfilment with events upon our history date-charts. God has linked it only with the Cross. It was not dull fanaticism which led the early saints to look for it while Pagan Rome still ruled the world and the apostasy of Christendom existed but in embryo. It is neither

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ignorance nor prejudice which leads us to look for it to-day with vision unclouded by thoughts about the fall of empires or the decrees of the popes. We take fast hold of the promise that "Yet a little while and the Coming One will come and will not tarry."

And our part is not to puzzle out the date of His return by the help of astronomers and chronologists, but to cherish the hope of it in its ennobling and purifying power, and to be like men who are waiting for their Lord.

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

III.

THE Epistles to the Romans and Galatians and the two Epistles to the Corinthians are the "quadrilateral" of Christianity. Their genuineness is not doubted by the most sceptical of critics, and they contain in themselves more than enough to establish the historical and dogmatic foundation of the Christian religion, as others have pointed out. It is however with the Epistle to the Romans that we are now especially occupied.

We have seen that the first eight chapters are an exposition of the Gospel of the Grace of God to Jew and Gentile alike, and that the blessedness and absolute security of the Christian position are summed up at the close of chapter viii. Nothing can ever separate the Christian from the love of God and of Christ. It is God who justifies, and no one can ever condemn. No powers of heaven or hell can ever prevail to work the ultimate ruin of a soul redeemed by the precious blood, called by Divine grace, and sealed with the Holy Spirit.

No single passage of Scripture contradicts the unalterable and conclusive statements of Romans viii., nor can ever be rightly used to lessen or weaken the force of these glorious promises which depend on God's faithfulness and love.

It is well to be clear on this point before turning to chapters ix. x. and xi., which, as we have said, are "dispensational," and deal with the question of the temporary setting aside of the Jewish national privileges and the present calling of Gentiles.

Gentiles are warned, *as Gentiles*, that if they do not continue in God's goodness, but on the contrary, boast themselves against Israel, and become high-minded and rebellious, God will cut them off and restore Israel to favour; which we now know will be the case. To interpret this warning as if it were intended to weaken the effectual calling and security of the believing Christian, as set forth in chapter viii., is, as we stated in a former article, to wrongly divide the Word of Truth, to undermine the faith of weak Christians, and to cause them to stumble.

To turn for awhile to the doctrine of the first eight chapters, and leaving "dispensational" truths to be considered in subsequent articles, let us notice carefully the full meaning of the keynote to the epistle—

"THE JUST SHALL LIVE BY FAITH."

This text from the second chapter of Habakkuk is quoted three times by St. Paul. (Rom. i. 17, Gal. iii. 11, and Heb. x. 38.) The principle on which God will justify the ungodly, Jew or Gentile, is on the principle of faith. God in His wondrous grace, of His free will, out of the great love of His own heart, will consider as righteous the sinner, whosoever he or she may be, who implicitly believes His faithful word concerning His beloved Son, whom He has set forth as the propitiatory for sin, in virtue of His redeeming blood through faith.

As Abraham believed God, and God counted him righteous for believing Him, so is God pleased of His wondrous grace to justify every lost sinner who in like manner believes His testimony, His gospel concerning His Son, who was delivered for our offences, and raised again for our justification; such a one who thus believes Him He justifies and considers him, guilty sinner as he is, as righteous in His sight. He thus "justifies the ungodly," and the ungodly one is counted righteous before Him, as Abraham was when he believed God.

This is the explanation of "a righteousness of God" in Rom. i. 16. It is not here God's *attribute* of righteousness, nor His righteousness in dealing with sin, but a way of righteousness for sinful man who has no human righteousness of his own. Christ and Christ alone is the sinner's righteousness, wisdom, sanctification, and redemption, as He is his life. The sinner is dead before God, he is "in Christ" and "Christ in him"—he reckons himself dead, and Christ is all and everything to him. He believes God, and is justified. God considers him righteous, though a sinner; and this "righteousness of God" is God's gracious and merciful way of justifying the ungodly.

God is just, righteous in Himself and in all His ways, but here the question is, How can *sinful man* be "just before God"? and the answer is "The just shall live by faith." Faith in God's faithful word concerning Christ is counted as "righteousness," and this righteousness is imputed by God to everyone who believes Him.

We see then that the expression "righteousness of God" is used in two quite distinct senses in the first and third chapters of the Romans, and also subsequently; and it is to bring out this distinction that we have repeated the familiar but ever fresh and gracious promises in the above sentences.

For many Christians are not clear on the foundation truth of "justification by faith," owing to their not seeing that the expression "the righteousness of God" is used in the Romans, not only for God's personal attribute of righteousness, and for the finished work of Christ, but also for that righteousness which is imputed to sinners who take God at His word, and believe Him with all their heart as Abraham did.

Many commentaries fail to make this distinction clear, and instead of explaining God's grace, they mystify and discourage their readers by a confused "theology."

(To be continued, D.V.)

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THE PSYCHOLOGY OF HOLY SCRIPTURE.

THE strong re-action which is now taking place from the grosser materialism of a few years ago, in the more advanced spheres of modern thought, should find us well versed in the psychology of Holy Scripture.

A false system of psychology is the root-error of much of our modern theology, and an imperfect grasp of the true metaphysics of the Pauline Epistles is the reason why emotional, sentimental, and mystic forms of so-called Christian piety are again obscuring the true Gospel of the Grace of GOD.

The importance of a clear understanding of the teaching of the psychology of Christianity in the present day cannot be overestimated. On the one hand we have a revival of religious mysticism within our own ranks, and that where it is least suspected, *i.e.*, amongst so-called evangelicals as well as in the ritualistic propaganda, where it has long been recognised. On the other hand the most deadly enemies of the Christian faith are the new converts from Secularism and Materialism, who are now the willing devotees of revived Buddhism and Esoteric Theosophy.

There are many indications of this violent re-action from the Materialism of the School of Huxley, Tyndall, Darwin, and Herbert Spencer, and it is well, therefore, to be on our guard.

Societies for psychical research and for investigating spiritualistic and theosophical phenomena are indications of an aroused interest in the scientific and literary world. They may also indicate the consciousness or suspicion of the presence and action of powerful spiritual forces in our midst.

Their human agents and mouthpieces may be as yet little more than their publications suggest — mere enquirers or "chelas" in esoteric philosophy—but it is with the unseen powers themselves that we have to do.

The Christian who by GOD's grace and calling is on a higher spiritual plane than those who at present can talk of little else than "Karma" and "Re-incarnation," should know how to bring out of the treasury of GOD's Word the only true system of psychology, and the only key which will unlock the problems of all metaphysical difficulties.

All the treasures of wisdom and knowledge are ours in our risen Head; and as we have the mind of Christ, and also the guidance of Him who searcheth all things, "yea, the deep things of GOD," we know where to turn for the answer to mysticism and esoteric philosophy, and all other questions relating to the finer forces, whether dynaspheric, mesmeric, hypnotic, or spiritual. It is the enlightened Christian, not the hermetic theosophist, who can really deal with transcendental philosophy, science, and religion.

Being well equipped (*artioi*) and thoroughly initiated (*teleioi*) we know the weakness as well as the strength of our foes. GOD has provided us with His panoply, and in His strength we stand, and in obedience to Him we hold the camp against all the forces of the enemy.

Meanwhile a brief statement of Scripture psychology, for esoteric purposes only, may be helpful to some of our readers.

Let us then, before going back to the earlier chapters of Genesis for the commencement of our psychological studies, turn to the clear and simple metaphysics of the New Testament.

Later on we may, if the Lord will, turn to the fuller consideration of *Nephesh* (נֶפֶשׁ) and *Ruach* (רוּחַ), &c., and the plain teaching of Genesis vi.; but for the present let us turn to the New Testament and consider some of the uses of the word Spirit (πνεῦμα, *pneuma*), and more especially in that analytical and synthetical passage of divine psychology set forth and summed up in Romans v. 12–viii. 39—on the understanding or misunderstanding of which so many important issues depend.

PNEUMA.

When Christians left their first love, rapid decline in doctrine soon followed. Three all-important truths, amongst others, were soon obscured, namely:

1. *Justification by faith alone.* Rom. i. 17; Gal. iii. 11.
2. *The Secret or the Mystery relating to the Body of Christ.* Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Ephes. iii. 1–10; 1 Tim. iii. 16 (reading ὅ, not Θεός, nor ὃς).
3. *The true teaching concerning the Holy Spirit.* John xiv.–xvi.; the Acts, the Epistles, and the Revelation.

After fifteen centuries of awful decline and apostasy, God of His great mercy and compassion raised up Martin Luther and the Reformers, who, taught by the Holy Spirit, turned to the Epistles to the Romans and Galatians, and partially recovered the true teaching as to

JUSTIFICATION BY FAITH.

But the Reformation was not a complete one, and even this fundamental truth remains, to this day, partially obscured.

After another long period of three centuries the Word of God was again diligently searched (through the mercy of our God), and the wonderful Secret, or the Mystery relating to the Body of Christ, which had been given as a special revelation through the Apostle Paul, was again recovered from the Scriptures of Truth.

Through this grace and mercy many of the Lord's people can now clearly distinguish between the Kingdom and the Mystical Body of Christ; but owing to the fact that the true teaching of Scripture relating to the gracious work of God, the Holy Spirit having *never been clearly recovered* from the Word of GOD, there is still much confusion as to the true nature of the "Mystery" which was first revealed to the Apostle Paul.

In his epistles are things "hard to be understood," and as "the Spirit searcheth all things, yea, the deep things of God," how shall Christians understand the "Mystery" unless they are entirely subject to the Holy Spirit's teaching?

He who has heard the Lord's voice, and who has opened the door, and who hears and believes what the Spirit saith to *all* the Churches, will understand the "Mystery."

A general survey of the theology and hymnology of the various and divergent sections of Christendom, with special regard to their confused teaching concerning the Holy Spirit's operations, will perhaps lead to the conclusion indicated above—that the True Teaching relating to the Holy Spirit has still to be prayerfully gathered from Scripture, and separated from all the traditions and imaginations of men.

So great is the confusion on this all-important doctrine that

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scarcely any two sections of professing Christians teach alike. "Pentecostal" hymns, full of erroneous teaching, are to be found everywhere, while some hymn-books of those who speak much of their "unity in the Spirit" go to the other extreme, and actually cut out every word of direct ascription of praise to God the Holy Ghost!

"To the Word and the Testimony," to the Scriptures of Truth, let us then turn afresh, remembering God's goodness in the past, and "how we have heard"; and if we find we have been inaccurate and wrong let us repent, and ask for the "first love" back again, and "do the first works" as "overcomers,' but not as assemblies, for no *corporate* restoration has ever been promised.

Now the word πνεῦμα (*pneuma*), or "spirit," will furnish us with a very helpful starting-point in our studies; and may He, the gracious Comforter who said "Separate Me Barnabas and Saul for the work whereunto I have called them," and Who still speaks (what longsuffering patience!) to him "that hath an ear," may He lead us and teach us as we ponder over the sacred pages which He has Himself inspired.

Pneuma

(a) πνεῦμα ὁ Θεός (John iv. 24), *i.e.* God is Spirit. The Divine Nature is here referred to. It is a predicate, not God is *a* spirit, but God is Spirit, and they that worship Him must worship Him in spirit and in truth, spiritually and truly; they must themselves have "spirit" nature—τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστι, "That which is born of Spirit is spirit"; it partakes of the same nature.

ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι, "He that is joined to the Lord is one spirit." (1 Cor. vi. 17.) We are (what grace!) θείας κοινωνοὶ φύσεως, "partakers of divine nature." (2 Peter i. 4.)

The Lord Jesus is πνεῦμα ζωοποιοῦν (1 Cor. xv. 45) "life-giving spirit."

The Holy Ghost is πνεῦμα, τὸ πνεῦμα τὸ ἅγιον. (Matt. xii. 32; Luke i. 26; Acts v. 32; vii. 51; xxviii. 25; Eph. iv. 30; Heb. iii. 7. κ.τ.λ.)

So then *pneuma* is predicated of (1) God the Father, (2) of the Lord Christ Jesus, (3) of the Holy Ghost, and also of the children of God. The children of God are born ἐκ Θεοῦ, "of God." (John i. 13.) They have a nature which is *pneuma*. (John iii. 6.) Those who are "in Christ Jesus" (Rom. viii. 1), in the Risen One, have died and are risen with Him. (Col. i. 1; Rom. vi. 1–11.) This πνεῦμα in Christians is called "Spirit-of life-in-Christ-Jesus." (Rom. viii. 2.) It is πνεῦμα Χριστοῦ (*pneuma-Christou*), and so πνεῦμα Θεοῦ (*pneuma-Theou*). (Rom. viii. 8–10.) It is with this spirit, this spirit-of-Christ in us, that the Holy Ghost bears witness "that we are the children of God." (Rom. viii. 16.)

The gift, the free gift of GOD to us is eternal life in and through Jesus Christ our Lord. He is our life, our wisdom, our righteousness, our sanctification, our redemption, and we are complete in Him.

This "spirit-of-life" in Christ Jesus, this "*pneuma-Christou*" is that to which the Apostle refers in Romans viii. 2. It is not only that Christians are born again—that of course is true—it is that their life is "Christ in them, the hope of glory"; it is life in the risen Saviour, the "new creation."

True union with Christ by the Holy Ghost is union with the One who is risen from the dead.

It is remarkable that very little is found in the Epistles of St. Paul about being "born again."

It pleased GOD through His grace to "reveal His Son" in the Apostle, and when he was so much troubled about the Galatians, he wrote, "My little children, of whom I am again in travail until *Christ be formed in you*." (Gal. iv. 19.)

Union in incarnation, or union with Christ by sacraments is not to be found in Paul's Epistles, nor anywhere else in the Word of GOD, for this teaching subverts the truth as to the Atonement.

If any man be in Christ "there is a new creation."

This spirit-of-life in Christ Jesus, this *pneuma-Christou* is then the new spirit-life in the Christian who is dead and risen with Christ, and it is with this spirit, this new life in us, that the Holy Ghost bears witness that we are the children of GOD. (Rom. viii. 16.)

Until Christ is formed in us there can be no such testimony of the Holy Spirit with our spirits.

There may be much religiousness, as with pious Romanists and Union-in-Incarnation-Ritualists; but all this false religion is the preaching of "another Jesus," the receiving of "another spirit," and the preaching of "another gospel" (2 Cor. xi. 3).

Romanism and Ritualism are very far indeed away from the Gospel of the Grace of GOD, and the spirit-of-life in Christ Jesus, which was the gospel of the great Apostle of the Gentiles, who preached justification on the principle of faith alone.

Notes for Bible Study.

SEPARATION OR RE-UNION: CHRIST OR ANTICHRIST.

SEPARATION runs from the beginning to the end of the Bible.

In the beginning God separated (Genesis i.),
- The heavens from the earth;
- The light from the darkness;
- The firmament from the waters.

Abram called to separate from idolatry. (Gen. xii. 1.)
Joseph separated from his brethren. (Gen. xlix. 26.)
Moses separated from Pharaoh's court. (Exodus ii. 22.)
Israel separated from Egypt. (Exodus iii. 10.)
No sacrifice with unbelievers in Egypt. (Exodus viii. 26.)
Israel always to be separate from nations. (Num. xxiii. 9.)
No mixing divers cattle, seed, or garments. (Lev. xix. 19.)
No union of the clean and unclean. (Deut. xxii. 10.)
No help from God's enemies in building. (Ezra iv. 1–3.)
Separation from strange wives and people. (Ezra x. 11.)
Separation and confession, then worship. (Neh. ix. 2.)
Take precious from vile, to be as His mouth. (Jer. xv. 19.)
Daniel separated to God, then used of God. (Dan. i. 20.)
No loving those who hate God. (2 Chron. xix. 2.)
The world hates separated ones. (John xv. 19.)

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Separated first, then received. (2 Cor. vi. 18.)
No fellowship with evil; but reprove it. (Eph. v. 11.)
Purged vessels only, used of God. (2 Tim. ii. 21.)
Turn away from formal professors. (2 Tim. iii. 5.)
Go forth unto Him without the camp. (Heb. xiii. 13.)

God says "SEPARATE."
Satan says "COMBINE."

God's judgments on the first human association. (Gen. xi. 9.)
Sons of Levi separated from sinful Israel. (Exodus xxxii. 26.)
All who sought the Lord went without the camp. (Exodus xxxiii. 7.)
No fellowship or marriage with God's enemies. (Deut. vii. 2, 3.)
Believers not to walk in counsel with the ungodly. (Ps. i. 1.)
Result of combinations against God and His Son. (Ps. ii. 9.)
End of confederacies and associations. (Isaiah viii. 9, 15.)
In the *kingdom* tares and wheat grow together. (Matt. xiii. 29.)
In the *body* leaven is to be *put away*. (1 Cor. v. 13.)
We are no more of the world than Jesus was. (John xvii. 14.)
In the world, but kept from the evil of it. (John xvii. 15.)
The kind of company believers ought to keep. (1 Cor. v. 11.)
Withdraw from those who walk disorderly. (2 Thess. iii. 6.)
Withdraw from corrupt men, destitute of truth. (1 Tim. vi. 5.)
All who name the name of Christ depart from iniquity. (2 Tim. ii. 19.)
Final separation of the wicked and the just. (Matt. xiii. 49.)

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Illustrations of Bible-Structure.

Mark iii. 21–35.

The structure of this passage brings out the important fact that the "friends" (marg. *kinsmen*) of "a" (*v.* 21) consisted of "his brethren and his mother," mentioned in "*a*" (*v.* 31); and further, that the object of their "standing without and calling him" in "*b*" (*v.* 31) is shown by its correspondence with "b" (*v.* 21) to be that they might "lay hold on him."

This is all-important in its powerful bearing on the question of mariolatry.

A | a | 21. His kindred (undefined).
  | b | –21–. Their interference (defined).
  | c | –21. Their disparagement of Christ.
    B | d | 22–. The scribes first charge.
      | e | –22. Their second charge.
    B | *e* | 23–27. The answer to second charge.
      | *d* | 28. Answer to first charge.
A | *a* | 31–. His kindred (defined).
  | *b* | –31, 32. Their interference (undefined).
  | *c* | 33–35. Christ's disparagement of them.

It will be seen that B and *B* (*vv.* 22–30) describe as in a parenthesis what took place during the interval between the going out and the arrival of Christ's kindred.

Questions and Answers.

QUESTION 8.

Will you kindly explain Hebrews xiii. 10—"We have an altar?"

The whole verse is as follows: "We have an altar, whereof they have no right to *eat* which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are *burned* without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

Note (1) that the pronouns "we" and "they" are *not* emphatic, or contrasted, as they are not separate words, but form in each case part of the verb, "we *have*," "they *have*." (2) That the word "altar" *must* be used figuratively, because altars are not articles of food! It is the figure of *metonymy* by which the altar is put for the sacrifice offered upon it (called the "metonymy of the subject").

The point of the argument then is as follows:—

I.—*Sin-offerings* "had no right" to be *eaten*. See Lev. vi. 30 and xvi. 27.

II.—Christ's body was a *sin-offering*, in that He suffered "without the gate."

III.—Therefore Christ's body cannot be *eaten* as a sin-offering.

If any therefore, in spite of this profess to *eat* the real Body of Christ, they *destroy* the great and important truth that Christ was *an offering "for sin."*

It is interesting to note, and place on record in connection with this, a quotation from Cicero which is but little known.

"Cum fruges Cererem, vinum Liberum dicimus, genere nos quidem sermonis utimur usitato, sed eequem tam amanteno esse putas, qui illud quo vescatur deum credat esse."

Cicero, *De Natura Deorum*, Lib. III. Cap. 16.

"When we call crops by the name of Ceres, or give the name of Bacchus to wine, we obviously make use of merely figurative language; for who is there, think you, so utterly insane as to suppose that that which he eats is his god?"

Cicero, *On the Nature of the Gods*, Bk. III, Chap. 16.

The Signs of the Times.

ONE of the most remarkable signs of the times is that all human systems of government have proved a failure, and that look where we will over the whole earth good government is the great want of mankind. All agitations and revolutions are only so many utterances of this voice. God is the only source of all power and government, but man has cast off this authority, reversed the divine truth, declared that all power resides in and comes from *the people*, and hence, is endeavouring to, but vainly endeavouring to, seek good government apart from God. Yes; human government is a failure, and only they who know from the word of God that He whose right it is to rule is coming again can rightly understand the movements of the political world as they watch the various risings of the people and the struggles of the nations as they are chronicled by the world day by day.

Only those who know God's purposes concerning the Jew,

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the Gentile, and the church of God can rightly understand the world's news.

We give a few examples which mark the development of God's purposes, and the approach of the great apostasy.

JEWISH MOVEMENTS.

The Jewish World for July 27th thus chronicles the growing aspirations of Israel:

"'Lo the time is come,' sings Miss Sylvie d'Avigdor at the close of an eloquent poem in *Palestina*, when 'we shall be blessed in helping them a thousandfold, and grow wiser in giving for the sake of home.' Yes, the time has come when it is more evident than ever that some centre should be found for the Jewish race, that it can call a home, and surely no locale could be so suitable as Palestine, the land where none has a right to call Jews 'aliens.' There are of course still difficulties in the way of any immediate, very extensive colonization of Palestine by Jews from other countries where they are oppressed, but, as Ruskin has somewhere said, 'Only be clear what is finally right, whether you can do it or not; and every day you will be more and more able to do it if you try.' Now the Chovevi Zion are perfectly clear as to its being finally right for Jews to colonise Palestine, and by the helping of colonies already there, and the founding of new ones, they are not merely saving a few co-religionists from persecution and despair, and satisfying sentimental aspirations, but are preparing the way for a much larger movement, the opportune time for which one can have no doubt Providence, and the logic of events, will indicate sooner or later. To those who truly care for the Holy Land and its re-peopling, and for all who wish to understand their Bibles, the new *Quarterly Statement of the Exploration Fund* fund and *Palestina* will be full of deeply-interesting matter. In the first-named publication, besides archæological matter and a preliminary account of the new excavations at Jerusalem, there is an admirable article by Mr. Samuel Bergheim on 'Land Tenure in Palestine,' which is a subject on which every Jew should seek the fullest information."

* * *

The Jewish Chronicle for July 20 states in a note that

PALESTINE.—Herr Adelmann, the representative in Jerusalem of the Lemaan Zion Society of Frankfort, contemplates the formation of a Jewish settlement at Kerak, the Kir-Moab of ancient times. The town is an important commercial centre, and great markets are frequently held there.

* * *

Its various issues record the incessant but quiet work of expulsion of the Jews from Russia.

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THE HOLY LAND AND ITS FUTURE PROSPECTS. In *The Jewish Chronicle* for August 31, Mr. Haskett Smith, M.A., gives his fourth paper on this subject, which has the significant title, "Are the Jews ready to occupy Palestine?" He goes fully into this great question, and uses these most remarkable words:

"Having said thus much, I address myself to the question which has been propounded, and without further preface I will at once state the conclusion which, after a somewhat close and earnest consideration of the matter, I have ventured to form. I believe that there is every reason to hope and expect that eventually the Jewish nation might be able to establish a dominion in the Holy Land, and that there is no insuperable obstacle to their becoming a prosperous and powerful nationality, rich in agriculture, trade, and commerce.

"I go further than this and say that, in my humble opinion, a Jewish dominion, under the joint guarantee of neutrality by the great European powers, seems the most practical solution of the Syrian question. It is a matter of common notoriety that the Ottoman rule over Syria and Palestine would not continue for a single year, if it were not for the mutual jealousies of the great European powers. The Turk is allowed to remain in possession, though everyone agrees that his government is corrupt and effete to the last degree, simply because no European power would be allowed to take his place. England, France, Russia, and in a lesser degree Germany, Austria, and Italy, have all cast longing eyes upon the country; and not one of these would be permitted by any of the others to acquire possession of it. Why then should not all agree to constitute Syria and Palestine an independent kingdom, under the joint guarantee of neutrality from all the European powers, in very much the same way as Belgium at present exists? And in order to secure the homogeneity and stability of this kingdom, why not constitute it a Jewish nationality with Jewish rulers, all the Jews from every country in the world being invited and encouraged to settle in it? Everywhere one hears the outcry about the Jewish question. In many countries no secret is made of the fact that the departure of the Jews from those countries is desired. What then is to hinder a general migration of the Jews to Palestine, with the consent and assistance of the European powers?

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"CHEERING NEWS." Under the heading of "Palestine Colonisation." *The Jewish World* of September 14, calling it "cheering news," says:

"The success which is attending Baron Edmund de Rothschild's colonies in the Holy Land has caused him to increase the sphere of operations. Villages are being built on land adjacent the colonies and the most prosperous settlements. Jessod-Hamaalah, Rosch-Pinah, Ekron, Rishon Lezion, and Ajun Karah will be enlarged by placing land in their immediate vicinity under cultivation. A steam plough has been introduced by M. Schied in the colonies, and that gentleman has promised to make many other improvements in the settlements which he recently visited on a tour of inspection. There has been a good yield of grapes, and the wine-presses have in consequence been busy.

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ROUMANIA. In the same issue we read:

"In Roumania there are at present twenty-six affiliated Chovevi Zion Societies. After Russia, and perhaps owing to similar circumstances, the Jews of Roumania rank pre-eminent as followers of and believers in the National Idea, and the Zionist party is accredited with being the strongest Jewish party in Roumania. Under oppression, the National Idea forms the strongest bond of sympathy between all classes of Jews, and it is asserted that the hope and the idea involved in the Chovevi Zion movement has done much to maintain that fortitude which the Jews of Roumania have exhibited under the most trying circumstances. At one time the whole idea was treated with indifference, but now a complete turn of the tide in favour of Zionism is announced."

THEOSOPHY AND SPIRITISM.

THE UNKNOWN WORLD.

THIS is the title of a new magazine devoted to the Occult Sciences.

The reaction which is taking place from the grosser Materialism of the last generation is well illustrated by the publication of this new magazine, which is issued by Theosophists and Occultists in order to represent the whole circle of the Occult Sciences, and in particular the following: White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystalomancy, Elementals and Elementaries, the Rosicrucians, the Illuminate Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archæology of the Secret Sciences.

From the above it will be seen that *The Unknown World* aims at being a representative Mystical magazine.

In a previous number of *Things to Come* we intimated that the spiritual forces of evil are apparently concentrating and amalgamating their efforts, and the issue of this first number of *The Unknown World* points decidedly in this direction.

In one of the introductory paragraphs we read as follows:

"The unversed reader must, however, thoroughly establish in his mind one truth which is all-important in the endeavour to comprehend justly the modern developments of Mysticism and the plan of the present Magazine. The representatives of many schools of esoteric thought will expound the principles and doctrines of their systems in *The Unknown World*; but it must be understood that they are not rival schools; they are developments in various directions, but they are not in contradiction to each other and they do not exclude each other. The principles of universal Biblical exposition, which are in course of exposition by Mr. Edward Maitland, are in no sense out of focus with the eastern transcendentalism of Mr. Sinnett, as they would both be the first to tell us. And so also the Rev. G. W. Allen's Society of Christo-Theosophy, while it occupies a place distinct from either, is not out of harmony with the Theosophical Society and the Esoteric Christian Union. It must not be thought that there is a Babel of many voices in the camp of the Mystics which will produce only discord and confusion in the ear of an uncommitted listener. The essential principles of Mysticism are all one, even as the great masters of old Oriental wisdom and the great masters of western wisdom were in reality of one heart. There is a light of the East and there is a light of the West; some have recourse to one and some to another, but there is an exact harmony of both, where yet others discern the full and perfect illumination."

Christians have been warned both by the Lord and the Holy Spirit not only of the gross materialism of the closing

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days of this Dispensation, but also of the subtle Spiritualism and Esoteric transcendentalism which will accompany this gross carnality.

Satan, Evil Angels, and Demons are *spirits*, and the powers of spirit nature within certain limits are theirs. And it is obvious that to lead on mankind to the final rebellion against God and against the Lord Jesus Christ, there must be an apostasy of the spiritual nature of man as well as the gross sensual degradation of his material organism.

Side by side, therefore, with the increasing worldliness around us we see a startling revival of the branches of old world transcendental mysticism, the rapid development of which this first number of *The Unknown World* is a certain indication:

MYSTICISM.

"Mysticism admits of being separated into three chief divisions, and these are: transcendental science, transcendental philosophy, and transcendental religion. The term transcendental applies to anything which is outside the normal sphere of experience, whether in fact, or thought, or faith. Transcendental science deals with the operation and effects of forces generally unknown. Transcendental philosophy is that body of doctrine which explains the phenomenal universe in accordance with the science of its secret laws. Transcendental religion is the application of universal law to the interior nature of man. But while these comprehensive definitions are perfectly correct and acceptable, the actual limits of mysticism are usually somewhat narrower. The idea of transcendental science is generally confined to such operations of unknown law as have a direct bearing upon transcendental religion, and transcendental philosophy does not commonly concern itself with the whole economy of the universe so much as with the intimate relations subsisting between the universe and man. A definition of mysticism, independent of its natural classifications, will illustrate this point. It has been most rightly and philosophically defined as the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest.

EVOLUTION OF HUMANITY.

"Concerning the evolution of humanity and the forces at work therein, as unfolded by mystic philosophy, it seems scarcely necessary to promise that this will have adequate treatment. It leads up to the end of all mysticism, the divine union, which has already been mentioned. From the Hermetic standpoint man is the great subject; his origin, his nature, his potentialities, his destiny, constitute the one interest. There is nothing in transcendental science which is of any moment except in so far as it concerns him, and assists the mind of the philosopher to understand better what he is. If his destiny be written in the stars, then the stars are of moment, and astrology is also of moment, but not otherwise does day speak unto day, or night show knowledge to night, and there is no reason in all the starry depths except in their relation to the astronomer who gauges them, or to the babe who is affected by their influence. All that interests a man is man."

In order to bring about the mingling of the spiritual natures of evil angels and men, and ultimately the worship of Satan by man, as foretold in Revelation xiii., this reaction in the direction of mysticism will of course largely partake of that old perversion and caricature of the revelation of GOD to man which was such a marked feature in the religious systems of Egypt and India.

The following quotation from what is foolishly called the "*New* Gospel of Interpretation" will shew the real meaning and ultimate object of this esoteric mysticism:

"As the spirit of understanding, Hermes is the second of the seven spirits of God, enumerated in Isaiah xi. 2, 3, in a passage to obtain an adequate rendering of which it is necessary to collate the Authorised and the Douay Versions. These seven spirits are the presiding Elohim respectively of the "seven days" of the creative week, or stages in the elaboration of the Kosmos, whether macrocosmic or microcosmic, spiritual or physical. They are the seven great gods of the Greeks, and the characteristics of each are in both cases indicated by the hue of the prismatic ray denoting their place in the Kosmos, and by the functions assigned them in the work of creation. Thus to Hermes, as the spirit of understanding, belongs the orange ray, which coming between the red and the yellow, represents the lustre of the sun and of Venus combined, these two denoting respectively wisdom and love, or as the latter is called by Isaiah, "Counsel," love being the counsellor of heaven. It is to Hermes, as the spirit of understanding, that is assigned the work of placing a firmament or expanse between the "waters" nether and upper, or spheres material and spiritual, in token of its being the function of the understanding to distinguish between things which differ, and to lift man from the lower to the higher. The former of these two functions of Hermes was recognised by the ancients when they erected images of him as landmarks. But Hermes only recognises and marks actual limits; he does not impose them. To do that belongs to one of his fellow Elohim, who is called by the Greeks Saturn and Chronos, and by the Hebrews Satan, and who as the "Angel unfallen of the outermost sphere," the sphere of time and sense, is the "lord of limit," beyond whose dominion is the void of negation, and the opposite of God, theologically called the devil. Hence the designation of the ruler of the outermost and lowest sphere of the Kosmos, as the Spirit of the fear of the Lord, meaning reverence and humility. And as the innermost and highest sphere—that wherein "wisdom and love are one"—is represented by the sun, and allotted to the first of the gods; by the Hebrews called Uriel, and by the Greeks Phœbus, the "bright one of God," it is said that "the fear of the Lord is the beginning of wisdom." *So exalted is the office of Satan* when interpreted by the spirit of understanding, Hermes.

To dishonour Christ and to exalt Satan is the real object of this *New* Gospel of Interpretation.

Alas! we know that both Satan and rebellious man will for a time have their way. The whole world will worship the dragon. He will give his power, his throne, "and his great authority" to the coming Man, and the worship of humanity will go on side by side with the worship of the fallen Lucifer.

Christians who have been already spiritually translated to a "higher plane" than theosophy has ever dreamt of, and who are Bne-Elohim in the truest sense of the word, through the redemption by that precious blood, and whose "*politeuma*" is even now "in heaven," will shortly be translated thither by divine power, and then, and not till then, will Satan, with his evil angels, mahatmas, elementals, and demons, thoroughly instruct men in transcendental science, transcendental philosophy, and transcendental religion!

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THEOSOPHY IN INDIA.

"The Rev. John P. Jones, missionary of the American Board in Madura, India, contributes to the *New York Independent* a paper on the present position of theosophy in India, and the work of Mrs. Besant there. Mr. Jones says that theosophy, when founded in India some fifteen years ago, had for its avowed purpose to expel the religion of Jesus from the country. This was a great recommendation to many Hindus alarmed at the mighty progress and growing influence of Christianity in India. . . . Mrs. Besant's success in India, such as it was, depended almost entirely on her attitude towards Christianity and Hinduism. She said that Christianity compared to Hinduism was as common glass to a pearl, and that it would be better that young Hindus should turn sceptics and materialists than that they should become converts to Christianity. On the other hand, she urged the people to return to their 'divine ancestral faith, and to the sublime philosophy of the sacred books.' When she visited the great Madura temple, it was in true Hindu devotee fashion, *with bare feet*, and she made *her bow and obeisance to the idols* therein with apparent sincerity, and to the great delight of all devout Hindus. In Madras, replying to an inquiry, she said, 'I am a Hindu in my religious belief. I believe in the gods and in the sublime philosophy of the Upanishads.'"—*British Weekly*, August 2, 1894.

"RELIGIOUS" MOVEMENTS.

ROMAN CATHOLICS AND THE TEMPORAL POWER.

The Times of September 8 gives some ominous news of a new movement which Protestants may well regard as a sign of the times.

"A correspondent writes: 'As an outcome of the conference held *in camera* at Liége a few weeks ago, the outlines of organization of an "International Catholic Association" have been agreed upon, the aim of which will be to agitate and influence public opinion in favour of the restoration of the temporal power of the Papacy. At the time very little public attention was drawn to the Liége conference, which was, in fact, a conclave of the leading men among the Conservative sections of Catholics in the United Kingdom and the Continent. It is not generally known that in most Catholic countries associations similar in character to the Catholic Union of Great Britain have been formed, but with more or less distinctive political objects. Their leaders are men of the nobility or higher classes, whose sympathies are not in accord with the democratic movements now being fostered among the Roman Catholics in Continental countries. Between these associations and their leaders communications have been exchanged during the past few months on the subject of founding a propagandist movement to secure the independence of the Holy See.

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The meeting at Liége was the outcome of these communications, and the manifesto, for the publication of which the Vatican organ, the *Voce della Verita*, of the 24th of August, was interdicted by the Roman civil authorities, was the result of the conference, and was authorized by the signatures of the leading Catholics who formulated it. A list of these delegates was given in *The Times* of August 22 last. No representatives of Catholicism from the United States, Australasia, or Ireland attended the conference, and no organization exists in those countries for the promotion of its objects. In fulfilment of the resolutions arrived at, and in addition to the manifesto already issued, a statement of the arguments in favour of the territorial independence of the Papacy is being prepared by a specially-formed committee of the conference for translation into all European languages and circulation among Roman Catholics throughout the world. This official statement will deal at length with several proposals. While abstaining from defining the form in which the independence and temporal sovereignty of the Holy See may be secured, the promoters of the movement will set forth the various plans formulated by Italian and other statesmen for the purpose, as evidence that the advocacy of the temporal power does not of itself threaten the stability of the Italian Monarchy. In each of the countries represented at the conference the promulgation of the demand for restoration will be intrusted to committees to be formed by the representatives who drew up and issued the Liége manifesto. The duty of these committees will be to inform the public mind, through the Press and by other open means, of all the phases of the question, and to influence those Catholics holding public positions in Catholic countries in its favour. It is worth noting that no representatives of the popular workmen's associations formed under Catholic auspices to promote the principles of the encylical of Pope Leo XIII. on labour have taken any share in the initiation of this new crusade for the restoration of the temporal power."

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SOCIAL CHRISTIANITY.

"Browning Hall, Walworth, is about to undertake a further daring stride into the domain of social and religious work. To get rid of a hampering trust deed, it is proposed to buy the place outright, and immediately found 'a social settlement—a group of persons, and as far as possible of families, who will try by living amongst the people that most need help to realize Christ's law of neighbourliness.' Mr. F. Herbert Stead, M.A., is to be warden of the Hall and Settlement."—*Daily Chronicle*, Sept. 19.

The Democratic Socialism and "neighbourliness" of the "Comrade Christ" is a special subject with the Brothers Stead. In some men there is a lack of all reverence, and to accuse such of deliberate profanity is regarded by them as a species of compliment.

Possibly "automatic writing" and "sub-consciousness" may account for this peculiarity in the mental equipment of these two journalists.

"Exuberance of verbosity" is useful when voluminous "copy" is in constant demand, but as theosophists assert that "all things come from within," it may be that the original *fons et origo* of the profanity of Steadism is not to be attributed to the mediumistic and spiritualistic promptings which the Editor of *Borderland* confessedly welcomes.

* * *

FRENCH UNSECTARIAN EDUCATION.

THE *Daily Chronicle* of July 30th contained the following paragraph on a French Manual of Unsectarian Instruction:

"The French educational authorities, if we may accept as correct an extract from the 'Manual of Unsectarian Instruction' sent us by a correspondent, have not been inspired to greater religious toleration by Gambetta's later reflection that he had probably been unwise to quarrel with 'le bon Dieu.' This extraordinary handbook, which is, our correspondent assures us, in daily use in the State-aided public elementary schools, contains in the form of a lesson the following dialogue between teacher and pupil:

Teacher: What is God?
Pupil: We cannot tell.
Teacher: Do you acknowledge a superior or controlling Being?
Pupil: Why should we? Prove to us the necessity, and show Him to us.
Teacher: It cannot be proved that such a Being is indispensable.
Pupil: Then it is a waste of time to talk about the matter.
The term 'God' has no signification; it means nothing at all.

To put such blatant infidelity in the mouths of children were surely a shocking thing to do, and its inevitable result, supposing the absolute correctness of the extract sent us, must be to drive the majority of French parents into the camp of the clerical reactionaries."

We are very thankful to see that the Editor of the *Daily Chronicle* condemns such "blatant infidelity."

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Editor's Table.

"TATIAN'S DIATESSARŌN."

IN our August number we called attention by an article to this important subject, and in a note announced that the Rev. William Elliott, of Plymouth, had a work in the Press upon it. We are glad to know that it is now published, and is in all respects worthy of its great theme.

It is exhaustive in its treatment, embracing every issue that is raised; it is sound in all its teaching, the author's one aim being to glorify God and to honour His holy name and His word. It delivers a crushing blow to the higher critics, and exposes the hollowness and shallowness of their vain imagination. The work is beautifully printed, and consists of 178 pages with a copious and useful index. It is much larger than was originally intended, as it grew in the author's hands. The price is 3s. 6d. It is published in London by Messrs. J. E. Hawkins & Co., 17, Paternoster Row: or may be obtained of the Author, 13, Ashley Terrace, Plymouth.

"ILLEGAL ECCLESIASTICAL TERRITORIAL TITLES; AS ASSUMED BY THE PRIESTS OF THE ITALIAN MISSION, &C."*

THIS is a timely pamphlet on an important subject. Alas! the Protestant spirit needs revival, and requires definite and accurate information on all its phases. In Mr. Collette's hands this is safe, and he provides a treasure-house of facts and arguments. Its one theme is to establish the great fundamental of the British Constitution, that "The Bishop of Rome hath no jurisdiction in this realm of England." Praise God for this great Reformation blessing. May He in His grace and mercy long preserve it to us.

"BROTHERLY COMMUNION WITH THE FOREIGN PROTESTANT CHURCHES; DESIRED AND CULTIVATED BY THE HIGHEST AND BEST OF THE DIVINES OF THE CHURCH OF ENGLAND," &C.†

FEW pamphlets can be more timely, or afford a better commentary on present religious movements. The editor calls attention in his preface to the fact that "the reunion of the churches" is in the air; but it is a reunion in which God is shut out and His truth is ignored. It is a reunion in which *compromise* is the all-governing factor. Dean Goode, on the other hand, gives voluminous evidence to prove that the Reformers, while they regarded all forms of Church government (including episcopacy) as not being necessary marks of the true Church, cultivated brotherly communion with all churches which held and taught *sound doctrine*.

THE following contributions received during September are acknowledged with thanks:

THE PROPHETIC CONFERENCES.

	£	s.	d.
Mr. & Mrs. H. & S. Bray	2	0	0
Mr. T. Gibson	10	0	

FREE DISTRIBUTION FUND.

	s.	d.
Mr. T. Gibson	10	0
Mrs. Traill-Hall	1 0	0

* By CHARLES HASTINGS COLLETTE. London: C. J. Thynne, 6, Great Queen Street. Price 6d.

† By the late DEAN GOODE. A new edition, edited by the Rev. DR. BULLINGER. Published by James Nisbet & Co. Price 6d., 45 pp.

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THINGS TO COME.

VOL. I.] NOVEMBER, 1894. [No. 5.

Notes and Notices.

WE are arranging for a Special Number to be issued for the month of December, of which we propose to print 40,000 copies. These will be sent by post to every minister, and others who may be likely to be interested in our new Journal. Not that it is intended only for ministers. It is designed to interest and edify all the Lord's people.

It is divided into various departments in order that we may provide for and meet the wants of different minds. Most of our friends will prefer the "Conference Addresses," and therefore the greater portion of our space is occupied with them; others will be more interested in "The Signs of the Times"; some may value more our "Notes of Bible Study," or our "Contributed Articles"; a few may look for our "Illustrations of Bible Structure"; while others may look for "Questions and Answers." Few, it may be, will be equally interested in *all* that we have to put before them, and we do not expect to please all alike. Our design is to meet the varied requirements of different classes of readers, so that the intellectual may find something worthy of their consideration, while the general reader, and even "the poor of the flock," may find much that will be profitable and for edification.

Not that our aim is to please "man." Our one desire is to glorify God, and to exalt the glorious person and work of His Son Jesus Christ our Lord.

THE SPECIAL NUMBER

will contain, amongst other interesting matter, *Addresses* by

THE REV. JOHN WILKINSON,
Mr. ALEXANDER STEWART, of Glasgow,
REV. FULLER GOOCH,
DR. ELDER CUMMING,

and the first of a Series of Articles on

The Names and Order of the Books of the Old Testament, by the Rev. Dr. Bullinger;

An Important Question by the Rev. Principal David Brown, answered by Dr. Robert Anderson and the Editor.

EARLY ORDERS.

Those who will aid us in the Free Distribution can have copies sent to them on application to the Manager, care of the Publishers. These applications should be made at once.

We make the

URGENT REQUEST

that all our readers will use this Special Issue to the fullest extent, and help to make our Journal known all over the world. We are sending to all missionaries, and are receiving encouragements from the West Indies and the United States to India, Australia, and New Zealand.

OUR CONFERENCES,

as arranged, stand as follows:

LIVERPOOL . . .	Nov. 20–23, 1894.
BOSTON (Lincolnshire) . .	Dec. 4 and 5 „
GLOUCESTER . . .	Dec. 11–13 „
ROTHERHAM . . .	Jan. 22 and 23, 1895.
BRADFORD . . .	Jan. 30–Feb. 1, „

We propose to hold a Special Conference in

LONDON,

and have secured the QUEEN'S HALL, Langham Place, for March 25, 26, 27.

Arrangements are being made for a series of Conferences in

IRELAND

in the coming spring. We also contemplate a series in

THE UNITED STATES

if the Lord should lead our steps thither.

It will be seen that the FREE DISTRIBUTION with postage of 40,000 of the December Number, together with the forthcoming Prophetic CONFERENCES, mean a large expenditure of money, but our faith is firm that the LORD, whose witnesses we are, will not suffer our testimony to be in vain, and that He will incline the hearts of His stewards to give willingly and liberally, so that we may through the PRESS and on the PLATFORM witness to the Crucified, Risen, and Coming Saviour.

We are hearing of most precious fruit being borne in consequence of our Prophetic Conferences in Scotland. The minds of many are being exercised on our momentous themes.

We thank God also for a steadily increasing number of friends, and we trust that some special arrangements which we have just made in the management will speedily result in a large addition to the number of the readers of *Things to Come.*

ANY COMPLAINTS

also as to non-delivery, or difficulties in obtaining *Things to Come*, should be made to the Manager, who is seeing that agents in all our principal towns are appointed and supplied.

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Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

JEHOVAH'S NAME AND ISRAEL'S BLESSING.

By Dr. NEATBY.

(*At the Edinburgh Conference, June*, 1894.)

IN Exodus iii. 15 the lasting blessing of God's earthly people is secured by the very name of the Lord. "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." This is connected with the revelation of the name of Jehovah, as we see in Exodus vi. 2, 3. We know God as "Father," a priceless revelation; but the name of God in connection with the promises made to the fathers, is Jehovah. It is the eternal and unchangeable One that is before us. His is an unchangeable *name*, an unchangeable *being*, and His purposes with regard to Israel are necessarily unchangeable. "This is My name," not as long as Israel is faithful, but "*for ever*, and this is My memorial throughout all generations." How well it is for Israel that their final and full blessing depends, not upon what they are for God, but upon what Jehovah in covenant relationship is for Israel.

Just look at the promise first made to Abraham in Genesis xvii. 7, 8, "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." It would not be possible to spiritualise this by any reasonable method. It evidently means that the land in which Abraham was a stranger, the land which we call Palestine, is given to Abraham and his seed by an everlasting covenant. In chapter xxvi. 4 the covenant is confirmed with the first seed, Isaac, the type of the "seed which is Christ." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." This is the covenant-promise which was made to Abraham, confirmed to Isaac. I need not refer you to the scripture in which it was confirmed to Jacob, but I will simply say that Jacob was an outcast when this covenant-promise was confirmed to him. He had tried to get the blessing by deceit, but his father's blessing was not *the* blessing, but a carnal blessing. But when he was an outcast, and lying with a stone for his pillow beneath the open heaven, then God, at the top of that blessed ladder which typifies the close connection which will exist between heaven and earth in the millennial day, says to him, "In thee and in thy seed shall all the nations of the earth be blessed." Thus the promise was given to Abraham and Isaac, and confirmed to Jacob as an immutable covenant. That Israel has not been faithful to her God accounts for the terrible chastisements which have fallen upon that people, but can never set aside the purposes of God, or change His solemnly repeated covenant-promise. That is quite impossible. The blessings proposed in the covenant of Sinai were conditional upon the people's obedience; "Which my covenant they brake," said the Lord. But the Abrahamic was really a one-sided covenant, as is also the new covenant yet to be made with Israel. The purpose of God is as unchangeable as His great and glorious name.

Now turn with me to Romans xi. 25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Notice carefully it is "blindness in part until . . . ." It is not blindness "to all generations." That was the immutable covenant-promise—"Thy faithfulness is to all generations." But the blindness is "in part" and "until." It has a term; the limit is given. "Until the fulness of the Gentiles be come in." We are looking for the Lord from heaven—looking now this afternoon. We shall be right glad to see Him before the finger of that clock has gone round again. If He does come, the "fulness of the Gentiles" will have been gathered in. All will be caught up at His coming, and the blindness which, in part, has happened to Israel will pass away, and God's immutable promise, the original purpose of His heart, will be fulfilled in the blessing of Israel. "And so all Israel shall be saved." This is "all Israel" in contrast to the election of grace. If a Jew believes to-day he becomes a member of the body of Christ. As such he is neither a Jew nor a Gentile. He loses his national character. He belongs to the third class spoken of, "the Church of God." "All Israel," on the other hand, is the elect nation *as a whole*. The remnant brought through the fire becomes "the righteous nation." Here is the first *national* salvation: "So all Israel [or Israel as a whole] shall be saved, as it is written." Thank God it is written. When once this blessed formula is used about any thing, it commands our most reverent confidence. "As it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." How important in every way this is! But there is one thing specially that I have read this passage for—to show that Israel is to come in on the ground of pure mercy. Israel's blessing, while it is the eternal purpose of God, shall be brought in on the ground of mercy, and on that ground alone. Let us read a verse from the Gospel of St. John (xi. 49, 50): "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." Mark it well, it is a question not of individuals, but of the "nation." We are distinctly told (*v.* 51) "that Jesus should die for that *nation*." Other ends, and marvellous ones too, were served by that death. Christ died for the formation of the Church, that the children of God who were scattered

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abroad might be gathered into one. This choice purpose of God could only be brought about by means of the work of Christ on the cross. But we must not forget that the first thing brought before us here is the death of Christ in relation to the nation of Israel. It was for "that nation" in a way and manner that applies to no one else. Christ's death for Israel is the righteous ground on which God is about to fulfil every good word He has spoken about Israel. His name is named upon them, His name is the guarantee that every word that has been spoken shall be fulfilled. "This is My name for ever, and this is My memorial unto all generations."

I have spoken of the original purpose of God. In Deut. xxxii. 8, 9 you will find a statement that is very important in this connection. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." How precious it is to hear from the lips of the living God that the people, scattered and peeled to-day, but which have been redeemed by the Saviour's blood, are the lot of His inheritance. We have nothing to do, in presence of such statements, but to bow the head and worship. Our God is the God of *all* grace. If you and I have a sense of God's grace to us, if we know anything of the unsearchable riches of Christ, if we know anything about our *oneness* with Christ now, we can look with unmixed joy at all Israel's blessings. Envy cannot live in a happy and satisfied heart! We joyfully hail all the blessing which God is going to give the people of His choice, according to His eternal purpose.

We have many a prophecy of this in Isaiah. I will refer to one of them to show that although Israel is now scattered and peeled, in accordance with the solemn threatenings of God, literally accomplished, yet God is going to accomplish His covenant-promise of blessing with the same fidelity, and to the satisfying of His heart.

In Isaiah x. 22 you will notice that the remnant of Israel is brought into blessing after the "consumption" in the midst of the land. Throughout the Prophets, judgment of the wicked invariably precedes the introduction of millennial blessing. In the 25th verse we read, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Every student of prophecy knows that "the indignation" is God's wrath because of Israel's sin, which culminates in the great tribulation. That indignation shall cease, and "mine anger in their destruction," *i.e.* in the destruction of the enemies of Israel. "The Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." This refers to complete destructions of the enemy; and Israel was fully and gloriously delivered. (See Judges vii. 25, Exodus xv.) Israel's song of victory on the wilderness side of the Red Sea testifies how completely God had delivered them. The enemies lie dead on the banks of the Red Sea, and they sing the song of Moses on its Canaan-ward shore. All this has a blessed voice for us, it is written for our instruction; but to spiritualise away its natural meaning with regard to Israel is pure unbelief.

In chapter xi. we have a most magnificent account of the millennium. All nations are at length blessed in Abraham and in his "Seed." The covenant-promise is fully and gloriously accomplished. "All Israel" is saved and placed in supremacy over a redeemed and delivered creation. Christ Himself, God's chosen one, reigns in Zion, "of quick understanding in the fear of the Lord." "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." Creation shall share in the blessing (Rom. viii. 19–21) to its widest border; for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Israel will be a holy nation, a kingdom of priests, and "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

In the 13th verse details of great value are given as to Israel: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Blessed be God, their union shall be completed in their conversion. (Compare Ezek. xxxvii. 22–28.) It will be no mere "carnal" deliverance. "They shall all be taught of God." Israel *as Israel* will be saved, as it is written, "In the Lord shall all the seed of Israel be justified, and shall glory." (Isaiah xlv. 25.) God is saving individual Jews now, not as Israel, but as sinners; just as He has called you and me as sinners. But here we have the great day of the conversion and blessing of Israel as a nation.

This prophecy closes in chapter xii. with a song that shall be sung in Jerusalem, which you, my fellow-saints, and I shall hear in the blessed abode of the Father's house. The towers of Salem will shake with the glad anthem: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and song; He also is become my salvation." We almost feel our hearts expand with the joy of that day when at home with our blessed Saviour, realising fully the marriage of the Lamb, ourselves the bride that He died to redeem, we shall hear God's redeemed people upon the earth singing His praises as Jehovah, their Strength, their Song, their Salvation. These are not dreams, my brethren; it is the sober history of a future day told us in the word of God.

Let me just indicate one or two passages, upon which I have not time to dwell. Ezekiel xxxvi. 16–38. You will observe that this passage relates to the Israel that "dwelt in their own land" and "defiled it," whom Jehovah "scattered among the heathen." Of *that* people it is said, "I will take you from among the heathen . . . and will bring you into your own land." No principle of interpretation, human or divine, would allow us to make the scattering literal and the gathering spiritual; Israel all through the passage must be the same people.

In the following chapter, verse 22: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols . . . but I will save them out of all

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their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God." Here it is the *same* people who were polluted with idols that are saved from idols; the people who were divided that are to be united, never again to be divided. The people *who sinned* are to be cleansed, and *they* are to be Jehovah's people, and He is to be their God. Shall we not take God at His word and say, "Be it to this beloved people according to Thy word"? "And David My servant shall be king over them." Christ will reign as David until He has put His enemies under His feet, and then reign in peace as Solomon, the king's son." "Give the king thy judgments, O God, and thy righteousness unto the king's son." (Psalm lxxii. 1.) "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set My sanctuary in the midst of them for evermore." Lord, hasten it! We cannot feel jealousy when we are satisfied with Christ Jesus. Moreover, it is for the glory of the God of all grace to whom we ourselves owe everything. (Ezekiel xxxvi. 22.) Let us keep this before our hearts. We have all that divine grace can give; all that the precious peace, made by the blood of the cross, means; all that is associated with Christ Jesus exalted on high. We can delight in the grace that will soon bring Israel into the fullest blessing, and joyfully hail the answer to the oft-repeated prayer, "Thy kingdom come, Thy *Will* be done on earth as it is in heaven." "Even so, come, Lord Jesus!"

THE WORDS OF THE HOLY SPIRIT.

By Pastor F. E. MARSH.

At the York and Carlisle Conferences.

"WHICH things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. ii. 13.) I want to draw special attention to the words in this verse, "words which the Holy Ghost teacheth." These words are the divine dictum as to the accuracy of the terms that are employed by the Holy Spirit, which go to make up what is called the Scriptures.

Professor Bonney in speaking of the study of geology has said, "The study of geology has added much to the happiness of my life. It has taught me to appreciate more fully the beauties and marvels of nature. It has often restored me when weary and jaded to bodily health. It has helped me to bear those trials which are the common lot." What Professor Bonney says of the study of geology, the true child of God can say of the study of God's word. The study of the words of the Holy Spirit are the medium of the joy of my life; they have revealed to me the beauty and the perfection of the Lord Jesus, they have ever been to me the channel of blessing, and they have always administered power and comfort to me as I have pondered them." Caroline Fry, in speaking of the comfort and power which she had found in the study of the prophetic scriptures, has well said, "The prophetic scriptures are good for me in sadness, for they are full of encouragement; they are good for me in doubt, for they are full of promise; they are good for me in carelessness, for they are full of warning; they are good for me in contrition, for they are full of mercy, and they are good for me in every case, for they are full of Jesus."

It seems to me that the one thing that we need to keep before us is, that the written word reveals to us the One who is the Living Word, for I believe that all Satan's attacks upon the written Word are made against Him who is the Living Word. I believe the reason why Satan is seeking to get God's people to doubt the full inspiration of this book is because he knows that if he once destroys our faith in this written Word, then he has also undermined our confidence in the Living Word.

The one great factor in illustrating and enforcing the truth of verbal inspiration is the words of Scripture. Dr. Bishop says: "The Scriptures are their own self-evidence. We take the ground the sun requires no critic—truth no diving-bell. When the sun shines, he *shines* the sun. When God speaks, His evidence is in the *accent* of His words. How did the prophets of old know when God spoke to them, that it was God? Did they subject that which shook their every bone, and made their flesh dissolve upon them to a critical test? Did they put God, so to say—as some of our moderns would have done—into a crucible, into a chemist's retort, in order to certify that He was God? Did they find it necessary to hold the hand-writing of God in front of the blow-pipe of anxious philosophical examination, in order to make the invisible visible? The very suggestion is madness." The Scriptures are their own self-evidence. It is upon that ground that I want to speak as the Holy Spirit shall enable me. I believe the greatest evidence as to the fact of the plenary and verbal inspiration of the Scriptures is to be found in the very Scriptures themselves. I say this after careful thought and prayerfully pondering the word of God, that if you want to be convinced of the truth of the Scriptures, study the Scriptures themselves. No man who has studied these Scriptures carefully and prayerfully can go away from them without saying, "God is in them," even as Jacob said when he was at Bethel, "God was in this place and I knew it not."

We find when we look into the Scriptures that the Holy Spirit has been most careful in selecting the very *words* which are used to illustrate to us the personal work of the Lord Jesus. I must confess that in years gone by I often used expressions in relation to the death of the Lord Jesus in a very indiscriminate manner. We speak of the blood of Christ, the death of Christ, the cross of Christ, as if they were synonymous terms, but the Holy Spirit never speaks of the death of Christ when He would speak of the cross of Christ, and in this I can see His care in giving to us the very words which convey to us the mind of God. What is the thought associated with the blood of Christ? It is the basis of all the blessing I have as a believer in Christ. In Christ I have redemption through His blood, the forgiveness of sins according to the riches of His grace. Is it a question of reconciliation, peace with God? I read that Christ has made

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peace by the blood of His cross. Every blessing the believer has, the position he occupies, the privileges he enjoys, the promises given to him, and the glory that awaits him, have their procuring cause in the blood of Christ, and are bestowed upon the believer on that ground alone.

In the expression, "the death of Christ," there is a deeper truth; namely, union with Christ. No one can read the sixth chapter of the Epistle to the Romans without noticing it, "We are baptised into His death." This is a deeper truth than that blessing comes to me on the ground of the death of Christ. It means that Christ is not only my Substitute, and that blessing may come to me by His blood, but that I am associated with Christ in His death, so that, in God's reckoning, when Christ died, I died. Substitution is the gospel for the sinner, but identification is the gospel for the saint. If we enter into God's reckoning that we have died with Christ, it will be seen at once what a practical power it has in the life. The Lord Jesus Christ tells us that we are not merely to exercise self-denial, but that there is to be a denial of self, and when He speaks of this, He does not mean merely denying certain things to self, but denying self itself. And this can only be done as we see our union with Christ in His death, as the apostle says, "I am crucified with Christ."

Again, take up the expression, "The cross of Christ." The apostle speaks of glorying in the cross of Christ. Does he mean that he is glorying in the death of Christ or in the blood of Christ? No. He is glorying in the suffering which comes to him by virtue of his faithfulness to the Christ who died for him; for afterwards he says, "I bear in my body the stigmata of Jesus," and he seems to say, "The brands which I have received because of my faithfulness to Christ, I glory in. The world that has given me these brands is a crucified thing to me as I am a crucified thing to the world."

Again, if we take up the names and titles which are given to the Lord Jesus Christ, we find that these are not given to us in a haphazard way. When the Holy Spirit speaks of "Jesus" He does not mean "Christ," and when He speaks of "Christ" He does not mean "Jesus." The very use and place of the names and titles have a distinct meaning, and if we can only see the teaching of the Holy Spirit on this matter, we shall see at once what power and blessing come to us as we apprehend it. Peter, on the day of Pentecost, says, "That God hath made that same Jesus, whom ye have crucicrucified, both Lord and Christ." You try to change these names and titles, and you will see if there is any sense in the expression. Suppose he had said, "Christ" and "Jesus." He said, "Lord" and "Christ." "Lord" is the title that reminds us of His dominant power over all, and "Christ" is the name as the channel of blessing to those who should believe in Him. Hence, when God speaks of the believer's position, he is never said to be "in Jesus" but "in Christ"; that is, accepted in His acceptableness, glorified in His glory, comely in His comeliness.

As I look through the gospels there is one remarkable fact that is worthy of notice, and that is, that Judas never speaks of the Lord Jesus Christ as "Lord." He calls Him "Master," but he never speaks of Him as "Lord." No man can say "Jesus is Lord" but by the Holy Ghost. He may say it as a mere saying, or in a glib manner, but not in the sense that is given in the Scriptures. If you turn to Matthew xxvi. you will see how very carefully this is illustrated for us. Read from the 20th to the 25th verse: "Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said." The other disciples took the true position. They recognised Jesus as Lord, but not so with Judas. Even when Judas meets Christ in the garden he said, "Hail, Rabbi, hail Master." There is a remarkable contrast in this relation. On another occasion when the disciple, whose name was Judas, called Jesus "Lord," it is specially stated that it was not "Judas Iscariot." (John xiv. 22.)

You will find another principle illustrated, and that is, that no child of God, no disciple of Christ, says that Christ is Lord when he is in disobedience. In Luke v. you have this illustrated. We find, in the 3rd verse, Jesus "entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake." In the gospel of John, on another occasion when the Lord told the disciples to let down the net and they obeyed Him, they enclosed in their net 153 great fishes, and for all this, the Spirit of God says, the net did not break. When the Lord tells His disciples to let down a "net" there is no damage; but here, when the Lord tells Peter to let down "nets," and he lets down a "net," the consequence is that the net breaks. It was all through Peter's partial obedience, and that partial obedience has its rise in the fact that he only recognized Christ as "Master" and not "Lord."

Now come back to Luke v. 7: "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." He has got into his right place now, and recognises the right position of the Lord Jesus Christ, and gives Him His rightful place and title. It is always so. When any Christian fails to recognise the Lord he is sure to get wrong. Believers are told to "marry in the Lord." Mark you, not merely in Christ. This is a practical word to the young people present. The Lord not only tells you not

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to be unequally yoked with unbelievers, but He distinctly tells you that you are to have the very believer He would have you to marry. A marriage is in Christ when one believer marries another believer; but it would not be in the Lord if a believer married one that the Lord did not wish him to have.

In the Epistle to the Ephesians we find the expression "in the Lord" seven times. Once it is "in the Lord Jesus." It all has reference to the authority of the Lord Jesus Christ; and unless I recognise His authority, and sanctify Him as Lord in my heart, I am sure to get wrong. There are many Christians who know Jesus as their Saviour. There are others who know Him as Christ, their Sanctifier; but it is not many who recognise Him as the Sovereign over them. We need to recognise that Jesus is the Christ, and as such lives in us; and it is with this purpose that the apostle writes to the church at Ephesus: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Christ dwelling in the heart, as the Christ, is the soul apprehending by faith, that Jesus is the very Christ, by the Holy Ghost, so that the Christ living within me shall reproduce in my life the perfect Christ without me. There are many Christians who are trying to imitate Christ, and who are longing to follow in His footsteps. The very reason of their failure is that they have not Christ within them before they try to copy Him outwardly. We need also to remember that Christ is Lord, and He is to be sanctified as such. Recognising His Lordship, I have no will of my own. Christ as my Lord dominates my whole being. Spirit, soul, body are under His sway, to be guided and moulded by Him, that He should glorify Himself in me, and by me. If any of us have been calling Christ, Master and Lord, we say, Well, but remember that Christ said, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Christ as "Lord" shall have the prior place, as Christ infers by reversing the order.

We find also that the Holy Spirit is very careful in using the singular and the plural in the Testament. In speaking of Christ as the seed, and of God's promise to Abraham, He speaks not of seeds as of many, but of seed, as one, which is Christ, pointing to the fact that Christ was seen in the promised seed. In Isaiah liii., in speaking of the fact that Christ should make His grave with the wicked and the rich in His death, it is distinctly stated that He should be numbered with the transgressors. We know how literally that prophecy was fulfilled. Luke calls attention to it in his account of the crucifixion. Mark you, it does not say that Christ should have His grave with the wicked. We get the force of the word in the Hebrew, where it is written, *the* rich man, Joseph of Aramathea, in contrast to the fact that Christ was numbered amongst the transgressors. The Spirit of God predicted hundreds of years before He came that He should be numbered with the transgressors at His death, and that a single rich man should be associated with His burial. When the Holy Spirit says "Scripture" He does not mean "Scriptures." There are several verses in John xix. which illustrate this. In the 24th verse we read, "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be, that the scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots." Then again, in the 28th verse, "After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." Then, in the 36th verse, "For these things were done, that the scripture should be fulfilled." And again, in the 37th verse, "And again, another scripture saith, They shall look on Him whom they pierced." In contrast to these you read, in Luke xxiv., when Jesus is journeying with the two disciples to Emmaus, and also when He appears to His disciples in the upper room, He opens to them the scriptures, and, beginning at Moses, and the prophets, and the Psalms, He expounded to them the scriptures concerning Himself. The Spirit of God has been very particular even in reference to the Old Testament Scriptures, as we have reference to them in the New. We might give other references on this subject, but these will suffice to show how careful the Spirit of God has been, how *particular* He has been, in speaking of these things.

To give another illustration, you will also find references to His accuracy in illustrating the truth of verbal inspiration, that a good deal depends upon the meaning of a word, and if you were to substitute another word you would fail to see the spiritual truth that God intended to convey. For instance, we find that in the New Testament we have two words which are rendered "Son." One of these is used in the sense of a descendant, and another word in the sense of one who is adopted into the family. It is remarkable—and yet, after all, it is not remarkable—that the Lord Jesus Christ is never said to be the Son of God in the sense of being a descendant of God. It is always used in the adoptive sense. Christ could never be the Son of God in the sense of being a descendant of God, or Son of man, as a descendant of man, for as man He was born of the Holy Spirit. He was pleased to take up the position as Son of man in order to become one with us, and that He might have the right to redeem us. As the Son of God, He had the power to redeem as well as the right. Now, here is a remarkable thing, that in both senses that word is used in connection with the Christian. We are children of God by right of birth, and we are also children of God by adoption. We are children of God because we have been begotten again by the Holy Ghost, and have received the nature of God. We are also children by adoption. The first refers to my right as a child of God; the second refers to my dignity as a child of God.

Again, there are two words which are rendered "power" in the New Testament. One means authority and the other means strength. Take an illustration from John i. 12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Here the word is "authority." We do not enter heaven by sufferance, but by right, that right God has given to us in His grace. Thank God for that, trembling child of God. You are the child of God by the right of God's own action. He has placed you in His family because you have received His Son. This very expression we have in John v.

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is spoken of by Christ, when He speaks of His authority to execute judgment as the Son of man. As God has given Christ authority to execute judgment in the day of His coming, so He has given us the right to become His children who have received Christ. Then I take up the other word, which means "strength." Christ said to His disciples, "Ye shall receive power." That is the secret of power, the Spirit of God, and I want no power apart from the Spirit of God. There are some Christian workers who want power, and God will not give it to them because they want to use it for themselves. God will never give power that men may stick it like a feather in their caps, and let people know what powerful preachers they are. We find that the word means strength, and that is what Christians want—the strength of the Holy Ghost, the strength that is embodied in the living Christ. In 2 Corinthians xii. the same term is used, when Paul prayed that the thorn in the flesh might be removed. He was answered by Christ saying, "My grace is sufficient for thee; for My strength is made perfect in weakness." Oh that we might ever be weak enough for the strength of God to take hold of us! We often cry, "Fill me, O God," and all the time God would have more of us, that He may do more with us.

Again, the word "accepted." In Ephesians i. 6 we are told that we are accepted in the Beloved, and in 2 Corinthians v. 9 we are told to labour to be accepted of Him. You must not confuse these two expressions, or you will get into bondage. We have not to labour to be accepted *in* the Beloved, although we are to labour to be accepted *of* Him. These are two different words that are rendered "accepted." "Accepted in the Beloved" means God hath highly favoured us in the Beloved. It is God's grace upon us, God favouring us in putting us in the position we occupy, as being in Christ and one with Christ. I love to think that I am not only saved by Christ, but God sees me as Christ. In Corinthians xii. it is said that the Church is "Christ," that is, a part of Christ. We are not only safe in the arms of Jesus, but safe as an arm of Jesus; for we are flesh of His flesh and bone of His bone. To be "accepted of the Lord" means that we are to be well-pleasing to Him. This is to be our ambition, that whether at home with the Lord, whether absent or present, the one thing for us is to be well-pleasing to the Lord; and if you seek to be well-pleasing to the Lord you will displease many of your fellow-creatures, aye, many of your fellow-Christians, but I pray you, keep this ever before you. A friend of mine often prays that he may have a single eye. That is, just simply seeking to be well-pleasing to God.

I do pray that you will prize this precious word of God; prize it; bind it to your hearts; receive with meekness the engrafted word which is able to save your soul. It will save you from endless doubts and fears and miseries. Let it dwell in you richly, and you will never be in want of a word of comfort to speak to those who are weary. Take heed to the sure word of Prophecy, for it is like a lamp shining in this squalid world. Be true to the written word, for it is of the Spirit. Love this word, for it is God-breathed; for if we want more of the breath of God we must get more of the written word of God, and it is as we get that word that we shall know more of the Spirit of God in our life, and testimony, and work.

CHRIST IN THE PSALMS.

By Pastor L. HOLLAND.

(*At the Edinburgh Conference, June*, 1894.)

I AM quite sure of this, that many will unite with me in saying that there is no portion of God's word they love so much as the book of Psalms. This is their bosom friend. There are many of us who feel that we could not live without the Psalms. They are our meat and drink, and when we are cast down by the troubles and difficulties and dangers of this life of ours, there is one book, we find, which touches a chord in our hearts most speedily, and that is the book of Psalms. I intend to take this book and deal with the subject before us out of it.

Every one of us must have noticed how often the life and

(1) THE SUFFERINGS OF CHRIST

are prophesied of in the book of Psalms. For instance, let us turn for a moment to Psalm xxii., and we see our blessed Lord dying upon the accursed tree, and we hear from His lips the opening words of that psalm, "My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me, and from the words of My roaring?" I firmly believe that our blessed Lord Jesus Christ, if it is possible for Him to have esteemed one portion of His own and His Father's blessed word more than another, would lean more for His comfort and support upon the book of Psalms than any other. The words of the psalms were on His lips when dying. "Into Thy hands I commit My Spirit." If we look at Psalm xxii. we shall see how His life and sufferings are brought before us. "I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture," and so on. Then we go to Psalm xvi., and there we see a prophecy of His wonderful resurrection. "Thou wilt not leave My soul in hell (Sheoul or Hades); neither wilt Thou suffer Thine holy one to see corruption." Even those amongst us who do not see with us on some second advent themes, but who, I believe, are coming more and more to see with us, must acknowledge that there are some very plain prophecies in the Psalms concerning the *sufferings* of the Lord Jesus Christ. Again, have you noticed in another psalm, the 34th, how this matter is brought before us? In verse 20 we read, "He keepeth all His bones; not one of them is broken." How strikingly was that verse fulfilled when the soldiers spared to break His legs. This is a very precious verse if you take it as referring to the final preservation of the saints, not one of whom He can lose. Let me give you another passage. Take Psalm lxix. and look at verse 4. There Christ is referred to: "They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, being Mine enemies wrongfully, are mighty: then I restored that which I took not away." In verse 8 also, "I am become a stranger unto My brethren, and an alien unto My mother's children." What a wonderful prophecy of Christ being misunderstood by His brethren according to the flesh! And so in verse 9, "For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me."

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(2) THE GLORY OE CHRIST.

I will pass on from that series of references, and point out that there are equally plain and explicit statements referring *to the Kingship of the Lord Jesus Christ* in the book of Psalms. Let us take Psalm ii. 6, where we are told, "Yet have I set My King upon My holy hill of Zion." That will soon be as much a fact as that "they parted His garments, and for His vesture did cast lots." Take another prophetic psalm, the 45th, where we have a mention of the King five times. In verse 1, "My heart is inditing a good matter; I speak of the things which I have made touching *the King;* my tongue is the pen of a ready writer." Then in verse 5, "Thine arrows are sharp in the hearts of *the King's* enemies, whereby the people fall under thee." Then in verse 11, "So shall *the King* greatly desire thy beauty: for He is thy Lord; and worship thou Him." Then, in verse 13, "*The King's* daughter is all glorious within; her clothing is of wrought gold." Then, in verse 14, "She shall be brought unto *the King* in raiment of needlework." These passages will all be brought out in their full light, and we shall understand them in a way we cannot now, when the Lord Jesus Christ comes as King. Take Psalm xlvii., and you will notice the 2nd and 6th verses, "For the Lord most high is terrible; He is a great King over all the earth." Sing praises to God, sing praises; sing praises unto our King, sing praises." He is not King over the whole earth just now. Who is the prince of this world? Satan. The Lord Jesus Christ is to be the King, and if we deal honestly and fairly with the book of Psalms, we must take these passages as equally literal, as the passages which refer to His sufferings, His resurrection, and His ascension on high. Take Psalm xlviii. 2, "Beautiful for situation, the joy of the whole earth, is mount Zion." Is Jerusalem the joy of the whole earth now? No, but it is to be. It is to be "the city of the great King." Christ is spoken of in the Psalms as the King about forty times.

(3) THE THRONE OF CHRIST.

The third subject is this, the frequent mention of *where the Lord Jesus Christ is going to reign.* The word Zion occurs in the Psalms about thirty-eight times, and the word Jerusalem seventeen times. Every time that Zion is mentioned Zion is meant, and every time Jerusalem is mentioned Jerusalem must be meant. Zion is generally the poetical name for Jerusalem. In Psalm ii. 6 we have the "holy hill of Zion." Then you go on to another psalm that we have already looked at, the 48th. In verses 11, 12 we read about Zion. Let us go to Psalm xcix. 1, 2. I want to ask you this question, and you will at once say to me, These words have not been fulfilled. "The Lord reigneth." That is perfectly true in a sense even now. We know that there is not a sparrow that falls to the ground but according to the will of our heavenly Father. We all know that the Lord does reign in a very blessed sense, but we are equally convinced that the Lord does not reign in the sense in which Scripture tells us he will do by-and-by. "The Lord is great in Zion, high above all the people." In Psalm cii. 15, 16, 20, 21 you will see the same subject brought out. "Thou shalt arise and have mercy upon Zion." God has a set time for everything, and we believe His set time to build again the walls of Jerusalem is very near. The word "throne" in relation to this subject occurs in the Psalms fifteen times. I am only going to refer to one psalm, the lxxxix., where you find three references to this throne, in the 4th, 29th, and 36th verses. "His seed shall endure for ever, and His throne as the sun before me," etc. How full of this glorious subject is this blessed Book of Psalms.

(4) THE RESTORATION OF ISRAEL.

The next subject is the kingdom of Israel or Jacob. Israel is mentioned in the Psalms sixty-two times, and Jacob thirty-three times. I will only refer to two or three passages. The first is psalm xiv. There you read in the last verse—and what a prayer it is for us to present to God to-day—"Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Not long ago I was reading a wonderful book, *Coleman on the Psalms.* He shows that Psalm li. is not only the prayer of the penitent David, but it may be applied to the repentance that will be given by God to His literal people Israel, and that very prayer in Psalm li., will be the prayer that will go forth from the heart of God's ancient people when the spirit of grace and supplication is poured out upon them. If that be so, it enables us to understand the reason of the last two verses, which have always seemed to be discordant with the other portion. "Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar."

Now I want to point out one or two passages in the Psalms that distinctly refer to *the coming of the Lord, when Israel shall be thus restored.* I would ask you to look at Psalm xcvi. There we read these words: "O sing unto the Lord a new song: sing unto the Lord, all the earth," etc. I know that the people in this country use the Psalms more than any other portion of God's word. They sing them when worshiping God. But a great many, if not the greater proportion of the Psalms of David are Psalms that refer to the millennial period, and not to this Church dispensation. This is a subject of great importance, because anything that will make us read the Book of Psalms with one ray more of intelligence, is a matter that we ought to be thankful for. Notice how this subject of the coming of the Lord is brought out in this ninety-sixth psalm—"Sing unto the Lord all the earth." *All the earth is not singing unto the Lord yet,* and all the earth will not sing unto the Lord *until the Lord comes to reign.* Again, notice psalm cxviii., a very remarkable psalm in reference to the coming of the Lord Jesus Christ. Read verse 22: "The stone which the builders refused is become the head stone of the corner." The Lord Jesus Christ told us distinctly that that referred to Him. In verse 26 we read, "Blessed be He that cometh in the name of the Lord: we have blessed you out of the house of the Lord," and we know that the Lord Jesus Christ Himself, in the last verse of Matthew xxiii., distinctly told the Jews that "they would not see Him from henceforth" until those very words of the psalm were used.

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Thus our Lord distinctly showed that it would be on His return that they would receive Him and acknowledge Him, and not till His return as their Messiah, and then, as the One who came in the name of the Lord.

(5) THE GENTILE NATIONS.

Then the last point I wish to refer to *is the nations.* I have a great admiration for the Revised Version. I know that this feeling is not a general one. It has its faults, but I do thank God for the Revised Version. There is one thing I am thankful about in regard to the nations. In the Authorised Version the Hebrew word for "nations" is fifteen times translated "nations," and thirty-eight times "heathen." In the Revised Version it is, I believe, translated consistently "nations." Psalm xxii. declares that it will only be when the Lord Jesus Christ comes again, and the Holy Spirit of God lays hold of the Jews restored and converted, it is only then that the nations will get the blessings; just as on the day of Pentecost the Holy Ghost came down, and they went forth into all the four corners of the earth to carry the glad tidings of salvation, so in that same place will the Holy Spirit of God come down and lay hold of that mighty people, and they will go forth, so that out of Zion will go forth God's law for the conversion of the nations. *Then* shall the blessings to the nations be to them as life from the dead.

In conclusion, to be practical, remember first that the word of God cannot be broken. Why is it that God has bound up, not only in the Psalms, but elsewhere in the Old Testament, so inseparably the sufferings and the glory of Christ? In order to show us this, that as the one has come true to the very letter—His thirst, His garments, His hands and His feet, and His side pierced, His very cry on the cross, His last dying words—so equally shall every jot and tittle of this book come true with regard to the glory of the Lord. Again, we have been speaking of the Lord Jesus Christ as King. The church may take those passages as having an *application* to it, and when I read of the Lord Jesus Christ coming to be King, I want Him to be my King, and rule my heart *now*, and govern *all my daily life.* My third point is this, as in the Psalms the sufferings and the reigning of the Lord Jesus Christ are inseparably bound up, *so are our sufferings and our glory.* If we suffer with Him, we shall reign with Him, and be glorified with Him. The two are inseparably bound up. There can be no crown for us without bearing the cross, and by bearing the cross I mean denying our own wills, and giving up our whole lives to the Lord Jesus Christ.

The last point is this, my dear friends, let us be quite sure that we are the spiritual seed of Abraham. Let us remember that if we are Abraham's seed we *have power with God and with men*, and that is one of the things we have prayed for at this Conference, that we who speak to you with all our weakness—and He has sent some of us poor weak men to speak to you on these subjects—but if we have power we shall be Israelites indeed, and, just as Jacob had power with God and men, so we want power with God, and we also want power with you to cause some measure of blessing from heaven to descend upon you, so that our words and expositions shall not fall upon you in vain.

THE SEVENTY WEEKS.

BY THE REV. DR. BULLINGER.

(At the Glasgow Conference, June, 1894.)

THIS is one of the Scriptures written aforetime for our learning. It is a part of the "more sure word of prophecy." It is commonly said to-day that prophecy is a dark place, and that you will do well to avoid it. But the Holy Spirit says that this world is the dark place, and that the "sure word of prophecy" is the only light in it, "and ye do well to take heed unto it." This prophecy of the seventy weeks is the key to all prophecy. We need not take up any time by looking at Daniel in his personal character, except to say this, that he was like David, and he could say, with David, "Oh, how I love Thy law," for David and Daniel knew, from the books of Leviticus and Deuteronomy, God's purposes concerning Israel.

There is one thing certain—that Daniel knew what God had written in the book of Leviticus (xxvi. 40), "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against Me, and that also they have walked contrary unto Me; and I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember My covenant with Jacob, and also My covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred My statutes. And yet, for all that, when they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them, for I am the Lord their God." Daniel did remember the iniquities of his people and his own iniquities, and poured out his heart in prayer unto God, showing us that our resources, not only with regard to the time in which we live, but also with regard to these very subjects which are before our hearts at this time, are the same as Daniel's, and that his resource is our resource; viz., the throne of grace.

If you read this prayer, in Daniel ix., you will find that his heart is bowed down with the desolations of the land. For not only had he read the book of Leviticus, but we are distinctly told that he read the prophecies of Jeremiah also, (verse 2). "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications with fasting, and sackcloth and ashes." And his prayer is taken up with these desolations. In the 17th verse we read, "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon *Thy* SANCTUARY that is desolate, for the Lord's sake." Read also the

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18th and 19th verses, "O my God, incline thine ear, and hear; open Thine eyes, and behold our desolations, and THE CITY which is called by Thy name; for we do not present our supplications before Thee for our righteousness but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God, for THY CITY and THY PEOPLE are called by Thy name." So you see that he was occupied with one thought, the *city* of Jerusalem and the *people* of God. And this special prophecy was sent in direct answer, a special answer from heaven to this special prayer concerning these special subjects.

We are dealing here not with a *vision* that was shown to any seer, not with a *dream* that came to one in the night, but with the direct statement of the Spirit of God. Daniel had been praying about Israel's restoration at the end of the seventy years; but the answer comes as to the final and everlasting blessing, and that will be, not at the end of seventy years, but of seventy sevens of years. We read in the 24th verse, "Seventy weeks are determined upon Thy people and upon Thy holy city." We have no English expression for the word translated "weeks." If it had been *twelve* we could have said 70 *dozens*, or, if it had to do with *twenty*, we could have said seventy *score*, or, if *eight*, we could have said seventy *octaves*, but it is merely seventy *sevens*. We might say seventy *septenaries*; or we might, as some have done, take the Greek word for seven, and call it "seventy hebdomads."* But the matter is perfectly clear. It is "seventy sevens" of something.

In the opening of the next chapter there might be some doubt. It might be seven of days, or of months, or of years. In chapter x. 2 we read "I, Daniel, was mourning three full weeks," *i.e.*, three full *sevens*. This must have been three full sevens of *days*, or a seven of *months*. It could hardly have been a seven of *years*, though illnesses have lasted such a length of time. As the "seven" in this case is doubtful, it is necessary to make it quite clear. Therefore the Hebrew is added (see margin) "three full sevens of *days*," in order that we may make no mistake.

But there can be no such doubt with regard to this prophecy in the 9th chapter.

It could not be *days* here, for seventy sevens of days would be only *a year and a quarter*.

It could not have been seventy sevens of *months*, for that would have been only forty years, and there was no decree that went forth from Jerusalem until 83 years after this.

There is no choice therefore in the matter. It can only be seventy sevens of *years*—that is 490 years, and *it was about years that Daniel was exercised*. He was reading, and thinking and praying about *years* (ix. 2), and the answer was sent to him concerning years. He was praying concerning the end of the *seventy* years, but the heavenly messenger told him that not until the end of seventy sevens should Israel's final blessing be reached.

THE WHOLE PERIOD OF THE SEVENTY SEVENS.

Now you must notice very carefully that the 24th verse covers the whole of these seventy sevens. If you are clear about that it will help you greatly in understanding the rest.

The whole seventy sevens are determined upon the *people* and the *city* with regard to six things, and they are arranged in two sets of three each. The first of the first three corresponds with the first of the second three, and the second of the first three with the second of the second three, and so on. Further it will be observed that "BLESSING" for Daniel's city and people is the very same blessing of the justified man. (Psalm xxxii. 1.) "Blessed is the man whose TRANSGRESSION is forgiven, whose SIN is covered. Blessed is the man unto whom the Lord imputeth not INIQUITY."

The full and final blessing which is to be brought to Israel at the completion of the seventy sevens of years embraces exactly these three things; for it is "to finish the TRANSGRESSION, to make an end of SINS, and to make reconciliation for INIQUITY," etc. (Dan. ix. 24.)

This blessing is summed up and announced in *six* particulars, and these are so arranged that the *first* three answer to the second three in this manner*—

a | To finish (*restrain*, marg.) the transgression.†
  b | To make an end (*seal up*, marg.) of sins.‡
    c | To make reconciliation for (*purge away*, R.V. marg.) iniquity.§
a | To bring in everlasting Righteousness.
  b | To seal up the vision and prophecy.
    c | And to anoint the most holy (*a most holy place*, R.V. marg.)

Now note the meaning of these three pairs of statements and their correlation.

In the *first* pair (A and *A*) we see the whole of Israel's *transgression* restrained, and everlasting Righteousness brought in as a necessary consequence. But not yet do we see Israel's transgression restrained. Not yet can the city and people rejoice in a Righteousness which shall be for everlasting.

In the *second* pair (B and *B*) we see Israel's sins sealed up, and when this is done, then vision and prophecy (*Prophet*, marg.) will also be sealed up, for Prophets were raised up as God's witnesses and spokesmen in connection with Israel's sins. But not yet are those sins sealed up; not yet is the testimony of the Prophets closed. At Calvary those "sins" burst forth anew in a flood which has continued ever since to flow; and so far from Prophet and prophecy being then sealed up, we have all the prophecies in the Epistles and Apocalypse subsequently revealed.

In the *third* pair (C and *C*) we see iniquity covered or atoned for. This is the common word for *atone* all through the Old Testament, and it points to that blessed time for Daniel's *City* and *People*, when God shall say "Comfort ye, comfort ye *My people*. . . . Speak ye comfortably to *Jerusalem*, and cry unto her that her warfare is accomplished, that her *iniquity is pardoned*" (Is. xl. 1, 2). Not yet has this cry gone forth, not yet has Jerusalem's iniquity been purged away, and her sanctuary cleansed.

* In the Septuagint it is ἑβδομάς (*hebdomas*), which means *a septenary*, and is used of a septenary of *years* (Plut. 2. 909 E. and Arist. *Pol.* 7. 16, 17) as well as of *days* (Hipp. *Aph.* 1245, Arist. *Pol.* 6. 17. 2).

* See the structure of the whole prophecy on page 97, of which this is the expansion of the *second* member, there marked "B." The other member marked "*B*" might be similarly expanded.

† *Pashah*, to rebel, refusal to submit to rightful authority.

‡ *Chathah*, sin in respect of a lengthened series of acts.

§ *Ahvah*, perverseness referring to original depravity.

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Thus is set forth the wondrous blessing into which Jehovah's People and City shall enter on the completion of these seventy sevens.

This is the *interpretation* of the words of that blessing. Of course we can and may enter into this blessing now by anticipation; we may and do enjoy the *application* of these words; but in doing so there is no occasion for us to rob that "City" and "People" of the true *interpretation* of the words, or to desire to deprive them of that blessing which is yet in store for them.

Let us bear in mind then (1) that this 24th verse relates to, and covers the whole period of the seventy-sevens; and (2) that it concerns only Israel: the people of Israel and the city of Jerusalem.

It is not possible, therefore, that the prophecy could be fulfilled at the *first* coming of Christ, for when He was "cut off" the nation was scattered, instead of entering upon "everlasting righteousness" and peace. The city itself was destroyed and the temple was burnt instead of being anointed.

Instead of realising the "end of their transgression" their transgression was intensified by the rejection of their Messiah. Instead of receiving "everlasting righteousness" the guilt of His blood was added to their sins. Whereas at the second coming all this will be literally fulfilled: "They shall look upon him whom they have pierced," their sin will be pardoned, and "all Israel will be saved." Then there will be that glorious restitution concerning the people and the land. *Our* blessing comes to us through the cutting off of the Messiah, not through His coming; through their rejection of the Messiah blessing is come to the Gentiles and the church of God, which is taken from both Jew and Gentile. But that cutting off was *after the 69th seven*, and not after the 70th. Therefore it can have nothing to do with the apostolic ministry.

THE COMPONENT PARTS OF THE SEVENTY SEVENS (verses 25–27).

The commencement of the seventy sevens is marked for us by the "going forth of the decree to restore and to rebuild Jerusalem." If you look into the books of Ezra and Nehemiah, you will see that there are four decrees given altogether, and you will have no difficulty in settling in your own minds which of these four it must have been. If you read the three decrees in Ezra, you will find that they all relate to the Temple, to the house of God, and not to the city at all. True, the Jews sent a letter to the King of Persia, bringing wicked charges against them, that they were rebuilding the *City*. But though the accusation succeeded, it was false, and when the Holy Spirit records the truth of the fact He says, "Then ceased the work of *the house of God* which is at Jerusalem. So it ceased unto the second year of the reign of Darius, King of Persia." (iv. 24.)

It was not the *City* that was being built, but "the House of God," and it was a lying report that was sent to the King of Persia in order to cause this work to be stopped.

There are *three* decrees recorded in the book of Ezra.—

(1) Cyrus to Ezra, (i, 1–2).

(2) Darius to Ezra, (7th year), vi, 1–12.

(3) Artaxerxes to Ezra, (7th year), vii, 11–26.

And if you will note all the passages in Ezra with regard to these, you will find that they have entirely to do with "the House of God." There is nothing there about the *City*.

Now, when you come to the decree in Nehemiah ii., you will find that it, and it alone, has to do with "*the City*." Read verse 5, "And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto *the city of my fathers' sepulchres*, that I may build it." This 4th decree refers entirely to the City and not to the Temple. What is more, *this* is the only decree that is dated, and it is dated, most remarkably, from the month of Nisan. The completion of the 69th week therefore took place at the entering of Christ into Jerusalem, four days before the Feast of the Passover, in that very same month of Nisan. We have nothing to do with the dates. There is nothing about dates here. It is about *duration of time*, not dates. We know that the Messiah was cut off "after the 69th week, and before the 70th week." The words imply that it was shortly after, so that three or four days after would satisfy the prophecy in a most remarkable manner.

That would leave the last week yet to be fulfilled—between the 69th and 70th week—therefore, we have the great gap of this present interval in which our lot is cast.

We have to ask "Is such a gap a strange thing in the dealings of God with his people Israel?" The answer is "No! It is not at all a strange thing." We shall find that all along the ages God has dealt with His people according to great divisions of *seventy sevens of years*, (or 490 years), and in each of these divisions there has been a similar gap.

There were at least *three* such periods before this, each with its own gap, in which a certain portion of time was not reckoned for some special reason as being a part of the time making up the seventy-sevens, or 490 years.

(1.) FROM ABRAHAM'S BIRTH TO THE EXODUS. Abraham was 75 years old when the promise (Gen. xii. 4) was made to him. The Law was given 430 years after (Ex. xii. 40; Gal. iii. 17). But 430 and 75 make 505 years, or 15 years over the 490. How are we to account for this gap of 15 years as forming part of the 505 years. The answer is that at Abraham's departure into Canaan (xii. 4) he was 75 years old, Ishmael was born 10 years after (xvi. 3), therefore Abraham was 85 years old at Ishmael's birth. But he was 100 years old when Isaac was born (xxi. 5). Therefore it follows that there were 15 years (100–85=15) during which Ishmael was occupying and usurping the place of the promised seed; and 15 from 505 leaves 490. Here then we have the first of the seventy-sevens connected with Daniel's people, and the first "gap" of 15 years.

(2.) FROM THE EXODUS TO THE DEDICATION OF SOLOMON'S TEMPLE.—The actual number of years of this period was 573 years made up from the history and Acts xiii. 18–21, as follows:—

40 years in the Wilderness.
450 years under the Judges.
40 years of Saul.
40 years of David.
3 years of Solomon to the foundation of Temple. (1 Kings vi. 1.)

573 years, or 93 years over the
480 years of 1 Kings vi. 1.

93

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But Israel was sold into the hand of the enemy for exactly this period, during which they were *Lo Ammi* (not my people) and the time was not reckoned, viz.—

8 years under Mesopotamia, Judges iii. 8.
18 years under Moab, Judges iii. 14.
20 years under Canaan, Judges iv. 3.
7 years under the Midianites, Judges vi. 1.
40 years under the Philistines, Judges xiii. 1.

93 years in all.*

Now, 93 years from 573 leaves 480 for the foundation of the Temple. To this add the 7 years of building (1 Kings vi. 38), and 3 for furnishing,† and we have the second of the seventy-sevens, or 490 years.

Add this extra 10 years to the 573 and we have the whole period of 583 years, with its gap of 93 years of the captivities in the Book of Judges, leaving exactly the 490 years or the *second* of the seventy sevens.

With regard to 1 Kings vi. 1, it will be noted that it does not say there were only 480 years from the Exodus to the foundation of the Temple. The number is *ordinal*, not cardinal, and it says it was the four hundred and eightIETH year:—the 480TH year of what? The only answer is, of God's dealings with His people after they left Egypt, and this crux of chronologists vanishes.

(3.) FROM THE DEDICATION OF TEMPLE TO THE DECREE of Neh. ii. was 560 years, but the details are too many and intricate to be given here. This is 70 years beyond the 490. But these are the years of the Babylonian Captivity, which form a third gap of 70 years.

(4.) FROM THE DECREE TO FINAL BLESSING (Dan. ix.)

The seven sevens	49	years.
The 62 sevens	434	,,
	483	,,

"After" this Messiah was to be "cut off," and then a gap of an unknown interval; after which we have

The 70th seven	7	,,
	490	,,

Therefore the 70th week must be future, and what we call the present dispensation must be taken out from the reckoning, just as those other gaps are taken out from the reckoning of the other periods of seventy sevens.

Now, let us go back to Daniel ix. and read the 26th and 27th verses, "And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What the Roman people destroyed was "the city and the sanctuary," and therefore "the prince that shall come" must be the head of this "people," or the head of the fourth great empire.

Who is meant by the pronoun "he" in verse 27? "And he shall confirm," &c. Is it the Messiah? Well, "the prince that shall come" is the *last* person spoken of, and, by all the laws of grammar, this pronoun must refer to him. "He shall confirm the covenant for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." Did the Messiah make any covenant with Daniel's people? What covenant did the Messiah make for seven years with Daniel's people? With whom did he make it? When did he break it? When did he "cause the sacrifice and the oblation to cease," because *the sacrifices went on until the temple was destroyed some forty years after.* Besides this verse there are *three other passages* which you must very carefully note, in which this coming prince is said to "cause the sacrifice to cease." There is Dan. viii. 11th verse, "Yea, he magnified himself even to the prince of the host, and *by him the daily sacrifice was taken away*, and the place of his sanctuary was cast down." Then there is Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall *take away the daily sacrifice*, and they shall place the abomination that maketh desolate." Then there is Daniel xii. 11, "And from the time that *the daily sacrifice shall be taken away*, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." What sacrifice did the Lord take away in that manner? In what way was the abomination of desolation set up at the same time? The Lord speaks of this "abomination of desolation" in Matthew xxiv. as being still in the future at that time, and as taking place in the midst of the great tribulation, therefore verses 25 and 26 bring us only to the *first advent;* unlike verse 24, which covers the whole period and embraces the *second* advent.

It is clear therefore that the Jews in our Lord's day might have known that He was the Messiah. They did know and yet they did not know. If you turn to John vii. you have a solemn commentary upon this great and important point. The people said, "We know this man whence he is; but when Christ cometh, no man knoweth whence he is." (John vii. 27.) Why did they not know? The Lord told them why, in Matt. xxii. 29, "Jesus answered and said unto them, *Ye do err, not knowing the Scriptures.*" That is why they erred!

In the Greek there are two words for "not." One denies absolutely, and the other hypothetically or subjectively. This is the word for "not" in Matt. xxii. 29, and it really implies Ye *will not.* "Ye do err because ye *will not to know* the Scriptures, because you are not willing to know them." All were not ignorant. There were some who did know. You read of those who "waited for the consolation of Israel." (Luke i. 25.) You read again of those who looked for redemption in Jerusalem." (Luke i. 38.) You read of those disciples journeying to Emmaus, "We trusted that it had been He which should have redeemed Israel." (Luke xxiv. 21.) But the masses of the people erred because they would not know the Scriptures, and "so there was a division among the people because of Him." (John vii. 43.) Yes, and there is "a division among

*The 18 years in Judges x. 7–9, only applied to the two-and-a-half tribes beyond Jordan.

† The dedication could not have followed immediately after the completion of the *building*, for the latter took place in the *eighth* month (1 Kings vi. 38) of a certain year, whereas the former took place in the *seventh* month. (1 Kings viii. 2.) So there must have been at least *one* year and probably not less than three for the furnishing and completion of the works described in 1 Kings vii.

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the people *now*, and it is *because of Him;*" and if you are determined "to live godly in this present world" (2 Tim. iii. 12), there will be a division among the people "because of Him" in your case. And, thank God, at His speedy coming again there will be another division among the people. This will be the most solemn of all, when He takes His people to meet Him in the air to be for ever with the Lord. This division among the people will likewise be BECAUSE OF HIM, and because of the relation in which they stand with reference to Him now.

"IF I GO AWAY, I WILL COME AGAIN."

THE REV. JOHN SLOAN, OF GLASGOW.

(*At the Nottingham Conference, May*, 1894.)

I SHALL endeavour to answer the twofold question, "Why do you say the Lord is coming?" and "Why do you believe His coming is drawing near?"

In the gospel according to St. John (xiv. 2, 3) you have the Lord's words, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Now notice particularly the Lord says, "I go . . . and if I go, I will come again." That is why we look for His coming again. One might bring forward a great number of passages which repeat and emphasise what is said here; but let this suffice.

Now, when He was about to leave the earth we read (Luke xxiv. 50, 51) that He led His disciples out as far as to Bethany. He had been talking to them and teaching them as they walked with Him. There He spoke His parting benediction, and, before the Amen was uttered, He was parted from them, and a cloud of glory received Him out of their sight. Whilst they stood gazing up into heaven (Acts i. 10) "two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." There, in His bodily presence, He was taken away, and "in like manner as ye have seen Him go, so shall He return." He shall come in a cloud of glory. He shall be seen coming down into the air.

Let us turn next to 1 Thessalonians iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Read to the end of the chapter. He will come again to the air. Now the air here referred to is the atmosphere of this earth. Some scientists tell us that the atmosphere extends to about twenty-five miles upwards from the surface of the earth. We understand then that the Lord shall come from His present seat at the Father's right hand down into the atmosphere of this earth, and then those who are abiding in Him, and waiting for Him, shall be caught up to meet Him in the air, and they shall be for ever with the Lord. The dead in Christ shall rise before we are caught away; that is to say, those who are remaining alive till the time when the Lord comes shall not be taken away before those that are dead in Christ, but the dead in Christ shall be quickened, and the living in Christ shall be changed, and they shall both together go up to meet the Lord in the air, and so shall they be for ever with the Lord.

That is what we are waiting for—the coming of the Lord to the air for His church, His bride. It is not for the coming in judgment; for those that are in Christ have passed from death unto life, and shall not come into condemnation or judgment. Here then we have (first) the Lord is coming again. "I go, and if I go, I will come again." He went, and a cloud received Him out of sight; and (secondly) as He went, so shall He come, and His waiting people shall be caught up to meet Him in the air.

When we turn to the Book of Revelation (xx. 1–6) we read of the thousand years during which the Lord shall reign over the earth—the millennium. In that passage the first resurrection is spoken of as taking place at the commencement of the thousand years of Christ's reign upon earth, but this first resurrection takes place when the Lord comes down into the air; therefore we conclude that the Lord will come to the air for His waiting people before the millennium, and not after it.

There are other strong reasons for saying so. I do not know that I shall dwell upon them, but I may point to such a reason as this: In his first epistle the apostle John says, In the last days "antichrist shall come; even now are there many antichrists." In his days there were many antichrists, and in his Second Epistle to the Thessalonians the apostle Paul says, "The man of sin shall be revealed, whom the Lord shall destroy by the brightness of His coming." Now notice that the antichrists were present before the apostle John died, and the antichrists would continue until the whole system of antichrist was headed up in the personal antichrist who should be destroyed by the Lord's coming. Where is there room for a millennial of grace and blessedness between the time of the apostle John's writing and the time of the Lord's coming? There can be no time of millennial blessedness to this earth with antichrist in it. You can't have Christ and antichrist in the world at one and the same time. The devil is to be bound up, and Christ is to reign in mighty power. Then is to come a time of great blessedness, when the glory of the Lord shall cover the earth as the waters cover the sea, a time when there shall cease the need for one man to say to his fellow, "Know the Lord, for all shall know Him from the least even to the greatest."

We shall not dwell further upon arguments (many of which could be found) for saying we expect the Lord to come before the millennium and not after it. I have spoken to you first as to the fact of His coming, "If I go away I will come again"; secondly, as to the manner of His coming, "In like manner as ye have seen Him go"; thirdly, it is pre-millennial.

After the Lord comes to the air there is another event or phase of His coming. You will find it referred to in the prophecy of Zechariah xiv. 4: "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem." That day is the day which has been referred to over and over again in this prophecy of Zechariah. He begins chapter xiv. by saying, "Behold, the day of the Lord cometh," adding the words, "and His feet shall stand in that day upon the mount of Olives." The ninth verse says, "And the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." This is the consummation of the day of the Lord, because whilst I have the privilege to speak to you on this subject what I have learned from the word of God, I speak not so much as a teacher but as a learner.

I do not know any subject that one can take up for study

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which requires so much learning. I do not mean the learning we speak of in connection with our Universities, etc., but diligent study of the word of God day by day, with a mind ever open to receive new revelation, and ever ready to say, "I was wrong; I was mistaken there"; remembering that whatever prophecy is not fulfilled must be taken and handled most delicately and carefully.

The study of prophecy will never make us prophets, so that we can foretell future events. It is clearly revealed in the word of God that the Lord is coming, but of the day and the hour and the details connected therewith we will need to wait till they come to pass before we can explain them. It is for us to watch the signs of the times, and to be diligently studying the word of God, and above all it is for us to lay up this Word in our hearts, that we may not sin against Him, ever remembering this, that you will never grow in the knowledge of God without an obedient heart. God gives us light. Obey that light and you may expect more. Be disobedient to any revelation He may give you, and you will get no more until you arise and obey what you have got.

Let me in conclusion hurriedly go over these points again. "If I go away I will come again." That is the sum and substance of it all. He is preparing a place for us in the Father's house. He will assuredly come in like manner as He was seen to go—in a cloud of glory, and when He comes we shall be caught up to meet Him in the air. Then after a longer or shorter period He comes in the day of the Lord to destroy His enemies and to judge the nations and to begin His reign on earth.

Contributed Articles.

CHRISTIANITY OR HEATHENISM?

By Mr. JAMES E. MATHIESON.

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken."—Luke xxi. 25, 26. R.V.

ONE does not hear of any important volume or even of any striking treatise from learned bishop or from Nonconformist divine concerning the mighty changes which threaten society, or those more sweeping movements which may affect international relationships in the near future. It is therefore deeply significant that men of the world—philosophers and sociologists—should be found taking up their parables to instruct us upon these subjects; guided in their speculations of what is coming to pass not by the revelation which we possess in the word of God, but by the facts of history and experience, and by their observation of the drift of human nature as exhibited amongst the various races which now people our world. Two such works have recently commanded much notice, and deservedly so: Mr. Benjamin Kidd's *Social Evolution*, and Dr. Charles H. Pearson's *National Life and Character: A Forecast.* (Macmillans.) In all seriousness, and with an array of evidence which cannot be gainsayed, these writers compel our attention to the unrest which is characteristic of our age, to the rising power of the peoples, and the difficulties of rulers, and to the signs of decay in what we are accustomed to call the superior races, with corresponding uplifting in self-assertive power of those whom we deem inferior races.

Is it not time for Christian people, and in particular for their spiritual guides, to begin to consider these things in the light of that unerring and infallible Word of the living God? Standing upon which we have a vantage-ground for our inquiries such as none others possess. Is it not well we should listen to St. Peter's counsel? (2 Peter i. 19, R.V.), "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:" and to that other inspired admonition (Hebrews x. 23, 25, R.V.), "Let us hold fast the confession of our hope that it waver not; . . . exhorting one another; and so much the more, as ye see the day drawing nigh." Are we to be shut up to the inferences and conclusions of mere unaided human wisdom, however reasonable and probable these may appear, when we have ready to our hands a mass of yet unfulfilled prophecy in Old Testament Scripture, and the warnings and predictions of our Lord Jesus Christ Himself, and of His apostles? But when these inspired prophetic utterances are found to run in the very lines of what we see rising up around us in the lands distinguished by Western civilization, and receive ample confirmation in the facts elaborately adduced by such writers as we have referred to, and even in the secular daily press, is it not time for the Church to awake and realize that we stand on the very brink of the "last days," instead of vainly dreaming that a triumphant march of Christianity is in progress throughout the world, or that the false religions which oppress and darken our sin-stricken race are giving way before the advance of evangelical missions? That Christianity is losing ground in the earth I propose to show in this paper; though so saddening a truth I would never venture to project or emphasize, were it not clearly revealed in Holy Writ that such would come to pass at the close of the gospel age, partly through the enormous increase of heathenism and Mohammedanism, but largely also in consequence of the universal apostacy which will overtake the Church.

According to statistics kindly furnished by the Royal Statistical Society, the population of the world in 1890 amounted to 1480 millions. Rev. Edward Storrow, who has devoted much time and thought in the elaboration of missionary statistics, in an article published in June last tells us, on the authority of the most competent geographers, "the population of the world amounts to about 1500 millions, less than one-third being nominally Christian, and more than two-thirds non-Christian." This state of things might not startle us, unless we go back the greater part of a century to ascertain the increase of the population throughout what for convenience sake we shall call Christendom (the nominally Christian nations) as against the increase of heathendom, in which we shall for our present purpose include Mohammedan peoples, and it is quite inaccurate to describe them as heathen. But inasmuch as Mohammedanism is anti-Christian, we do it no injustice in bracketing it with heathenism in this connection.

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In the year 1810, according to the *Almanach de Gotha*,* the population of the world was estimated at 682 millions of peoples; in 1890, as given in Behm and Wagner's *Bevolkerung der Erde*, the estimate was 1480 millions. For purposes of comparison I include, as roughly representing Christendom, the populations of Europe, of both the Americas and of Australasia and Oceania, over against Asia and Africa as inclusive of heathendom; a method of grouping which will be admitted as numerically favourable to Christendom rather than otherwise.

	In 1810.		In 1890.	
Europe . . .	180 millions	...	357 millions	
America . . .	21 ,,	...	122 ,,	
Australasia and Oceania	2 ,,	...	11 ,,	
	203 ,,	...	490 ,,	
Asia . . .	380 ,,		826 ,,	
Africa . . .	99 ,,		164 ,,	
	479 ,,	...	990 ,,	

Now we have to face the stupendous fact that Christianity is making hardly any impression upon the vast mass of heathenism, which manifestly is holding its own in the race to people the earth, starting as it does with so enormous an advantage in the number of millions it can reckon; in

1810, 276 millions in excess of the millions of Christendom; in
1890, 500 millions in excess of the millions of Christendom;

and when we recount the humbling truth that evangelical missions only claim to have won three millions from heathendom in the past century, according to Rev. James Johnstone's *Century of Christian Missions*, it is obvious that the mere natural increase of heathen peoples must so exceed the natural increase of nominally Christian nations, that missionary enterprise on its present scale would make hardly any appreciable impression, on the compact mass of humanity which lies in ignorance of the true God and of eternal life through His Son Jesus Christ.

Dr. Charles Pearson in his *Forecast*, already referred to, dwells at considerable length upon the probable consolidation in power and organisation of the black and yellow peoples circling our globe in the tropical zone, including the Chinese, the East Indian, the Malay, and the negro races, with emphasis upon the future, especially of the first and last named of these; and (page 137) he speaks thus, "A hundred years hence, when these races, which are now as *two to one* to the higher, shall be as *three to one;* when they have borrowed the science of Europe, and developed their still virgin worlds, the pressure of their competition upon the white man will be irresistible. . . . With civilization equally diffused, the most populous country must ultimately be the most powerful; and the preponderance of China over any rival—even over the United States of America—is likely to be overwhelming."

But doubtless it will be said, all this is to under-estimate the vital force of the supernatural religion which the followers of Christ seek to carry to every land, and that we may anticipate —were another century granted to missionary churches—an era of ingathering much more magnificent in its sweep than this nineteenth century has proved to be. Let us see. I have spoken of Christendom; but Christendom is not the reflex of Jesus Christ. We have in the above comparison reckoned as on the side of Christ, the Greek and Roman apostacies, including such examples of its fruits as are exhibited in Italy and Spain, in the South American Republics and in the Russian Empire. Will these prove reliable allies in seeking to win the world to the "obedience of faith" in Jesus Christ? We have reckoned too the British Islands, concerning two parts of which an intelligent clergyman said not long ago, "I have much more expectation that England will become Roman Catholic than that Ireland will remain of that persuasion," such wonderful and rapid transformations do we behold in this age. It was not with a mutilated Bible that certain sections of our Nonconformist churches conquered the Fiji and other groups of islands in the Pacific Ocean; Sadducean unbelief no more than Pharisaic forms and ceremonies can stir an enthusiasm that will carry the gospel to every creature. The evangelical revival of the past two generations is on the ebb to-day, so far as the organised churches in England and America are concerned. The missionary outlook in the home lands is not brilliant, however blessedly the Lord may be owning and answering the testimony and the endeavours of all true-hearted men and women on the mission fields.

What then is the remedy, and what is our hope for the time to come, and what is to be the attitude of the true Church of God at this juncture, when all the forces of the Evil One seem to be concentrating to corrupt the church, to hinder progress, and to stimulate unbelief? I know of only one remedy—a united cry from the hearts and lips of believers all round the earth—"Come, Lord Jesus, come quickly!" Let us beseech Him, in His infinite pity for these perishing millions in heathen and Mohammedan lands, as well as for those who are sunk in the ignorance and superstition of false Christian systems, and for His kinsmen of the house of Israel still blinded and prejudiced through the church's unfaithfulness, to grant speedily the latter rain in great abundance, far to exceed the glories of Pentecost, and thus to "accomplish the number of His elect and hasten His coming." And let all who seek to hasten His coming not only pray for the dawning of that day, but by clear testimony and faithful service help to gather in the remainder of the Jewish remnant (Rom. xi. 5), and to take out of the Gentile nations the people for Christ's name (Acts xv. 15), and so speed the inauguration of the blessed time when all Israel shall be saved (Rom. xi. 26, 27), and all the Gentiles shall seek after the Lord (Acts xv. 17), when Christ shall have been set upon His throne, and the Jewish witnesses to His power and glory shall go out as His missionaries to the ends of the earth. (Psalm ii. 6, 8.)

* In 1810, as stated to me by the Statistical Society, "our knowledge of extra European countries was limited; but Levasseur quoted the *Almanach de Gotha*, and appears to consider it fairly reliable."

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

IV.

WE have seen that it greatly helps us in the understanding of the doctrine of the first eight chapters of the Romans, to perceive the different meanings of "a righteousness of God" and "the righteousness of God" in the first and third chapters.

God is righteous, He has openly declared His righteousness

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by the cross of Christ, whom He has set forth as the propitiatory for sin. He has also declared that He will forgive the guilty sinner, and also consider him *righteous* in His sight, if he believes His testimony concerning the Son of His love.

It is God who justifies, it is He who has declared "the just shall live by faith." What rich mercy, what wondrous grace, to the ungodly Jew and ungodly Gentile! For all are without excuse; every mouth is closed, and all the world guilty before God.

Now there is another distinction which it is essential to bear in mind when meditating on or endeavouring to expound these marvellous eight chapters, and that is the difference in meaning between "sin" and "sins."

Our sins and transgressions are spoken of first, then our sinful nature or "sin" within us.

It is at the twelfth verse of the fifth chapter that this great change of subject is found. Up to this point neither Adam nor our inherited sinful nature has been touched on.

Being justified by faith the sinner has peace with God, through believing God's testimony concerning the precious blood of Christ. He believes that his iniquities are forgiven, his sins put away for ever.

But what of that old sinful nature which is still with him? What of that "old man," that "sin" which dwells within him?

This is the solemn and important matter which is dealt with from chapter v. 12.

Justification from "sins" has been set forth clearly before this question of indwelling "sin" is enquired into. Who can be justified from "sin," from this "old Adam," the "*phronēma*" of which is "not obedient to the will of God, neither indeed can be"?

This is the difficulty which so perplexes anxious Christians; this is the question which lies at the root of so many disputes as to "Perfectionism," "Higher Holiness," and "Fresh Consecrations."

What is the answer? It is found in the seventh verse of the sixth chapter, "He that has died is justified from sin." We who have been baptized unto Christ have been baptized unto His death. Not only has He died for our sins, but we have died to sin. We reckon ourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord. So then after the first seventeen verses which are introductory, and from chapter i. 18 to iii. 20, man's ruined and lost state is set forth in all the circumstances in which he has been.

Without law it was unbridled sin; with philosophy it was judging evil and at the same time committing it; under law, in the case of the Jews, it was breaking the law, while boasting of its possession, and dishonouring the Name of Him who had given them the law as His people.

From chapter iii. 21 to the end of chapter viii. we find the remedy plainly set forth *in two parts*.

In chapter iii. 21–31 the precious blood of Christ is, through faith, the answer to all the sins and transgressions which the apostle has described; afterwards, in chapter iv., the resurrection of Christ is given as the seal of His work and the witness of its efficacy for our justification.

All this meets the responsibility of the sinner according to the full grace unfolded in chapter v. 1–11.

But in chapter viii., believing Christians are looked upon as being "in Christ," who is on high, in a new position before God in Christ Jesus.

Let us for the present confine our attention to that portion of the doctrine of these eight chapters to which we have already referred; namely, "sins" or individual guilt, and "sin" or the old evil nature within us.

From chapter iii. 21 to the end of verse 11 of chapter v. the Holy Spirit deals with the subject of our individual sins and transgressions, and tells us that our guilt has been met by the blood of Christ, who was delivered for our offences and raised again for our justification. But from chapter v. 12 the question of "sin" is treated, and how we are "justified" from this evil nature.

Here it is not only that Christ died for our sins, but that *we* have died with Him. In obedience to God we not only believe that He died for us and in our stead, but that we have died and reckon ourselves as dead to sin through His cross. "He that has died is justified from sin"—not merely "freed from" the judgment due to sin, but "justified" from it.

So there is "no condemnation" for those who are in "Christ Jesus," either for their sins and transgressions, or by reason of their sinful nature which is still in them. Sentence of condemnation and judgment on "sin" is past and over for the believer, for the law of the Spirit of life in Christ Jesus has set him free from the law of sin and death.

Now, by God's grace, many Christians are clear as to the distinction between "sin" and "sins," and as to the true remedy for both, but the great division of the doctrine of the Epistle to the Romans on this subject at the twelfth verse of the fifth chapter is not always clearly stated. It is faith-obedience to God to reckon ourselves to have died with Christ, and to be dead and crucified to the world which rejected Him. This is the path of trial which makes this world a wilderness, and constitutes us strangers and pilgrims. When we are, in obedience to God, really dead to this world, dead to sin and self, and risen with Christ, then the blessed hope of the Lord's return is not merely a correct view of prophecy and eschatology, but is a simple and faithful acceptance of the true position in which all Christians are placed by the Holy Spirit's instruction in Romans viii.

Notes for Bible Study.

"SON OF MAN" AND "SON OF GOD."

1. THE title "Son of man" is not found in the New Testament between Acts vii. 56 (Stephen) and Hebrews ii. 6 (where it is a quotation from Psalm viii.).

2. The expression or title "Son of man" nowhere occurs in Paul's epistles—possibly we have here *another* reason why the authorship of the Hebrews is not *attributed* to St. Paul. The Lord Jesus is ever the "Son of God" with Paul—from Acts ix. 20 to 1 Thess. i. 10.

And so in Romans i. When He is said to be His Son, born indeed of the seed of David according to the flesh, it is immediately stated that it was powerfully demonstrated that He was Son of God (by reason of His being the Holy One) from the fact that He rose and was raised from the dead.

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3. In Luke's gospel the Lord is emphatically the Son of man as well as the Son of God. The Son of man is come to seek and to save that which was lost.

In the Acts, which is in one sense a continuation of the history of Luke, we find the Lord called the Son of man by Stephen. (vii. 56.)

4. In John's gospel our Lord is "Son of man" and "Son of God," but note that John never *calls* Him "Son of man" neither in the gospel nor epistles.

In John's gospel the Lord Himself calls Himself the "Son of man."

5. So, with the exception of the Hebrews ii. 6, the *title* Son of man does not occur between that passage and Acts vii. 56.

6. It is noteworthy therefore that no inspired writer of any of the epistles ever uses the expression "Son of man" as a title. (Heb. ii. 6 is a *quotation*).

7. In the synoptic gospels, and in John, the expression "Son of man" is used only by the Lord Himself of Himself.

8. Stephen used the expression "Son of man" as a title, which brings out the very special nature of his testimony to the Jewish nation—when his spirit was passing from earth to heaven.

9. In the Apocalypse the title occurs twice only—i. 13 and xiv. 14, and here it is guarded, as in Daniel, by the words "like unto."

10. How touching for the heart's contemplation is the fact that the *first* occurrence of the title in the New Testament (Matt. viii. 20) is "The Son of man hath not where to lay His head."

[Notice Matt. iv. 4, *Man* shall not live by bread alone—so too the *Son of man*.]

11. Well might the Jews ask (John xii. 34), "Who is this Son of man?"

"What is His Son's name?" (Prov. xxx. 4.)

12. Does not this throw light on Luke xvii. 22, "One of the days of the Son of man"?

13. All this affects the question of dispensational truth, especially the fact that the title "Son of man" is never used nor referred to by the apostle Paul, neither in the Acts nor in his epistles.

14. We see then that only the Lord Jesus Himself, during his sojourn on earth, made use of this title concerning Himself.

Even after His ascension the apostles did not use it.

Subsequently to the gospels it is found only in Acts vii. 56 and Rev. i. 13; xiv. 14.

The title here refers to Daniel vii. 13, and always points to Christ as the Messiah of Daniel's prophecy, coming in the clouds of heaven. (Used only of GOD. Ps. civ. 3, Isa. xix. 1.)

In all the passages where the Lord uses the title "Son of man" He points either to His then present lowliness, or future glory (John i. 51), and especially to His future dominion and judgment of the world. (John v. 27.)

[It is important therefore to remember that we are not living in "the days of the Son of man" now.]

15. How painfully irreverent and profanely familiar very often are the modern methods of writing and speaking of the Son of the LIVING GOD, the Lord Jesus Christ, as "The Carpenter of Nazareth," *a title used only by His enemies;* "The True Socialist," "Our Elder Brother," &c. &c. Corrupt Christendom, led on by Satan, is attempting to dishonour the Holy One whom God has very highly exalted. "Jesus," the name of Him who humbled Himself, is the name which God has glorified above every other name, and to which all shall bow, of things in heaven, things on earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Illustrations of Bible-Structure.

THE PROPHECY OF THE "SEVENTY WEEKS."

DANIEL ix. 23-27.

THE whole of this Prophecy of the Seventy Weeks may be thus expressed in brief:

A | -23. ADMONITION. "Understand" and "consider."

B | 24. THE WHOLE 70 sevens, embracing Israel's final blessing. (For the expansion of this see page 90.)

A | 25-. ADMONITION. "Know" and "understand."

B | -25-27. THE COMPONENT PARTS of the 70 sevens, embracing the events of the *first* Advent, and leading up to Israel's final blessing.

This, set forth in full, will be as follows:

A | -23. Therefore understand the matter, and consider the vision.

B | 24. Seventy weeks are determined (R.V., decreed) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation (atonement) for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy (*Heb.*, Holy of Holies).

A | 25. Know therefore and understand,

B | *that* from the going forth of the commandment (issuing of a Decree) to restore and to build Jerusalem unto Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall (R.V., it shall be built again with street and moat), even (but) in troublous times. 26. And after (R.V. after the) threescore and two weeks shall Messiah be cut off, but not for himself (Margin and R.V., "*and shall have nothing*"): and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof (R.V., and his end) *shall be* with a flood (*Heb.*, in the overflowing. See Isa. viii. 8; x. 22; xxviii. 18; Dan. xi. 22, 10, 22, 26, 40), and unto the end of the war (R.V., and even unto the end shall be war), desolations are determined. 27. And he (*i.e.* the prince who shall come) shall confirm the (a) covenant (R.V., make a firm covenant) with (the) many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease (viii. 11; xi. 31; xii. 11), and for the overspreading of abominations he shall make *it* desolate (Marg., *and upon the battlements shall be the idols of the desolator;* R.V., "and upon the wing of abominations shall come one that maketh desolate"), even until the consummation, and that determined shall be poured (R.V., shall *wrath* be poured out) upon the desolate (Marg. and R.V., desolator).

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Questions and Answers.

QUESTION 9.

M. H. M., Dundee, asks, "In reading Matthew xxv. it appears to us that the *righteous* enter life eternal because of *works*, and the others go away into everlasting punishment because of what they have neglected to *do*. Can this teaching be reconciled with Romans iv. 5?

Yes, because the two passages, rightly divided, belong to two different dispensations. Romans iv. belongs to the *present* dispensation, where all is "of *grace*." While Matthew xxv. belongs to a *future* dispensation, after the Church has been taken away from the earth, and all are dealt with then according to *works*. Romans iv. is written concerning "the Church of God," while Matthew xxv. is written concerning "the Gentile" and "the Jew."

QUESTION 10.

General T—— asks information concerning John v. 25-29.

We must note that the word "dead" in verse 25 is used of those who are "dead in sins" (as in Luke ix. 60, where it is used in two senses in the same verse by the figure called *Ploce*).

In verse 25 it is those who are dead in sins who hear the voice of "the Son of God" (not the Son of man, as in *v.* 27); and it is not *all* (as in *v.* 28) who live, but only "they that hear shall live."

In verse 29 it is those who are "in the graves" who hear the voice of "the Son of man" (not the Son of God); and it is not merely "they that hear," but "all" who shall hear that voice shall live.

Hence in verse 25 we read of the former, "The hour is coming *and now is*"; while in verse 28 we read of the latter merely "the hour is coming"; for it has not yet come.

It is important that we should distinguish between these two titles, "Son of God" and "Son of man." The latter is used of the same person, but specially in relation to His coming again, and specially in connection with judgment. See our "Notes for Bible Study" (pages 96 and 97), and compare Daniel vii. 13, 14, and Acts xvii. 31.

The two resurrections referred to belong to Revelation xx. 4-6, not to Matthew xxv. at all (for there is no mention there of resurrection), nor to 1 Thessalonians iv. 16, which is a special revelation which concerns only "the Church of God," which is "the body of Christ."

QUESTION 11.

M. C., Wavertree, asks, "1. Does not the fact that Daniel's prophecy of the seventy weeks was fulfilled on the year-day principle justify us in applying that principle to the other periods?

"2. What scriptural reason is there for the idea that the seventieth week was cut off from the rest and is yet to be fulfilled?

The answer to the first question is found in the fact that the Hebrew expression is simply *seventy sevens*, and there is nothing in the words to determine whether they are *sevens* of days, weeks, months, or years.

The answer to the second question as well as to the former will be found on pages 89-92.

QUESTION 12.

E. G., Exmouth, asks for an explanation of two texts. The first is 2 Thess. i. 10, to which the answer is given on Question No. 3, p. 17, July, 1894, *viz.*, that the Greek is "*When He shall have come.*" It is not clear whether *two* classes are indicated by the two terms "saints" and "all them that believe." There are clearly two classes in verse 8, to which verse 10 stands in antithesis. *Glory* is connected with the *saints*, while *admiration* is associated with "*them that believe.*" The word "all" also is used in connection with "them that believe," as though the term was meant to be more general, and not special and limited as the word "saints."

The second text is 2 Tim. i. 18. The assumption that *Onesiphorus* was dead is purely gratuitous, and the fact that nowhere are the dead prayed for in the Bible, is fatal to it.

We have a large number of Questions which must stand over. Next month we shall give another important question asked by the Rev. Principal David Brown, of Aberdeen.

The Signs of the Times.

THE condition of the Jews in Russia is becoming increasingly sad, and everything points to the fact that ere long it will be intolerable, and that an *exodus* will be the only solution.

The following facts, communicated by the "Russo-Jewish Committee" to *The Jewish Chronicle*, present a realistic picture of their condition. We give the

LATEST RUSSO-JEWISH NEWS.

"*PERSECUTED POLAND.*

"Information has been received from Warsaw that the Jews in Poland are greatly afraid that further restrictive measures are again contemplated. There were indications a few weeks back of an improvement in the condition of the Jewish population, and in what is known as the 'Jewish Question,' and hopes were entertained that this would continue, but the sudden severity and tyranny of the smaller officials indicate that a change of policy has been ordered at headquarters.

"*THE 'TEN PER CENT. LIMIT' APPLIED TO WORKMEN.*

"It is well known that in the Russian schools only 10 per cent. of the pupils attending them, and sometimes only 5 per cent., may be of the Jewish persuasion. In a letter recently received from Odessa it is stated that a similar restriction is in future to apply to Jews working in the port as carriers, lightermen, boatmen, measurers, and weighmen. An employer of labour will therefore only be permitted to engage one Jewish workman to nine non-Jews. If this statement is true it is a very serious matter for the Jews of Odessa, many of whom are engaged upon work in the port.

"*EDUCATION IN RUSSIA.—THE 'FIVE PER CENT. LIMIT APPLIED TO GIRLS' SCHOOLS.'*

"The Odessa newspapers continually refer to the large number of Jewish children who have no chance of entering the middle class schools in consequence of the 10 per cent. limit. It is a positive fact that for every vacancy there are 20 to 30 candidates, and hundreds are waiting for the chance of admission. Many of them unsuccessfully try to enter year after year, and the same is the case in the Gymnasia and Real Schools. The number of non-Jewish students admitted to the New Russian University to the 10th of August last (O. S.) is 63, that of the Jews only 7. Yet the applications from Jewish candidates are enormous.

"The Jews in the southern towns say that after the New Year the 5 per cent. limit will apply to Jewesses attending the gymnasia for girls. For this reason perhaps the *Odesskiy Listok* mentions that there is a great rush of Jewish girls for admission this year at Elisavetgrad. The same paper is more definitely informed with respect to Nikolayev. It says: 'After the New Year the number of Jewish girls admitted to the local gymnasia will be reduced to 5 per cent.'

"'The *Kiyevlyanin* states that up to August 20th (O. S.) the Council of the University of St. Vladimir had this year received 525 applications from

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students for admission, who had finished their course in the gymnasia. Of these 150 were from Jews, of whom only 39 were admitted. They had all obtained medals, however, on leaving the gymnasia, and almost the highest marks obtainable were endorsed on their certificates.'

"*EXPULSIONS.*

"Nearly all the Jews of the town of Baku have been served with orders of expulsion; only 18 families have been spared, as they are considered by the authorities to be 'useful to the locality.' The poor Jews will have to travel to the Pale by étape unless railway tickets are furnished by their co-religionists.

"The *Rifskiy Viestnik* is informed that an order has been issued for the expulsion of the Jews from Weremberg, in the province of Livonia. In fact the majority of them have already left the town.

"The *Odesskiy Listok* says that the South-Western Railway will shortly be taken over by the Government, and that the 63 Jews now employed on the line will then be dismissed.

"*A JEWISH PALE OF SETTLEMENT FOR SIBERIA.*

"The Siberian administrators have interpreted the law prohibiting Jews from residing outside the Jewish Pale of Settlement in European Russia, as necessitating the establishment of a Pale of Settlement for Jews residing in Siberia, either from choice or compulsion. Henceforth Jews living in villages in that region will, it is stated, have to move to the new Pale.

THEOSOPHY AND SPIRITISM.

THE SPREAD OF SPIRITUALISM AND OCCULTISM.

THE fifth quarterly number of *Borderland*, in an introductory paragraph, thus refers to the revival of occultism:

"The occult wave, as it is called, is making itself universally felt. It is in evidence in books and magazines, in newspapers and picture galleries. It is even influencing the pulpit, and making its way into the most unexpected quarters. It brings with it a new hope—born of the rationalizing of religion, and an immediate widening of the horizon of human destiny. Already it promises to be one of the great solvents of sectarian prejudices, and is making men of all churches, and of none, realise with a new charity and a fresh and vivid consciousness that all creeds in all time have been reared upon the one indestructible spiritual foundation, of which some fragments unearthed from materialism can be seen in the region of the Borderland. To make the mystery of life less horribly perplexing, to supply a psychical key to the religions of the world, and to give men once more a sense of the immanence of the Divine, and the constant presence of invisible spiritual forces; these are among the greatest things towards which mankind can hope for, and if they are ever to be attained, we are more than ever convinced it will be by the pious and intelligent study of psychic phenomena."

The spread of the theories and practices of Spiritism and Occultism is an acknowledged fact, and is regarded by Christians as a certain indication of the terrible outburst of wickedness, which will most assuredly take place before and during the closing crisis of this dispensation.

The Holy Scriptures fully declare occurrences of Spiritist phenomena in the past, and the possibility of men and women communicating, by means of "mediums" and otherwise, with spirits of the unseen world. Sorcery, Witchcraft, and various forms of Occultism are described and exemplified throughout the Word of GOD, but all such dealings and communications with spirits and demons are strictly forbidden, and for very good reasons.

We have the true key to the religions of the world, and do not need the 'psychical key' for which the Editor of *Borderland* is searching. We are fully aware of the "immanence of the Divine" and of the existence of "invisible spiritual forces." GOD'S Word is more than sufficient for us. The plain statements of the Lord Jesus and of the Holy Spirit regarding angels, spirits, and demons do not need the confirmation and support of the "pious" investigations and questionable experiments of popular and profane journalists.

A SIXTH SENSE.

"In *The Arena* for June Mr. Paul Tyner talks about the development of the sixth sense. "THE FUTURE OF THE WORLD.

"He considers that science is now pointing to developments in the history of our race quite as remarkable as those presaged in any dream of poet or novelist. Flammarion had forecast for us, 'the development of psychic faculties dormant for, perhaps, millions of years,' and especially an 'electric sense.' This, it may be supposed, is the sixth sense, developed variously in the direction of 'clairvoyance,' 'clairaudience,' and 'psychometry.'"

ELECTRIC SENSE.

"THE SIXTH SENSE.

". . . I class what are called psychometry, clairvoyance, and clairaudience together as one faculty, because . . . I believe all these phenomena to be manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy, and the projection of the astral belong also to this sixth sense, and with other 'phases,' as the Spiritualists call them, are combined in its fuller development. . . ."

"The development of psychic faculties" is proceeding apace, and it may be before very long the possibilities of what is called "fourth dimensional power" may be within the scope of human attainments.

Angels who in ancient times left their own principality and transgressed the laws and boundaries of their being met with summary punishment, and are awaiting the judgment of the great day.

There is an evident desire on the part of occultists and theosophists generally to acquire the power of "projecting their astrals," and in other ways to cross the "borderland."

For sinful man to attempt to leave his present "tabernacle," or *oikētērion*, and to transgress the laws of his being, is worse than foolishness, it is wickedness.

God has promised Christians that He will give us a very glorious covering for our redeemed souls, and so we wait for that redemption of our bodies which may even now be a not far off event.

To attempt to tamper with their psychical and physical natures at the suggestion of "Mahatmas," and other so-called "spiritual" instructors, in the face of the solemn lessons and warnings in the past, marks off modern theosophists, occultists, and spiritualists as people guilty of the grossest folly and presumption.

DEVIL WORSHIP.

We have already referred to this in former numbers. *The News of the World*, *The Sun*, and other papers have since given further details of this awful "Sign of the times"; for a solemn sign it is, knowing as we do that this is the end and aim and object of Satan's plans, for which he is working. It is significant that we can to-day see the rising head of this coming wicked one.

"*THE PARIS LUCIFERIANS.*

"Just at this time, when many people in this city are crying out against what they allege to be blasphemy, in an artistic representation on the stage of a poet's ideal conception, reports of a real and dreadful manner of sacrilege and blasphemy come to us from France. These reports tell of the robbery of consecrated hosts in the Church of Notre Dame, Paris, and in many of the churches in other parts of the country. The fact that the thieves never steal the valuable chalices or other altar decorations, has given rise to the belief that these thefts have been committed by a sacrilegious sect which worships the devil. These people are variously referred to as Luciferians, Demonites, and Satanites, and the existence of the sect is acknowledged by many high in ecclesiastical rank. Monsignor Fava, Bishop of Grenoble, has denounced the extraordinary religion. The cult is practised both by men and women, and consists mainly in open

"BLASPHEMY OF CHRISTIAN RITES

and beliefs, and in the practice of every form of sexual vice. Mr. J. K. Huysman, a French novelist, has written a book entitled *Là Bas*, which treats entirely of this Satan worship, and in one chapter he describes the performance of the black mass. In an interview published recently in a Paris newspaper, Mr. Huysman said: 'It is quite true that I have written my book from facts that were given to me by a well-informed person; but the Luciferian world became excited, and the adepts of the black mass, who had at first welcomed me as one of their own, suddenly broke off all communication with me.' After speaking of the many robberies in the churches, the author went on to state: 'I can vouch for the truth of the statements which I will now give you, which were made to me by an eye-witness in whose veracity I have absolute confidence. In a part of the canton of Fribourg, called the Grande Fontaine, there exists in the rear of a house of ordinary appearance a sort of grotto cut in the rock. This house is occupied by the tiler of the Masonic Lodge, La Régénerée.

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The members of this lodge hold their ordinary communications there; but those who belong to

"'THE SATANIC SECT

meet on certain days in the grotto, which is decorated like a Catholic church. The choir is raised above the ground floor, and separated from the nave by a communion table. In the centre stands an altar surmounted by the "grand blazing star." This Masonic emblem takes the place of the cross. In front of the choir there is another altar, intended for the profanation of the consecrated hosts. Between the house and the grotto there is a little garden, intended for the ceremonies preparatory to the "sacrifice." I could not very well describe the character of these ceremonies. The sisters are charged with the duty of furnishing the hosts, which they procure for the most part through sacrilegious communions. Moreover, they make black hosts which the "Grand Mistress" solemnly consecrates to Lucifer. The ceremonies are a parody of the mass, and psalms are sung in honour of Satan. On the little altar in front of the choir they stab with daggers the consecrated hosts, and finally they proceed with the communion according to

"THE BLACK RITE."

The *Bombay Guardian* remarks on this: "One is accustomed to the idea of devil-worshippers among the lowest and most degraded forms of idolatry, but the news that a cult with this avowed object has arisen in the centre of European continental civilization is an amazing story. It is, however, too well authenticated to admit of doubt. Two temples are dedicated to this worship of Lucifer in Paris. In one of these, close to the Archbishop's palace, the mass is celebrated with the observance of every ceremony reversed. The London *Daily Chronicle* says that the liturgy used is a parody of the mass, the consecrated wafer is stolen from other churches. Charleston, in America, denominated the Jerusalem of the messiah Lucifer, is the head-quarters of the new religion, which is called palladism. The aim of palladism is not merely the conquest of all political power, but the possession of the entire world, which can only be accomplished by the abolition of Christianity. The wide-spread ramifications of the system can be understood when it is mentioned, that its executive committee sits at Rome, and the direction of the whole administration is at Berlin. Its avowed object is to rally round the anarchists, nihilists, and all sects devoted to destruction; for all is to be destroyed and another order of things set up. *Intelligence*, the occasional paper of the "World-wide Union for the coming again of the Lord Jesus Christ," not unnaturally looks upon this as an approaching fulfilment of Rev. xiii. 4, and comments as follows:

"'The sacerdotal pretensions, superstitious practices, and multiplied corruptions of the church of Rome have occasioned a reaction against Christianity itself in Roman Catholic countries, where people are unacquainted with the religion of Christ in its purer forms. This recoil has associated itself with those unbridled and anarchical forces which would overwhelm in one common destruction all civil and religious authority, and, seeking for something better than earth has yet found, would find an awful refuge in the worship of the God of this world. An Italian poet, Carducci, has written a hymn to Satan which illustrates this.'"

ANGLO-ISRAELISM.

WE have received a protest and a question on a remark of ours, on page 59, concerning Anglo-Israelism—that "its effect is to render nugatory the hope of the Lord's coming."

Our answer is that in Dr. Alder Smith's *Fulness of the Nations* there is a chart of events which places the "rapture" of the Church AFTER the great Tribulation, and this, we repeat and maintain, renders the Lord's coming nugatory *as an object of hope* and waiting. The book referred to is regarded as a standard work among Anglo-Israelites, and for them to show us how they can be waiting for their Lord to come "at evening, at midnight, at cock-crowing, or in the morning," when they believe that He cannot possibly come for years, and after the Tribulation, is a metaphysical impossibility.

Editor's Table.

A NEW PROPOSAL.

WE are proposing to make an offer to our readers which will enable them to increase their libraries with very little expense or trouble, and at the same time materially help forward *Things to Come.*

Full particulars will be given in our next issue. Meantime we may say that we propose to give valuable and important books in return for a specified number of *new subscribers* to *Things to Come.* We shall give a list of the works, and state how many new subscriptions must be sent in in order to secure a particular book.

Those who would like to accept such an offer are advised to commence at once and secure the subscribers, so that they may be prepared to take advantage of it as soon as it is advertised.

"JESUS THE MESSIANIC KING; HIS DIVINITY, DOMINION, AND GLORY."*

AN admirable *exposé* of some of the attacks on the person of the Lord Jesus Christ made during the present century. Mr. Henn exalts Christ. Christadelphianism is a pest that is giving trouble amongst the working-classes, and it has been ably dealt with. But, alas! men hug their delusions, and build up a basis for them in garbled extracts from Scripture into some "system." Anglo-Israelism is a delusion built up in the precise same way. "Systems" of prophecy are being similarly formed. It is time we *all* ceased to place faith in human combinations of texts and in reasonings based on such combinations, and studied the books of Scripture separately, and as integral parts of a complete whole, rightly dividing them according to their structure.

"THE MILLENNIUM; OR, THE THOUSAND YEARS' REIGN OF CHRIST AND HIS SAINTS."*

THE teachings of this pamphlet are correct enough, and it may be fearlessly placed in the hands of any believers who have doubts of the pre-millennial advent. But it exemplifies the sterility of recent writings on prophecy, which rarely do more than repeat what others have written before. Where is the fresh-gathered manna? or have we exhausted the supply in God's prophetic word?

MILDMAY CARDS, consisting of Christmas, New Year, and Birthday Cards, Calendars, and Mottoes. To be had of all booksellers.

We have received specimens of these exquisite Cards, and are sure that our readers will find here all they can desire. One special series will, we are sure, meet with special favour. It is called *The Sanctuary of the Hills*, and consists of views in the neighbourhood of Keswick. The new motto cards for 1895 are, "Believe ye that I am able to do this?" "Not I, but Christ;" "By love serve one another," and "Giving thanks always unto God."

PROPHETIC CONFERENCE FUND.

Two who are looking for "that blessed hope" . 5/-

FREE DISTRIBUTION FUND.

Two who are looking for "that blessed hope" . 5/-

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* BY SILAS HENN, Himley Road, Dudley. Price 6d.

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THINGS TO COME.

VOL. I.] DECEMBER, 1894. [No. 6.

Notes and Notices.

A SPECIAL edition of 40,000 copies of this issue is being sent out to all ministers, missionaries, and others who are likely to be interested in Biblical and Prophetic Truth.

We ask the prayers and interest of all Bible Students, so that *Things to Come* may be the companion, helper, and friend of all who love the Word of God.

A letter on our last (121) page fully explains and justifies our separate existence, and our desire to labour only for the Truth's sake. If we have any emulation, it is only that we may excel in loyalty to our absent but coming Lord, and in faithfulness and obedience to His written word.

Our journal is edited under a Trust, and we are happy to announce that the following gentlemen have kindly consented to act as

TRUSTEES.

JAMES E. MATHIESON, ESQ.
REV. SHOLTO D. C. DOUGLAS, M.A.
ROBERT ANDERSON, ESQ., LL.D.
REV. E. W. BULLINGER, D.D.

As the official organ of the special

PROPHETIC CONVENTIONS,

we are thankful to announce that many are under negotiation, and the following have been fixed:

LIVERPOOL	Nov. 20-23, 1894.
BOSTON (Lincolnshire) . .	Dec. 4, 5.
GLOUCESTER	Dec. 11-13.
ROTHERHAM	Jan. 22, 23, 1895.
BRADFORD	Jan 30; Feb. 1.
BELFAST	Feb. 12-15.
DUBLIN	Feb. 19-22.
LONDON (Queen's Hall, Langham Place) . .	March 25-27.

It is needless to say that these Prophetic Conventions will cost a large sum of money, but their promoters believe that some of the Lord's stewards will feel it to be their privilege to unite in the work. The Trustees will gladly receive any contributions which may be sent for this object to the Manager, 29, Paternoster Row, London, E.C.

These Prophetic Conventions are a remarkable

SIGN OF THE TIMES.

There are many evidences on all sides of a great increase of interest in the Truths connected with our Lord's return.

It is very significant that it was at the close of our Lord's ministry that He dwelt on "things to come," and it is a sign that the Church of God also is approaching the close of its earthly career, by the way this great subject is becoming the burden of its testimony.

Especially is this sign visible in Scotland. For some time past the Rev. Sholto Douglas has gathered the ministers of his neighbourhood three times a year at Douglas Support. The subjects have hitherto been of a practical and devotional character. But at the last summer meeting a desire was expressed by the ministers present that they might consider the subject of our Lord's return. At the recent autumn meeting this was done, and Mr. Douglas invited Dr. Robert Anderson and Dr. Bullinger to be present and assist at the conference. On October 4th some thirty ministers representing eight different denominations assembled, and after two lengthy sittings so great was the interest manifested, that a desire was expressed that a special meeting might be held at an early date, instead of waiting for the ordinary meeting next spring. A second meeting was accordingly arranged for October 26, when nearly *fifty* ministers cordially accepted the invitation. The morning sitting (10.30 to 1.30) was taken up with the addresses of Dr. Anderson and Dr. Bullinger; and the afternoon sitting (from 3 to 6) was occupied with replies to some *twenty* questions which had been specially and carefully formulated in writing. Our readers would be deeply interested in reading these questions and answers, and we may in due course be able to include them in our columns.

We merely note the significant event, contrasting it with the consideration of the difficulties which would have attended the convening of such a gathering fifty or even twenty years ago.

Truly the effect of "the blessed hope" is seen in its power thus to draw brethren together and cause them to unite, and realise their membership in the one body of Christ.

The deep solemnity which pervaded these meetings, and the brotherly love which characterized them, was largely due to the expressed desire on the part of many to learn what God had revealed.

We have adverted to the place which prophetic truth occupied in the ministry of our Lord. No less interesting and instructive is it to notice its place in the ministry of the Apostle St. Paul, and in relation to his Epistles to the churches. It may be well therefore here to add a few words on

ST. PAUL AND PROPHECY.

So long as the "mystery" concerning the "body of Christ," which was the subject of a special revelation to the Apostle St. Paul, is not spiritually understood, the study of prophecy

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will remain, as at present, a confused and often unedifying theological occupation.

A glance through the addresses and writings of many students of prophecy reveals a great want of clearness; and it is impossible to avoid the conclusion, that if men take part in discussions on dispensational and prophetic subjects before they have spiritually and patiently studied the Pauline epistles, and before they have recognized the fact that the "mystery" formed no part of God's revelation from Genesis to the end of the Four Gospels and the Acts of the Apostles, the confusion which is everywhere apparent can but continue.

As the veil is over the hearts of the Jews when reading the Old Testament, so too very often amongst professing Christians there seems to be no spiritual grasp of the special revelation which God gave to the Apostle Paul.

Spiritual truths are spiritually discerned, and no man can understand the great mystery concerning Christ and the Church but by the Spirit of God.

Next, how often do we find reiterated again and again, without any fresh study of God's word, expositions of certain dispensational teachings, till we wonder what those faithful servants of the Lord, who suggested them only with a view to further study, would say, if they were still amongst us?

Surely they would say, that the light they had, and which they committed to writing, was never intended to be taken as the unalterable and final exposition of the whole scope of dispensational and prophetic truth.

Not until Christian teachers obediently take the position to which we are called by God's infinite mercy and wondrous grace in the Pauline Epistles, will their expositions of prophecy be profitable, either for instruction or edification.

If we are told by the Holy Spirit through St. Peter, that in the writings of the Apostle Paul are "things hard to be understood," then surely care should be taken that his epistles should be deeply and prayerfully studied before any systems of prophetic and dispensational teaching are set forth with our approval.

Now it is in no fault-finding or hypercritical spirit that we write this, but with the earnest wish that those who are really and truly looking for that "blessed hope" will acknowledge that the present confusion with regard to prophetic questions is greatly owing to teachers not making the Pauline Epistles the starting-point, and also in the hope that they will be ready and willing to turn afresh to the living and abiding word of God, instead of constantly repeating the mistakes of those who laboured in the past in this precious field of Biblical enquiry.

When the Lord Jesus was on earth, what God required was that men should believe on Him and receive Him, and as many as did receive Him to them it was given to become the children of God.

After He was rejected, as related in all four Gospels, the special testimony through the Holy Ghost was given, as in the Acts of the Apostles; but the Holy Spirit was resisted, and the offer of forgiveness and the restoration of the kingdom was refused. Then came God's great love and mercy in sending a special gospel of grace and forgiveness to lost man, when every mouth was closed and all the world guilty before God.

Again, as the Lord Himself expressly stated that the Holy Spirit would instruct His disciples *after* His departure, it is by His direction that we turn to the Epistles for the fullest and clearest revelation concerning the position and path of obedience, to which we are called during His absence.

To begin therefore with the four evangelists and the Acts of the Apostles, which belong to the historical portion of Holy Scripture, instead of with God's specially declared Gospel of His Grace in the Epistles, is to disregard the clearest direction of the Lord Himself, as well as to confuse the Gospel of the Kingdom with the subsequently declared Gospel of the Grace of God.

How can we fully and clearly realise God's great love and mercy, how can we enjoy the revelation of His purpose concerning His Gospel of the Glory of Christ and the Church, if we take as our starting point the Gospel of the Kingdom in the Four Gospels and the Acts, which Gospel it is clearly stated was rejected when the Lord Jesus and the Holy Spirit were rejected and resisted?

No, not until the first eight chapters of the Romans are accepted as God's present message to a lost world, will it be possible to show men the correct way of dividing the Prophetic Word, or to give them a clear outline of Scripture Eschatology.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE END OF THE PRESENT DISPENSATION.

By Pastor FULLER GOOCH.

(*At the Nottingham Conference, May*, 1894.)

IT has been said several times that we are at the close of the present dispensation. Already six dispensations have, either in full or in part, passed over the history of the world. I am sure it will occur to many here to ask what will be the immediate result and the actual consequence of this dispensation coming to a close. I believe this present age may terminate at any time. I do not believe there are any events, save the one event of the coming of Christ into the heavens to gather His people to Himself, which must occur before the end of this dispensation arrives. We are on the immediate border of that other dispensation which is to follow.

THE THRONE SET.

Our attention has been called to the fact that ere long the throne of God's judgment will be set in the heavens. Daniel says, "I beheld till the thrones were cast down." That is a

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very unfortunate translation in our authorised version, because, when you think of thrones being cast down, you think of them being overturned; but in the original the word signifies *to be set.* "I beheld until the thrones were set, and the ancient of days did sit." (Rev. iv.) You have again this throne referred to. In the first verse John tells us that he was caught up to heaven, and a voice said, "Come up hither. And immediately I was in the spirit, and behold *a throne was set in heaven*, and one sat on the throne." What throne was that? That throne has not been set in the heavens yet. What is the throne of God as revealed to us to-day? A very different throne to that described in Rev. iv. The throne of God in this dispensation is a throne of grace; it is called the mercy-seat. Messages and acts of tenderest grace are constantly issuing from it. How different from the throne to which John directs our attention. Read the fifth verse. "And out of the throne proceeded lightnings and thunderings and voices." We believe that throne is about to be set up, to be established in the heavens, and from it will issue forth all the signs which will usher in the Millennial reign of our blessed Lord. What will be the result of this throne being established in the heavens?

FIRST RESULT.

There will be a difference in the divine attitude in relation to the world's sin. The present attitude is one of forbearance and longsuffering. We sometimes wonder that God does not smite with His wrath. The sins of man rise mountains high —the oppression, the evil, the sin amongst all classes is so great. We marvel that God restrains the judgment of his power. We are told to ascribe the forbearance of this dispensation to God's longsuffering, and to account it salvation, a sign that He is not willing that any should be doomed, but that all should come to repentance. That attitude is to change. I might refer you to many passages on this subject. Read Isaiah xviii. In that chapter you will see how God is going to punish the world. In the sixth verse we read, "Howl ye, for the day of the Lord is at hand." Also the ninth verse, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Read to the end of the eleventh verse. Some may say, "Was not that fulfilled in respect to Israel in the time of Nebuchadnezzar?" There was a destruction upon Israel then, but not upon the whole earth. Two centuries after the time of Nebuchadnezzar the Lord uses similar language by the mouth of Malachi, showing the predicted judgment are signs of the day of the Lord, yet to come. The hand of the Lord, restrained at present from smiting, will be lifted against those who have refused to hear His voice.

SECOND RESULT.

The second result will be *a change in the aspect of our Lord's position and work.* In Rev. v. 5 we read, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." This throne of judgment is set up in a peculiar sense, in a special place, and in a special relation. The Lord Jesus leaves the position he occupies now, and comes down to the heavens before that throne. He comes there as a lion, not as a lamb—as the lion of the tribe of Judah. If you read those wonderful prophecies of Balaam in Numbers xxiii. and xxiv. you will find that the prophet refers to Him as a lion, and says "He will rise up as a lion," and asks, "Who can abide the day when He rises up?" He takes in hand the mighty work which He has yet to accomplish. He has accomplished redemption by price, He has further to accomplish by power. He leaves the throne of grace and comes to the throne of judgment. As the mighty lion of Judah He will trample His foes under His feet, and reduce all who are in rebellion to subjection under His sway. In Matthew xii. 18 we read, "Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased. A bruised reed shall He not break, and smoking flax shall He not quench." How long does this last? Not for ever, but only as we further read, "*Till* He send forth judgment unto victory." The very same Lord Jesus, when the hour comes for the long-suffering of God to cease, will have to rise up in the majesty of His power, to show how mighty He is to deal with sin, and to avenge it. The wrath of the Lamb has yet to be revealed. It is a solemn fact, but it is the truth of scripture.

THE THIRD RESULT.

Notice the third result—*the issue of judgments upon the world, upon Christendom, and upon the Jew.* You see, after this throne is set up and the Lord Jesus has taken the seven sealed book in His hand, He breaks the seals. As each seal is broken judgment comes forth. The seven trumpets are blown at his command. The seven vials of wrath are outpoured at His bidding. These fiats of justice successively go forth, until at last the judgments of God are finished. But all these judgments are yet to come. The common notion is that this gospel dispensation is going on to the end of the world, but it goes on only until the work for which it was ordained is done. Then come these mighty judgments upon the world at large. Was it not so in the first dispensation—that in Paradise? Expulsion and the curse followed Adam's sin. It was so in the days of the flood; it was so in the other dispensations which have succeeded. What a judgment there will be when the gospel dispensation comes to the end. What an argument this is to us to do all we can to preach the Gospel. How soon the day of grace may disappear. Read Luke xvii. 26, "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." So was it with Sodom and the cities of the Plain. The judgment came to them. They mocked at the angel messengers, but it all came true. To-day men say things will go on as they are until the end of time, and they mock and laugh at the thought of nearing judgment. But, as it has been, so it will be again. God's word concerning the past is not more real than the word which refers to the near future.

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THE FIFTH RESULT.

The fifth result is *the glorification of all the saints of this dispensation.* As soon as you reach the end of this dispensation, all the saints who have been made by the grace of God enter into the glory of their Lord. There will be differences in the degree of glory; differences in the rewards bestowed. There will then be glorification with the glorified Christ for *all* who share His grace. As soon as this dispensation has done its work, we shall be for ever with the Lord. What a blessed thought!

THE SIXTH RESULT.

The sixth result is *the bringing of all things into the subjection of Christ.* Read the Epistle to the Hebrews ii. 8, "Thou hast put all things in subjection under His feet." Now, in this dispensation, we see not yet all things put under His feet, but we see Jesus crowned with glory and honour at the right hand of God. What does that mean? Does that mean that we are never to see all things put under His feet? Oh no. We are to see in the age to come a fulfilment of the glorious promise that all things shall be subject to His sway. When the seventh trumpet sounds, what is said? "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." (Rev. xi. 15.) The Church in glory, the world redeemed from the thrall of the devil, and brought under the grand millennial rule of the Lord Jesus Christ. "Then shall the groaning earth be delivered." All creation shall be brought into the liberty of the glory. All over the world there shall be righteousness, peace, joy. All flesh shall see the salvation of God, all nations shall call Him blessed, all kings shall bow down and worship Him, every tongue shall call Him Lord. These are the things we are looking for, and expect, according to the assured word of prophecy, the filling of the earth with the glory of God, under the blessed reign of Christ. The Almighty has said, "As surely as I live, the whole earth shall be filled with My glory." It is far from that to-day. It is a sad reflection upon the culture and refinement of the nineteenth century to think that the further we get into its history, the further we get with science and art, the further we seem to get from God. Oh, how sad! God dishonoured, no room for Christ; even the churches beginning to weary of the Christ of the New Testament and wanting a modern Christ for to-day. We are near the end of the dispensation, and one of the glad results of it will be the fulfilment of the divine promises.

THE SEVENTH RESULT.

Lastly, you get, as the seventh result of the end of this dispensation, not only *the initiation of the coming day but the completion of it.* I refer to this, because I want to try to remove a difficulty which I have found existing in many minds. In the 2nd Epistle of Peter you have a reference to the day of the Lord, which I think is difficult to many, simply because they do not understand its meaning. In the last chapter, 10th verse, you read, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," etc. Some say, If that is to be at the end of the dispensation, where is the millennial era? The day of the Lord is a dispensation, a lengthened period of time, just as the day of grace is a dispensation. The latter has already lasted eighteen centuries and more. What happens in the beginning of the day, and what happens at the end, are quite different matters. Yet, different as these things may be in themselves, different as they are in the space of time which separates them, both occur in the day. If an event occurs at six o'clock in the morning you say it occurs this day, if something else occurs at six o'clock in the evening, it would still be in the same day. Just so. Here Peter is speaking of the coming day or dispensation which succeeds this. He is speaking of what ends the dispensation.

"The day of the Lord will come as a thief in the night," and bring all we have spoken of to a close, as it says it will. It is one day. Beloved friends, let us be amongst those who separate themselves unto God, seeking the strength and grace to live as those who know the time is short. Do not let us be as the "wicked servant," and say, "My Lord delayeth His coming." Do not let us be drunken with the wine in Babylon's cup, or drawn away by the many other things which are engrossing the world to-day. Let us go with our ears attuned to catch His heavenly voice. I believe we may at any moment hear His voice saying, "Come up hither." The door will be opened in heaven, and, like John, we shall be caught up and be hidden in His pavilion, and we shall see the judgments as they are outpoured upon the earth, but as those who are seated on the throne of the Lord Jesus Christ, "for ever with the Lord."

ISRAEL, PAST AND PRESENT.

BY THE REV. JOHN WILKINSON.

(At the Prophetic Conference, Keswick, July, 1894.)

ISRAEL'S PAST.

IT is a very difficult thing to speak on *the past* of the Jews. If you look at the Jew in relation to all the nations of the earth—look at his sins, his sorrows, his sufferings, his breaking down in penitence, and his getting forgiven, he goes and sins again, and he takes the law and hugs it to him and professes to love it, and his heart becomes as hard as the stones on which that law was written. Then you run down their history, and see them formed into a kingdom, then into two kingdoms, then the Assyrian captivity, and the Babylonian captivity, and the sorrows and sufferings arising out of these captivities, then back to their own land for a time until the destruction of Jerusalem by the Romans under Titus, then scattered in every land, and become a byword among all the nations, wandering right down to the present.

The past is past and we cannot alter that, but still we may get lessons from the past. Let us look at one verse, perhaps the key to all this history and prophecy about this wonderful people. (Deuteronomy xxxiii. 3.) You can easily remember it by three threes. "Yea, He loved the people." What people? The Jewish people. What, in spite of all that you can lay to their charge? Yes. "He loved the people." Will you please to alter that as we have the word altered in the Apocalypse? (R.V.) "Unto Him that *loves* us." Not

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unto Him that loved us once, but who loves us on for ever, in spite of all our disobedience and our rebellion. He loves once and for ever, and here it is the same with Israel. It is not "He loved the people once, and now has cast them off and done with them." No, "He loveth the people, He loveth the people." It is the active participle of the Hebrew verb *chavar*, and it only occurs once in the Bible. God formed one Hebrew word to express His own love to His people, and He let that word be used in reference to nobody else in the universe. Isn't that wonderful? He reserves one word for His own use, to express His love to His people, and as they are a typical people you can get a lesson. If you are united to the Lord Jesus Christ, the words that He uses of the Jewish nation you may apply to yourselves in Christ Jesus. "He loveth the people." Does He? Yes; He says so, and that is enough.

This word means "cherishing anyone in the bosom with warmth, affection, and it also implies blowing upon of fire-heat or flame." It expresses all that in cognate things, and this is the only instance it is ever used (except as a proper name for Hobab, the father-in-law of Moses), and just expresses the Lord's love. Will you keep this in mind, "He loves the people"?

Now you can let your mind go over the whole world and see the Jews banished from one country to another, no rest for the sole of their foot, yet He says "He loves the people." Just as truly as it was said hundreds of years ago, "He loved the people."

Now look at a verse in Deuteronomy vii. 6, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people to Himself, above all people that are upon the face of the earth." (*v.* 8.)

You see then it is the unmerited affection of Jehovah, it is an instance of His sovereign grace to Israel.

Now let us read their history as given in a few verses by the Lord Himself; it is a history that reaches down to our own time. Let your minds range over the past, right from Abraham, not only down to the destruction of Jerusalem by the Romans, but down to the close of the eighteenth century, then we will take a few facts about the nineteenth century, bringing the Jews down to date. Deuteronomy xxviii. (a verse or two here and there) 25, "The Lord shall cause thee to be smitten before thine enemies." This was written hundreds and hundreds of years before the Christian era, and it is a fact to-day. God has written the history of the Jews a long time beforehand. Verse 37, "And thou shalt become an astonishment, a proverb, and a byword among all nations where the Lord shall lead thee." Verse 47, "Because thou servedst not the Lord thy God with joyfulness." Let us take that home as we go along, and with gladness of heart, for the abundance of all things, "Have not we abundance of all things in Christ?" Verse 48, "Therefore shalt thou serve thine enemies." Verse 49, "And the Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth." That takes in the Babylonians and the Romans with their eagles. "A nation whose tongue thou shalt not understand." Verse 50. (You know how that was literally fulfilled according to Jeremiah.) Verse 52, "And thou shalt eat the fruit of thine own body"; this was literally done in the Babylonian and Roman siege in the year 70 of the Christian era, "and of thy sons and of thy daughters which the Lord thy God hath given thee," etc. Now turn to verse 62, "And ye shall be left few in number," etc. Now that is the past according to God's testimony. It reaches right down to this day, this is their history.

There are some wonderful things about the Jews, and some apparent contradictions. The Jews are the most prejudiced people against the Lord Jesus. Yet there is one Jew that millions are trusting the interest of their souls to all eternity to.

The Jews have given us a specimen of the worst people that ever trod this earth, and the best specimen of humanity that ever trod this earth was a Jew.

Again you have it said in God's word, "Children in whom is no faith." Then you read Hebrews xi., and after that you say, Why they are the most wonderful men of faith on the face of the earth. "Who through faith subdued kingdoms," etc. "Children in whom there is no faith." It is marvellous.

And they are believed to be the people without the least regard for truth, yet one of their people *is the* truth itself. Marvellous, but there it is!

Now what has God elected these people for? He has unconditionally elected them. Turn back to the beginning for a minute or two. God said to Abraham, the father of the nation, "I will bless thee, I will bless him that blesseth thee, and thou shalt be a blessing." To what extent? "In thee and in thy seed shall all the nations of the earth be blessed." Now you should never lose sight of that—that should be kept as the key of the mind of God as to the Jewish nation. God has settled His plan that through the people of Israel, sprung from Abraham's loins, He is going to take the world from the devil's grasp. That one is Jesus, and He is going to present that nation to the Father. Turn to a verse in the epistle to the Galatians iii. 8, "And the scripture foreseeing that God would justify the heathen by faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," etc. Have not you seen the importance that God attaches to obedience is not only on one side? Because His people have been called, in Moses and the Prophets and the Psalms, the most rebellious people. You know the passage. Moses says, "You have been rebellious since the first day I knew you." You then go through the Psalms and see the rebellion spoken of there, and so you go through the Prophets, "I have brought up children, and where is Mine honour?" You have the rebellion going on all along, yet, on the other side, "I have loved them with an everlasting love; therefore with loving-kindness have I drawn thee." He has said, "He will remember His covenant, and never break it to a thousand generations." That is at least 30,000 years, we have not got that yet. It means that He will never break His covenant with His people. Why not? Because He has laid His plan. We shall never get the world blessed but in God's way. You cannot get a single individual sinner saved but in God's way, whether Jew or Gentile. If there are any unsaved here, I may tell you the reason why you

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are unsaved is because you have not believed in God's way. If you are willing while I am talking you may. The moment a sinner seeks to be saved in God's way he will be saved, and the Jews will be blessed in God's way, and in God's time, and the nations will be blessed in God's way and time; individual sinners will be the same.

THREE HISTORICAL FACTS.

There are three historical facts that relate to the past.

First. God gave existence to the Jewish nation that they might bear witness. "Ye are My witnesses . . . . therefore ye are My witnesses, saith Jehovah, that I am God." (Isaiah xliii. 10-12.)

What are the Jews doing? Are they fulfilling their mission in that respect?

Even in their unbelief and blindness they are singing every time the synagogue is opened on the Jewish Sabbath, and the rolls of the law are taken from the ark, before the covering is taken off by the secretary to the synagogue, who holds them in his arms—"Hear, O Israel, the Lord our God is one. Jehovah is one"—as a testimony of Jehovah's unity, and a glorious protest against all the idolatry of the world.

Second. God had revealed His eternal power and Godhead in the works of nature, but if you cannot read you have only enough to frighten you. If you are out of harmony with God about sin you see in the eternal power and Godhead only that which will frighten you. You cannot get at the heart of God through stones, trees, fruit, grass, flowers, and beautiful mountains and lakes, so He showed His statutes unto Jacob. "He hath not so dealt with any nation, to them and to them alone were committed the oracles of God."

Third. Now the third purpose of the divine plan was to give the world a Saviour. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. (Romans ix. 5.)

The Jews must be preserved for some purpose. God never wastes miraculous power, but He is exercising miraculous power in the preservation of these people. There seems to be some wonderful mission for the Jews in the future. What that mission is I cannot speak of now, as I wish to direct your thoughts to

ISRAEL'S PRESENT.

We will now look at the present. Look for a moment at the Jews to-day. If you can, look back to the beginning of this century, or to come down to this present day. You who can look back fifty years ago, and those of us who have read carefully, only fifty to ninety years ago you find that the Jew had not civil or religious liberty in any country in the world. Now they have civil and religious privileges in every country except Russia and Roumania. There are 800,000 Jews in the United States of America, there are 150,000 in our own country, there are about ten or twelve millions scattered over the face of the earth, their political status is rising, they sway the mighty influences in every department of things, they are at the back of every government.

In this dispensation (you have been told, and will be told again) we are only to expect individual Jews—called "the remnant according to the election of grace," and "a people for His name taken out from among the Gentiles"—the former in Romans xi., the latter in Acts xv. Now we see the middle wall broken down between Jew and Gentile, and they are made fellow-heirs, fellow-members of the body of Christ, fellow-partakers of the promises in Christ by the gospel, partakers of the root and fatness of the olive tree.

Oh, beloved friends, study this book, and believe it from beginning to end as the Word of the living God, and try and get at the mind and heart of God about the Jews past and present, then you will be right for anything that He tells you as to the future.

THE COMING KING.

BY MR. ALEXANDER STEWART.

(*At Edinburgh, June*, 1894.)

"He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."
COLOSSIANS i. 17, 18.

IT has been said that "prophecy always connects itself with the Jews and the events that are to happen on the earth." That is true, but prophecy is pre-eminently a history of the events by which the Lord Jesus Christ attains to that place of pre-eminence which God has counselled for Him from the beginning, and that is (to the comfort of the speaker) that he has to connect everything he may say with our Lord Jesus Christ Himself personally. God has determined that "in all things He should have the preeminence."

Now there are three passages in the New Testament that I would ask attention to in that connection; one of them is in the Epistle to the Philippians. In Chapter ii. it speaks of the great humiliation of our Lord Jesus Christ, when He humbled Himself to the death of the cross, and that is the reason why God has "highly exalted Him, and given Him a name which is above every name." With what result? "That at the name of Jesus every knee should bow." Where? In heaven, in earth, and under the earth. That is to say that all things celestial, terrestrial, and infernal are to bow down and own the supremacy of the Lord Jesus who died upon the cross.

The second passage is in Colossians i. 20. "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself: by Him, I say, whether they be things in earth or things in heaven," and observe what is just said,—it is not said there "things under the earth." Why? Because the things infernal, though they will have to "bow" do not come within the scope of that *reconciliation* that is founded on the blood of the cross.

And the third passage that I had specially in view is Ephesians i. 10, which speaks of the purpose of God: "That in the dispensation of the fulness of times He might gather together in one," more literally, He might head up in one—the Lord Jesus Christ, the things "which are in heaven, and which are on earth, even in Him." That is the purpose of God.

But the Lord Jesus has a headship now, in this time that is

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now present: He has such a headship as David had over those who gathered to him in the cave of Adullam, when Saul was on the throne. At the present moment our Lord Jesus is head of His body the Church, and let it never be forgotten that the Church of which He is head is built on a rejected stone. It is a good thing for young believers at the beginning to learn that, because it prepares them for all the coldness that they are certain to get, if they are faithful to the Lord Jesus. This is the time of the rejection of our Lord Jesus, in which He is head over all the loyal members of His body who acknowledge His name—that company that is called in the scripture "the Church of God."

He is not called the King of the Church which is His body. The terms, as you know, are these, "He is head of His body—the Church," and it is like a household of which He is master. Wherever He is, He must be supreme, but when we come to exactitude of terms—and the Scripture is a very exact book, these are the words of the Holy Ghost—we find that the relation of the Lord Jesus Christ to those who in this age believe is the relation of the head to the body, and the Lord and Master of those who are His servants. If you look at the salutation of this epistle, do you find "grace, mercy, and peace from God our Father, and from our *king*, the Lord Jesus Christ"? Never. But He *is* a King. You know what care God took that at His birth that should be known, you remember the first question that was put was "Where is He that is born King of the Jews?" And you know what equal care was taken at the end of His life that the same kingly style should be proclaimed: over the cross was the inscription—"This is Jesus of Nazareth, King of the Jews."

Now that brings me to ask, "Who is the Jew?" Well, for one thing, the Jew is the great living evidence of the truth of the Word of God—the great incontrovertible fact on which infidels may break their teeth, nevertheless, there he is. There are two things you cannot do with the Jew—you cannot exterminate him so as to blot him out of existence, and he cannot be absorbed by the other peoples of the earth so that he should be lost in that way. You know the assimilative power of the United States of America—you know how that when a Scotchman goes there, or a German, or an Englishman, in a short time his national characteristics have been absorbed, the man is an American. It is not so with the Jew, and there are 200,000 of them in New York at this present moment.

Now what about his future? There is, indeed, a good time coming. The earth will one day be filled with the glory of the Lord. There is a good time coming, we are all agreed about that, but here is the question. What about the age that is now running its course, this present dispensation, as we call it? There is no good time coming for it. The end of this dispensation, like the end of every other, is the judgment of God. Beyond that, what? Beyond that comes the King, and the glory of the Lord shall be revealed, and all men shall bow before Him, and be made to worship Him. Where He reigns there is a good time coming.

The judgments that God said will come, will certainly come, but I know they will be comparatively short, and that the blessings that follow will be very long. One word in the prophecy of Isaiah shows how God looks at these things, "The day of vengeance is in My heart, and the year of My redeemed is come." The day of vengeance must come. It is but "a day," compared with the blessing that stretches beyond as "a year"—the year of God's redeemed!

But to return to the Jew; that was a great day when God called Abram from among the idolaters on the other side of the flood. I am speaking to people who know the Scriptures more or less, therefore you know the history of the Jew—you know how the kingdom blossomed and flourished in the days of Solomon—you know how it began to fade away immediately afterwards—you know how the great division came of the two tribes and the ten—you know how in 2 Kings xvii. the ten tribes were carried away—you know how God still kept a light in Jerusalem for His name, the tribe of Judah—you know how they sinned against God till there was no remedy, and God gave them up because they were guilty, and they were carried away to Babylon (that is the last chapter of Chronicles ii.). Now when you have got to that point, I would like you to read with me a verse in the book of Daniel i. 1. I think you will see that the first verse with the second gives us the key to the book, just as a man puts an index to his book, so the opening words of one of these books of God is an index of all that is to follow. Well, now, read these two verses, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar, king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God." Here we have two kings, two cities, two houses, two Gods. What is remarkable about that? Why that God's king went down before the other kings, and that God's city went down, and that God's house and its treasure vessels went down, and that God Himself for the time allowed the other king to come into prominence, as we see in the book of Daniel. Now that is the beginning of what our Lord Jesus in the gospel of Luke (xxi. 24) calls "the times of the Gentiles."

There is one expression in this book of Daniel that you might write as the heading of the book. What is that? It is in the great chapter where Nebuchadnezzar got the great lesson which he was being taught until he should learn "that the heavens do rule."

Now that is the teaching all through the book of Daniel, that "the heavens do rule." God puts one man down, and puts up another. In that book you can see two things dispensed by God to man—one is *wisdom*, He gives that to Daniel; the other is *might*, He gives that to Nebuchadnezzar. As we pass along, you can see how much greater after all is wisdom than strength; you can see how Daniel excels this man to whom a universal grant of power is given. Then he sets up an image—an image of what? We are not told. If you had been looking for the image of God in that day, you would have required to look in another direction, in the furnace where those Hebrew children were, where the form of the fourth was like the Son of God. There you have

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the furnace and the image, the world bowing down to the one, and that faithful remnant singing in the other, alone with the Son of God.

Now pass on to the Gospel of Matthew, and you find the thread taken up with the very word that you find in the book of Daniel. John the Baptist came, and his message was this, "Repent!" Why? "For the kingdom of heaven is at hand." The Lord Jesus spoke the same words which threw them back to the book of Daniel, to that image representing the four great monarchies, and the crushing stone that came down, as shortly it must come, on the last form of that last empire. Now you know there are three ways in which one can have to do with the great foundation stone, (1) you can build on it, that is the best and only thing to do, (2) you may stumble over it, (3) or lastly, it may fall on you, and crush you.

I have no doubt that in these conferences you have often heard about the Jew, the Gentile, and the Church of God, and the relation of the Church to the world: that is just the relation that this stone that I have indicated has to the nations—shortly it is to fall and crush the Gentile powers. That stone is our Lord Jesus Christ.

Now about the kingdom one word: many Christians cannot make out the twofold form of the kingdom of God. They know about the spiritual coming and rejoice in it, but they cannot understand this possible manifest coming. Let us clear the way. "The kingdom of God is righteousness and joy and peace in the Holy Ghost." Where the Lord Jesus comes in by the Holy Spirit He brings all that with Him.

In the end of the second chapter of John the Lord Jesus Christ did some miracles and people believed in Him, but it says, "He did not commit Himself unto them." And then immediately there steps on the scene Nicodemus, a ruler of the Jews, of whom so much and so little is said. He was a Jew, he was a Pharisee, he was of the most religious sect of their religion, a man at his best estate, yet unto him it was said, "Ye must be born again."

"The Lord Jesus said unto him, Art thou a master of Israel and knowest not these things?" Why should he have known it? He should have known it because he ought to have known Ezekiel xxxvi., and he should have known this, that even when the King comes and the Jew is converted and brought in it will be a spiritual kingdom. I know it is very difficult to be brief and yet be exact; I don't like the distinction that is drawn between the personal and spiritual coming of the Lord Jesus Christ, because I believe the antithesis is not correct. *It will be a personal coming*, but the Lord Jesus will not come without spiritual results, so that that nation is converted as it comes into the kingdom. Oh, as I think of them at this moment, I think of the words that have been written—

> "Dark deed, dark deed it was thine to afflict Him,
> Yet longs His soul for the day
> When thou in the blood of thy victim
> Shalt wash all thy deep stains away."

Washed in the blood of the Lamb and having the new heart and indwelt by the Holy Ghost, they pass into the kingdom when the Lord Jesus comes to gather them again. It is a blessed personal and a blessed spiritual coming when the Lord Jesus Christ comes back a King.

FULFILLED PROPHECY:

A PROOF OF INSPIRATION AND A KEY TO ITS INTERPRETATION.

By Rev. Dr. ELDER CUMMING.

(*At Glasgow, June*, 1894.)

IN the last epistle that St. Paul wrote (2 Timothy iii.) he gives a remarkable testimony to the Word. In verse 16 we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

The Bible as the basis of all Spiritual teaching, the Bible especially as the basis of all possible teaching concerning the second coming of Christ, that is practically the subject of our Conference to-day.

I propose to take one branch of the subject alone—the prophecies in the Old Testament concerning our Lord, which have been already fulfilled, and the fulfilment of which we trace in the New Testament. The argument I am going to submit to you is this, that there is enough in these fulfilments of Old Testament prophecy, to be an absolute guarantee for us of the inspiration and reliability of the Old Testament.

THE ARGUMENT OFFERED.

The general idea of the argument is something like this: Supposing you have one minute prediction of our Lord's life in the Old Testament, it is quite open to say that the fulfilment happened according to accident. If you have two fulfilments of two separate prophecies concerning the same life, you begin to open your eyes and say, It is very strange that there should be two. But suppose there are six, and all refer to the same person—our blessed Lord—and that they are so minute that they are not mere general statements. Then you say it is impossible that that could be an accident. If I give you not six, but ten or twelve, then I have not only doubled the probability and the assurance that you had for the five or six, but the ratio increases in a much more rapid degree. But here we have not to deal with five or six, or even ten or twelve, but I have selected more than forty minute predictions that were made beforehand of what was to happen with regard to our Lord Jesus Christ, which have been absolutely fulfilled, and the fulfilment of which can be clearly traced in the New Testament. In the view of every reasonable man, if it be admitted that there are certain definite and minute predictions in the Old Testament to anything like the number of forty, unmistakably and clearly fulfilled in the New Testament, it is impossible to come to any other conclusion than that the predictions of the Old Testament were dictated by One who knew what was to come.

THE PRIMITIVE GOSPEL.

We have four gospels in the New Testament, but we have another gospel in the Old—what might be called the fifth gospel, but which really is the primitive gospel, the first of all. Beginning at Genesis and going right down to Malachi, there is hardly a book in the Old Testament which does not contribute something to this primitive gospel, telling what the

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Lord was to be and do and suffer, hundreds of years before He came. When I come to deal with the individual passages you will be quite familiar with them. The value of what may be said upon this subject does not depend upon one or two verses, but upon the cumulative force of a number of exceedingly minute predictions which were written and known to be in the possession of the Jews centuries before the Lord came.

WHO IS MESSIAH TO BE?

The first question is, Who is the Messiah to be, as predicted in the Old Testament? Almost all the passages to be quoted were dwelt on by the Jewish rabbis long before the Lord came. Who and what was Messiah to be? He was, according to prophecy, to be the seed of a woman. This is the first of all the promises. A most remarkable form that promise took. You know what it indicates. He was to be the seed not only of a woman, but the seed of a virgin. Then He was to be of the seed of Abraham. (Genesis xxii. 18.) Then there is a special prediction that He was to be of the seed of David according to the flesh. 2 Samuel vii. 12, 13, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee. . . . He shall build a house for My name, and I will stablish the throne of His kingdom for ever." We have that illustrated in the remarkable verse, Ps. cxxxii. 11, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne."

WHAT WAS MESSIAH TO BE?

What was the Messiah to be? is my next question. He was to be, first of all, a child, a human child. Isaiah ix. 6, "Unto us a son is born." He was to be the ruler in Israel. See Micah v. 2, "Yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." He was to be the Son of man. See Daniel vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." He was to be the Son of God. See Psalm ii. 7, "Thou art My Son." He was to be from everlasting. See Micah v. 2, "Yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This child, this ruler, this Son of man, this Son of God, whose goings forth have been from everlasting, is to be "the mighty God, the everlasting Father, the Prince of Peace." (See Isaiah ix. 6.) That is the answer to question number two. Already the evidences begin to accumulate. All these things were fulfilled in Jesus of Nazareth.

WHERE AND WHEN WAS MESSIAH TO COME?

Where and when was He to be born? Now we have the most remarkable testimony that this was known, perfectly well known, amongst the ancient Jews. When Herod sent for the wise men around his throne and asked "Where Christ was to be born" (Matt ii. 4), they answered, "In Bethlehem of Judea; for thus it is written by the prophet." He was to be born in Bethlehem. When was He to be born? Before the sceptre should finally depart from Judah. See Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A descendant of the Asmonæan dynasty was still on the throne when Jesus of Nazareth was born. When was He to come? While the second temple was still standing, the temple of Zerubbabel, as declared by the prophet. (Haggai ii. 9.) So, during the time of the second temple, the Messiah was due to come according to prophecy. Not only so, but the exact time, almost the exact year was clearly set forth, 490 years, minus seven, from the time that the edict was sent forth to rebuild Jerusalem. 483 years from that day was the time appointed in prophecy. (Daniel ix. 25.) In that year the Messiah died.

PROPHET, PRIEST, AND KING.

What was He to do when He came according to the Old Testament? He was to be a prophet and a lawgiver, not merely a prophet, but a prophet like Moses. (Deut. xviii. 18.) Moses was a prophet, but he was also a lawgiver. Never until the time of the Lord Jesus Christ did there come both a prophet and a lawgiver. He was to be a priest, not an ordinary priest, but one of a very extraordinary character. He was to be a priest entirely out of the ordinary line, a priest after the order of Melchizedec. (See Psalm cx. 4.) Jesus Christ was Priest; He offered up the greatest of all sacrifices. He was priest as well as lamb, "a priest for ever after the order of Melchizedec." He was to be a King. See Psalm ii. 6, "Yet have I set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." He was to be King and Priest at once, and in one. See Zechariah vi. 13, "Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both." There again you have something of the old Melchizedec order taken up. Therefore He was to be a Prophet, a Lawgiver, Priest of a new order; He was to be a King, and a King and Priest at once.

THE TREATMENT OF MESSIAH WHEN HE CAME.

What treatment was Messiah to receive when He came? He was to be rejected, He was to be even despised, and that must have been a thing almost incredible in the olden time. (Isaiah liii. 3, 4.) He was to be smitten, reckoned as smitten of God, but actually smitten of man. He was to be betrayed by a friend. (See Psalm lv. 13.) "It was not an enemy that did it, but it was thou, a man mine equal, my guide, and mine acquaintance." He was to be betrayed for money. (See Zechariah xi. 12.) "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them." It was to be the price of a slave. Thirty pieces of silver: Judas could not have taken one piece less; the priests could not have given one piece more; because it was all laid down beforehand in the inspired word of God. He was to give up His life Himself. Read Isaiah liii. 12, "Therefore will I divide Him a portion with the great, and

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He shall divide the spoil with the strong; because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors."

HIS DEATH.

His death was not to be a solitary one, but a death in the midst of men. His foes were to rage around Him as He died. (See Psalm xxii. 7, 12, 16.) He was to die a Roman death—on the cross. See Psalm xxii. 16, "They pierced My hands and My feet." He was to be pierced with a spear. (Zechariah xii. 10.) In the Passover the lamb, after it was put to death, was roasted upon a spit of wood, and that spit was actually in the form of a cross. There is no doubt about that fact. Then His garments were to be parted, and some were to have lots cast upon them. See Psalm xxii. 18, "They part My garments among them, and cast lots upon My vesture." Three of the cries of Jesus Christ when He was on the cross are absolutely given us in the book of Psalms. In Psalm xxii. 1 we have, "My God, My God, why hast thou forsaken Me? Why art thou so far from helping Me?" In Psalm xxxi. 5 we read, "Into Thine hand I commit My Spirit." And in Psalm xxii. 31 the literal rendering of the Hebrew is "It is done," the closing word of the Lord's lips on the cross. The death of the Messiah was to be an atonement. (Isaiah liii. 10.) In this verse we have a remarkable word, "When Thou shalt make His soul an offering for sin." His death was to be an *asham*, a Sin-Offering by blood, for that was a requirement of the law. (See Leviticus xvii. 11.)

HIS RESURRECTION AND INTERCESSION.

We find from the Old Testament that Christ was to rise again, and was not to remain in the grave. See Psalm xvi. 10, "For Thou will not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." After His death and resurrection, His resurrection life was to be one of intercession for the transgressors. (See Isaiah liii. 12.)

HIS SEED.

He was to have an immense following. See Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come, and unto Him shall the gathering of the people be." So He was to be the Saviour of the Gentiles also. Daniel vii. 14 says, "And there was given Him dominion and glory and a kingdom, that all people and nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

PREDICTIONS STILL TO BE FULFILLED.

Then we have in the Old Testament Scriptures a series of predictions which have not yet been fulfilled, but they are all in the same line, and are absolutely bound up with the predictions which have been fulfilled. He is to come again. You remember that wonderful passage, Job xix. 25, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though, after my skin, worms destroy my body, yet in my flesh shall I see God"—a most wonderful promise! He is to come again with all His saints. Zechariah xiv. 5, "The Lord my God shall come and all His saints with Him." When He comes He is to be recognised as the Crucified One. Zechariah xii. 10, "They shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son." He is to triumph over all the earth when He comes, Zechariah xiv. 9—(note that wonderful chapter of Zechariah)—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." It is the same Lord that is spoken of (*vv.* 3, 4), "Then shall the Lord go forth and fight against those nations, and His feet shall stand in that day upon the Mount of Olives."

SUMMARY.

Now, I have given you forty-three passages from the Old Testament, telling, in the form of actual description and story, of the life and character and position of Jesus Christ. I ask, Is it possible to suppose that these, which are not general principles, but minute and definite details in the earthly life of our Lord and His ministry—is it possible, I repeat, for any man of reason and calm thought to say that they could have been for hundreds of years in that Book before the Lord was born in Bethlehem, unless God Omniscient, who knows the end from the beginning, had Himself been its author, and responsible for the truth of what it contains? "The Scriptures cannot be broken," said the Lord Jesus Christ; and, whoever gainsays His Word, I, for one, believe it, and will believe it to the end.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(*First Paper.*)

THESE words are found at the beginning of every English Bible, and they refer to a subject on which the general Bible student has only vague ideas. He sees the order of the books before him; he learns that the order of the books is not the same as in the Hebrew Bible; but he nevertheless proceeds to search for some fanciful reasons for the arrangement of the books, as he sees them in the English Bible, and to draw some imaginary lessons from it.

The fact being that the order of the books in the Hebrew Bible is the only true order, and that it comes to us on precisely the same authority, and rests on exactly the same evidence as the truths which the books reveal to us, so that we cannot ignore this order of the books without undermining the truth which they contain.

Our present order in the English Bible comes to us direct from the Latin Vulgate; and this again was copied from the ancient Greek Translation, called the Septuagint (known by the abbreviation LXX.), made about the third century before Christ.

In this ancient Greek Version the "*names*" of the books

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were changed, either when this translation was made, or subsequently, and their "*order*" was re-arranged.

Instead of following the order of the Hebrew Canon, the books were evidently classified into four groups. (1) The five books of Moses; (2) The Historical Books; (3) The so-called Poetical Books, and (4) The Prophets. No one can tell us why? or when? this re-arrangement was made. We know, however, that man has *always* attempted to improve on God's works and ways, and doubtless he thought it would be far better to arrange and classify the books according to their *subjects*. Just as in our own day we have a Bible * in which the books themselves are re-arranged and cut up, each portion being placed in what is supposed to be its historical and chronological order, in such a manner that the books, and even the chapters, psalms, stories, and prophecies, may be read as one connected history. This was formed on the basis of Lightfoot's *Chronicle*.

It is evident that this "order" is just as good, but just as destitute of authority, as the present order. It is natural also that man should think an arrangement according to *subjects* or *chronology* superior to, and more useful than the "order" which God has given us in the Hebrew Canon.

The Vulgate Version, as we have said, followed the Septuagint; and even when the Vulgate was not the basis of a translation it exercised a great influence in all succeeding versions, Latin being well understood, and Hebrew being but little known.

Luther, though he translated from the Hebrew, yet kept to the order of the books as given in the Vulgate, and Wyckliffe, making his version directly from the Vulgate itself, of course followed the same order, and thus this arrangement passed over into all subsequent translations.

When the Authorized Version was made, in 1611, the people had become accustomed to the "order" of the books as given by Wyckliffe, and so it was perpetuated. Even the Revisers, in 1885, did not venture to revert to the order of the Hebrew Canon.

There is no reason, however, why English Bible Students should not be acquainted with the facts which circumstances have thus hidden from them. Indeed, it is most desirable, if not necessary, that they should know God's order, and learn the lessons which He would teach them.

We propose to divide our subject into the following heads:

(1) *The Division of the Old Testament.*
(2) *The Number of the Books.*
(3) *The Order of the Books.*
(4) *The Names of the Books.*
(5) *The Division of the Books.*

(1) THE DIVISION OF THE OLD TESTAMENT.

The Lord Jesus when on earth set His seal to the ancient threefold division of the Old Testament, when He spoke, in Luke xxiv. 44, of

"The law of Moses,
The Prophets, and
The Psalms."*

This is classification indeed, and therefore conclusive, inasmuch as it is divine.

The Hebrew names for these three great divisions are:

Torah, the Law.

Nebee-eem, the Prophets.

Kethuveem, the (other†) writings (called by the Greeks *Hagiographa* or sacred writings).

The initial letters of these three words spell the word *T'nach*, and amongst the Jews the use of this word *T'nach* is as common as the word "Bible" is with us.‡

"The other books" or writings presupposes a settled and fixed number, and when Christ, in Matt. xxiii. 35 and Luke xi. 51, mentions Abel and Zechariah together, He refers to the first and last books of the Hebrew Canon (Genesis and Chron.) as including all the blood shed between these two men.

This points to the fact that the three great divisions of the books as we have them in the Hebrew Bible (the Law, the Prophets, and the Psalms) are the same on which the Lord Jesus Christ set His seal.

"The Prophets" were afterwards divided into *the Former Prophets* (see Zech. i. 4, and vii. 7, 12), which were chiefly historical (Joshua, Judges, Samuel, and Kings), and *the Latter Prophets*, chiefly predictive.

(2.) THE NUMBER OF THE BOOKS.

The modern lists as presented in the English Bible give thirty-nine books. The Alexandrian Jews and the ancient Christian Fathers§ called them twenty-two; but this, though ancient, was a purely arbitrary and artificial arrangement made to correspond with the number of the letters of the Hebrew alphabet.

The true number of books, according to the MSS., the Massorah, and the Talmud, is *twenty-four*. This number is produced (1) by each of the so-called double books (Samuel, Kings, and Chronicles), being reckoned as one book respectively; (2) Ezra and Nehemiah as one book, and (3) the twelve minor prophets as one book.

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* Rev. George Townsend, M.A., four vols., 1836.

* So called because the book of Psalms forms the first of the eleven books contained in this division; and by the figure of *Synechdoche* is put for the whole.

† The son of Sirach in the preface to the Apocryphal book of Ecclus uses the general term τὰ ἄλλα (*the others*) to denote the books of this third division.

‡ It is remarkable that we have no Scriptural authority for our common terms "The Bible" or "The Old and New Testament." In the time of Christ the common term was "The Scriptures" or "The writings" (Matt. xxii. 29, Acts xviii. 24), or "Holy Scripture" (Rom. i. 2), or the "sacred letters" (2 Tim. iii. 15).

The Rabbins name it either "the four-and-twenty books," or simply "the reading" (from Neh. viii. 8).

In the Greek Church the term "old covenant" was used (from Jer. xxx. 31, Ex. xxiv. 7, 2 Cor. iii. 14). This term was quite common in the second century, and through the Vulgate has come down to us as "Vetus Testamentum" or "Old Testament."

§ Josephus against Apion, bk. §. 58 (cent. 1); Jerome in *Prologue Galeatus* (cent. 4); Origen, *Comm. on Psalm* i.; Athanasius; John Damascene; Gregory of Naz.; Epiphanius; Cyril of Jer., *Catech.* iv., c. 33; &c.

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All the manuscripts, the Massorah, and the early printed editions of the Hebrew Bible, present these respectively as one book, and in the enumeration of the *Sedarim* or sectional divisions the numbers are continuous.* The division of these books is of modern origin, and is a human invention having no authority whatsoever.

Thus reckoned, the number of the books is *twenty-four*. The practice of numbering them as *twenty-two* is, as we have said, purely artificial and fanciful. To obtain this number Judges and Ruth were arbitrarily reckoned together as one book, and Jeremiah and Lamentations were similarly reckoned as one.

(3.) THE ORDER OF THE BOOKS.

When once the departure was made from the order in the Hebrew Bible, the way was open for various arrangements, and hence we find the Septuagint, the Fathers, the Talmudists, and the Rabbins, all at variance amongst themselves, so that we are driven back on the ancient Hebrew Text, and on the MS. authority on which it is based.

There never has been any variation in the sequence of the Books in any of the MSS., or early editions of the printed Hebrew Bible, so far as the Pentateuch and the Former Prophets are concerned—that is to say from Genesis to Kings. It is only in the Latter Prophets and the Hagiographa that any variation is seen.

In the Latter Prophets, the early printed editions of the Hebrew Bible,† following the oldest and best MSS., give the order of these four books as Isaiah, Jeremiah, Ezekiel, and the Minor Prophets.‡

In the Hagiographa the variations are greater; some MSS. commencing with Ruth, others with Chronicles,§ while others commence with the Psalms. But the Holy Spirit has settled this latter order as the correct one by calling this third division by the name of "the Psalms," as being the first book of this great section (Luke xxiv. 44).

The early printed editions commence the Hagiographa with the Psalms, and have the divine *imprimatur* in so doing.

The order of the books may be thus set forth:

"The Law" (*Torah.*)

1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy	These five books form the *Pentateuch*, and are always given in this order without variation.

"The Prophets" (*Nebee-eem.*)

6. Joshua 7. Judges 8. Samuel 9. Kings	"The Former Prophets" which are always given in this order.
10. Isaiah 11. Jeremiah 12. Ezekiel 13. The Minor Prophets*	"The Latter Prophets."

"The Psalms" (*Kethuveem*) or the (other) Writings.

14. Psalms	
15. Proverbs	
16. Job	
17. Song of Songs 18. Ruth 19. Lamentations 20. Ecclesiastes 21. Esther.	The "Five *Megilloth*" or scrolls always given in this order in the early editions and best MSS.
22. Daniel	
23. Ezra—Nehemiah	
24. Chronicles	

This is the true order of the books of the Old Testament according to the Hebrew Canon, and whatever lessons may be drawn from the position or sequence of these books must be based upon this order; no other is authoritative.

In our next paper we will speak of the "Names" of the various books which will be found full of instruction for mind, and heart, and conscience.

(*To be continued.*)

* Thus the two books of Samuel have 34 *Sedarim*, the two books of Kings have 35 *Sedarim*, the twelve minor prophets have 21 *Sedarim*, and the two books of Chronicles have 25. These run on through the 2 books respectively without any break. The *Sedarim* is the name for those divisions by which the Law was read through once in three years: one *Seder* being read on each Sabbath.

† Soncino 1488, Naples 1491-3, Brescia 1492-4, Venice 1521-5, and 1524.

‡ The Talmud and a few MSS. vary the order by giving Jer., Ezek., and Isa.; or Jer., Isa., Ezek.

§ For full particulars as to the various MSS. and all the variations, see Dr. Ginsburg's *Introduction to the Hebrew Bible*. 25, New Oxford Street, London, W.C.

* The order of these 12 vary in the LXX.

MR. GLADSTONE ON THE ATONEMENT.

By R. ANDERSON, LL.D.,

Assistant Commissioner of Police of the Metropolis, &c.

MR. GLADSTONE'S article on the Atonement in the *Nineteenth Century* for September has been widely read and far more widely talked about, but one main feature of his treatise seems to have passed entirely unnoticed. I will not here discuss his strictures on the wretched book which he has dragged into fame by his notice of it. Neither will I be guilty of the impertinence of praising all that is so praiseworthy in his article. My object is solely to deal with his positive statement of evangelical truth. And for brevity sake I pass by all incidental questions, and seize upon a single paragraph at p. 326 as setting forth the conditions upon which, in the writer's view, God forgives a sinner.

After speaking of physical disease, Mr. Gladstone proceeds to say:

"The case is, however, different when we consider man as labouring under moral ailment, and as receiving the care of the Great Physician. Here, when the centre of his being is effectually reached, and the inmost spring of action, which had wrought for evil, now turns to goodness and to God as its source, the taint of former sin, the force of evil bias, is not at once, nor perhaps for a long and weary time, effectually removed. The

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man remains sinful except in his intention for the future. What is this intention required to be in order to bring it within the saving grace of the Gospel? Not merely a weak, not merely even a strong, remorse. Not a mere velleity of good, however that velleity be free from the taint of conscious insincerity at the moment. No, it must be the sovereign faculty of will truly (but whether permanently or not is a question only collateral to the present inquiry) turned to God, and actually and supremely operative upon the workings of the whole man; for if there be a reserve, if the heart will not part with some treasured corruption, if, like the young man in the Gospel, it will not separate from all that separates from Christ, the remedial process is interpreted, the avenging record is not blotted out, there is no pardon, no justification, no capable subject upon which the blessing can descend."

Certain points here raised deserve close scrutiny, but I pass them by and press on at once to the great central issue. What is required to bring a man "within the saving grace of the Gospel"? Common readers are apt to miss the force and meaning of Mr. Gladstone's language. If, in answering the question he formulates, he began by saying, "*Not* remorse," we should all agree. But his words are, "Not *merely* remorse," implying that remorse is a "condition precedent" of forgiveness, and thus parting company with Scripture at the very threshold of the inquiry. I may be pardoned for explaining the prominent word in the sentence which follows. *Velleity* signifies an imperfect volition, the lowest degree of desire, without energy to qualify it. No mere "velleity of good" therefore will suffice. Nor will it avail even if the will, being "truly turned to God," is "actually operative upon the workings of the whole man." It must be "*supremely* operative." In a word, before a sinner may hope for forgiveness he must have achieved complete mastery over his inner being. Remorse for the past, however strong, and desires for the future, however sincere and real, will all be unavailing. He must have triumphed over self, and have reached an eminence such as Christians aim at in their growth and progress in Divine life. And failing this "there is no pardon, no capable subject, upon which the blessing can descend."

Is it any wonder that ordinary men of the world, conscious of their hopeless incapacity to fulfil such conditions, either turn their back upon God altogether, or else take refuge in a church which promises them spiritual blessing upon terms which seem at least to be reasonable and possible! I may be told perhaps that Divine assistance is always vouchsafed to enable the sinner to accomplish these preliminary processes. But this will only bring the statement more completely within the terms of the Pharisee's prayer, "God, *I thank Thee* that I am not as other men." Certain it is that we must revise the parable, for this theology denies all hope for the poor publican, who so far from having "the sovereign faculty of will truly turned to God" "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." The case of "the young man in the gospel" is nothing to the point. The test of *discipleship* in the days of the ministry on earth, must not be confounded with the principle on which God pardons the sinner in this dispensation of grace.

The confusion is still more marked in the paragraph which follows the one I have quoted, ending with the statement that "Pardon is properly a thing imputed." This statement is wholly unscriptural, and if I were criticising a writer of a different calibre I would venture to suggest that it is not even intelligible. *Righteousness* is imputed, but pardon is actually granted. When the Queen signs a pardon she does not impute something to the prisoner named in the warrant; on the contrary, she clears him from a previous imputation of guilt. When after the Indian Mutiny an amnesty was proclaimed, this did not impute something to the rebel; it was an act of grace of which the rebel received the benefit. And the Gospel is an amnesty. The Lord's commission to His disciples was that "repentance and remission of sins should be preached in His name unto all the nations." (Luke xxiv. 47, R.V.) Repentance is not remorse, though "godly sorrow" may lead to it. (2 Cor. vii. 10.) And forgiveness is a proclamation, not an imputation. The rebel who surrenders comes within the amnesty; the sinner who believes is justified. (Acts xiii. 38, 39. See also Rom. xvi. 26.)

We are saved by *grace*, through faith. (Eph. ii. 8.) And it is on the principle of faith, in order that it may be by grace (Rom. iv. 16); and grace excludes every element of merit or claim on the part of the recipient. Hence the Lord's declaration that the publicans and the harlots should enter the kingdom before the chief priests and elders. (Matt. xxi. 23, 31.) It was not that He had any sympathy with depravity, but He had come to save the lost, and while all were equally lost by nature, the publican and the harlot accepted that position, but their religious leaders refused it, claiming a position of privilege or attainment which grace could in no way recognize. They stood in fact precisely on the ground which Mr. Gladstone urges every man must reach, before he can become a "capable subject" for blessing.

Every book of Scripture is written for some special purpose, and the epistle to the Romans unfolds the doctrine of grace. To that epistle also I appeal, and specially to the 3rd chapter, to justify my saying that the teaching I criticise is inconsistent with this, the great characteristic truth, of Christianity. "Grace that hath conditions is no grace." The "capable subject" is not one who, by raising himself above the dead level of sin, differs from other men, but one who has been "brought under the judgment of God" in the recognition that "there is *no* difference." And of such it is written, "Being justified *freely* (δωρεάν) by His grace, through the redemption that is in Christ Jesus." (Rom. iii. 19–24. See also Eph. ii. 4–13.) This is no mere fencing with words; neither is it mere theory. Those who have experience in the ministry of the gospel have proved in unnumbered cases how true it is. God demands no fitness whatever in the sinner whom He saves, no quality of good. God is the giver, the sinner's part is merely to receive; and the same grace which brings salvation disciplines with a view to the life which is fitting in those whom it saves. (Titus ii. 11, 12, R.V.) From the very day that men hear and know the grace of God the Gospel brings forth fruit. (Col. i. 6.) Dr. Chalmers, I think it was, who spoke of "the expulsive power of a new affection." But this theology ignores all this. It makes nothing of the Divine power which accompanies the Gospel believed and obeyed to purify the soul and regenerate the sinner. (1 Peter i. 21–23.)

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THE BLESSED HOPE IN RELATION TO PROPHETIC STUDY.

IT is an interesting and important question in connection with the study of the Prophetic Scriptures, to settle how much of the non-prophetic portions of God's word a Christian ought to know and believe before he can rightly divide the prophetic writings, and before he can hope to attain to any clear view of Scripture eschatology.

That the solemn warnings of prophecy, or the gracious invitations found therein may be, and often have been, used for the conversion of souls no one doubts; that saints of God have been and are continually strengthened and comforted by these Scriptures we all know; but it may be profitable to consider what spiritual grasp and intelligence of the rest of God's word we consider essential, before we can hope that Christians generally will be in a position to rightly divide the prophetic portions, and especially in relation to unfulfilled and future events.

The questions which are so constantly repeated, such as the following:

(1) What is the difference between the Body of Christ and the Bride of the Lamb?

(2) Will the Old Testament saints be translated at the same time as those referred to in 1 Thess. iv. 15–18.

(3) Who are the twenty-four elders?

(4) What saints will be in the great tribulation? &c. &c.

These and similar questions sometimes suggest the thought that until a firm and sound foundation of Christian doctrine is laid and spiritually enjoyed, it is probably of very little use to attempt to teach outlines of prophecy.

So long as Christians do not understand the true position of the members of the Body of Christ, it will be very difficult, nay, impossible, to reply to all these questions with any hope that the answers will be intelligible.

No one can spiritually enjoy the deeper truths of Scripture except by the Holy Spirit, and may we not say that unless a Christian is in the position of obedience to God, set forth in the Pauline Epistles, that it is a mistake to encourage him in the mere intellectual study of prophecy?

True it is all of God's grace and calling, but Christian responsibility and obedience must be fully owned.

Is it not clear that the blessed hope of the Lord's coming is one which belongs naturally to the Christian position quite apart from prophecy?

The eighth chapter of the Romans and the epistles to the Colossians, Ephesians, and Philippians, &c., contain special Christian teaching by the Holy Spirit, and we must surely not expect to be good prophetic students unless we are in the path of obedience set forth in these epistles.

In these do we not learn the following concerning the Christian's present position?

(*a*) That he not only believes God, that Christ died for his sins and rose again for his justification, but that in obedience to God he has counted and counts himself dead and risen with Christ, and that he has been sealed with the Holy Spirit of promise?

(*b*) That Christ is his life, his wisdom, his righteousness, his sanctification, his redemption?

(*c*) That he is "in Christ" and Christ "in him"?

(*d*) That his body is dead because of sin, and his spirit life because of righteousness?

(*e*) That he is waiting for the redemption of his body? and

(*f*) That as his citizenship is even now in heaven, he is therefore looking and waiting for the Lord day by day? Now, if he believes all this, is he not, as a matter of course, waiting for the Lord before he turns to the prophetic scriptures at all?

In short, is not a full and spiritual understanding of the Epistles an essential foundation for a clear grasp of dispensational and prophetic teaching?

Moreover, as the Lord's glory and His coming day of triumph and rejoicing, is ever the chief point of interest to the hearts of His saints, is it not absolutely necessary that we should fully enter into all that God has told us about ourselves and our present path of obedience before our hearts and consciences can be set free, so as to be fully and constantly occupied with the gospel of the glory of our risen Lord and Saviour and all the prophecies which relate to the crisis and the coming reign of righteousness?

Side by side therefore with our articles and notes on prophetic subjects we propose to insert expositions of the epistles, in the earnest hope that this journal may be used by God's grace, to build up and strengthen His people in the deeply spiritual truths contained in His special messages to us; in the foundation truths relating to the gospel of salvation and the gospel of glory; as well as to help them to obtain a fuller grasp and clearer outline of dispensational and prophetic truth.

We trust that the canons or rules for the understanding of Prophecy, which we hope to insert in our next issue, will prove useful keys to those who are being led to search the Word of Truth for themselves. We would add, that as we are fully conscious of the imperfections and mistakes to be found even in the best of books and magazines on Scripture, so, too, in our case we submit our writings and suggestions in all humility, and with the earnest prayer that we may be used to help others to rightly divide the word of truth and to search the Scriptures for themselves.

God's Word is absolute truth. Our imperfect explanations and notes must ever fall short of that supreme standard.

THE SEVENTY WEEKS.

By R. ANDERSON, LL.D.
Author of "The Coming Prince."

DR. BULLINGER'S address at the Glasgow Conference last June, as reported in the November number of *Things to Come*, leaves but little to be said on the subject of the seventy weeks of Daniel's prophecy. I desire to supplement it only by emphasizing the absolute accuracy with which that portion of it which belongs to events already past has been fulfilled.

In my book on these subjects, entitled *The Coming Prince*, I have dealt fully and in detail with every incidental question

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here involved, and I will now but recapitulate the conclusions thus established. Gentile supremacy was the great fact which confronted Daniel, and it was revealed to him that this should continue "until the times of the Gentiles be fulfilled." The blessings promised to his city and nation were deferred till the close of a period described as "seventy sevens." This period represents seventy times seven prophetic years of 360 days, to be reckoned from the issuing of an edict to rebuild Jerusalem. The edict in question was granted by Artaxerxes Longimanus of Persia in the twentieth year of his reign. (Neh. ii.) The date of Artaxerxes' reign is certainly known, and the united voice of secular historians and chronologers leaves no doubt respecting it. The date of the month of Nisan in his twentieth year, from which the seventy weeks must be reckoned, depends upon the day of the paschal moon, and this can be fixed with certainty. On this point I appealed to the late Sir George Airey, Astronomer Royal, and his letter in reply is set forth in my book. But, according to the prophecy, "Unto Messiah the Prince shall be seven weeks and sixty-two weeks." What then was the event indicated by the words, "Unto Messiah the Prince"? The Scripture itself affords the answer. It was the fulfilment of Zechariah's words, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."

Until then the Lord Jesus shunned all public recognition of His Messianic claims. Again and again His apostles even had been charged not to make Him known. But on this occasion He accepted the acclamations of "the whole multitude of the disciples," as with a loud voice they shouted, "Blessed be the King that cometh in the name of the Lord." And then, looking off towards the holy city, "He wept over it, saying, If *thou* also [as well as these disciples] hadst known, even ON THIS DAY, the things that belong to thy peace! but now they are hid from thine eyes."* The time of Jerusalem's visitation had come, and she knew it not. "Long ere then the nation had rejected Him, but this was the predestined day when their choice must be irrevocable."

And the date of this day is fixed by the Gospel narrative itself as the 10th of Nisan, the first day of the week of the crucifixion. What then was the length of the intervening period between the 1st Nisan in the twentieth year of Artaxerxes Longimanus and the 10th Nisan in the eighteenth year of Tiberius Cæsar? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 173,880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS.

Will those whose minds are disturbed by the jaunty and shallow scepticism of the "Higher Critics" consider this? "Prophecy admits of no half faith. The prediction of the seventy weeks was either a gross and impious imposture, or else it was in the fullest and strictest sense *God-breathed*. What judgment shall be passed on it by fair and thoughtful men? To believe that the facts and figures here detailed amount to nothing more than happy coincidences, involves a greater exercise of faith than that of the Christian who accepts the book of Daniel as divine. There is a point beyond which unbelief is impossible, and the mind in refusing truth must needs take refuge in a misbelief which is sheer credulity." †

* See Luke xix. 36-42. The A. V. here obscures the force of the Lord's words. † *The Coming Prince*, p 129.

Selected Gleanings.

BISHOP RYLE'S PROPHETICAL CREED.

THERE are many who have the greatest possible respect for Bishop Ryle, and who thank God for his great and long continued testimony.

These may be willing to attach some importance to what he calls the chief articles of his "prophetical creed,"* which in 1867 he speaks as having "lived in the belief of them for a quarter of a century," and "in the belief of them," he adds, "I hope to die."

I. I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools, and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. (Matt. xiii. 24–30, xxiv. 37–39.)

II. I believe that the wide-spread unbelief, indifference, formalism, and wickedness, which are to be seen throughout Christendom, are only what we ought to expect in God's word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making, we doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true. (Matt. xxiv. 12; 1 Tim. iv. 1; 2 Tim. iii. 1, 13, 14.)

III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congregation in my own land. It is precisely the state of things which I expect to find. . . . This is a dispensation of election, and not of universal conversion. (Acts xv. 14; Matt. xxiv. 13.)

IV. I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. (John xiv. 3; 2 Tim. iv. 8; 2 Peter iii. 12.)

V. I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return. (Acts i. 11.)

VI. I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed; the devil

* Preface to *Coming Events and Present Duties*, Hunt & Co., 1867.

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shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, nor millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord. (Acts iii. 21; Isa. xxv. 6-9; 1 Thess. iv. 14-18; Rev. xx. 1, etc.)

VII. I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ. (Jer. xxx. 10, 11; xxxi. 10; Rom. xi. 25, 26.)

VIII. I believe that the literal sense of Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of *spiritualizing* and *accommodating* Bible language, Christians have too often missed its meaning. (Luke xxiv. 25, 26.

IX. I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely *fulfilled*, or the futurist scheme, which regards it as almost entirely *unfulfilled*, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Antichrist, although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world.* (2 Thess. ii. 3-11; 1 Tim. iv. 1-6.)

XI. Finally, I believe that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from Churches or Governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they Scriptural?

Notes for Bible Study.

"ALSO."

WHEN the word "also" occurs in a sentence, the sense of the passage entirely depends on its position; and it is impossible to read correctly or intelligently without knowing the particular word which it is meant to emphasize.

In the Greek there is never any doubt, but in the English, both A.V. and R.V., the usage is not uniform.

The word occurs over 600 times; in more than half of these its position is ambiguous or misleading.

A few examples will illustrate the point:

In Romans v. 3 the A.V. reads, "We glory in tribulation also," which means that although we glory in many things, we glory in *tribulations* as well. This is misleading.

The R.V. reads, "We also glory in tribulations," which may mean that though others glory in tribulations *we* glory in them as well as they. This is ambiguous.

The Greek reads, "We GLORY also in tribulations," meaning that we not only *endure* them, but we *glory* in them.

In Matt. vi. 12 it is omitted altogether in the A.V., but the R.V. gives it correctly—"as WE also forgive," showing that "WE" are contrasted with God, and that the emphasis is not on the act of forgiveness or the persons who are forgiven, but on ourselves. If WE forgive others, how much more shall GOD forgive us?

John ix. 40, "Are we blind also?" This means "Are we *blind?*" as well as something else; but it should be "Are WE also blind?" as well as others. The R.V. is correct.

Rom. v. 2. "By whom also we have access." So the R.V. But the point is, that we not only have "peace with God" by Christ, but "we have ACCESS also."

Phil. iii. 20. "From whence also we look for the Saviour." So the R.V. But the emphasis is neither on the place nor on the looking, but on the character of Him for whom we look. The Greek is, "From whence we look for THE SAVIOUR also—the Lord Jesus Christ."

It is absolutely necessary for the Bible student to know what the emphatic word is, and as this cannot be done without referring to the Greek in each case, Dr. Bullinger has prepared a pamphlet on the usage of this word,* in which he has given in full more than 300 passages (in which it is misplaced), and 60 passages where it is not translated at all, so that students may be able to mark their Bibles, and receive the light thus thrown on so many passages. In each case the passage is quoted, and the emphatic word printed in capital letters.

The word "also" may be small, but the passages where it occurs are many, and their importance great.

Questions and Answers.

QUESTION 13.

M. A. F., Mildmay, asks "In Rev. xx. 4-6 the resurrection of those who refused to worship antichrist is called 'the *first* resurrection.' Where do you place that of the dead in Christ who are to be caught up to meet Him in 1 Thess. iv. 10?"

There are two great resurrections revealed in the Old Testament and in the Gospels and Acts—"life and condemnation," "just and unjust." These are separated by 1000 years; the one is the *first* and the other is the *second* of these two resurrections. Even (if we may reverently say it), even had there been no "Church of God" or "Body of Christ," those two resurrections would take place. But in 1 Thess. iv. 16 it is not spoken of as "a Resurrection." It is a special Revelation concerning a special class of persons—"*the dead in Christ.*"

* When we remember that these words were written nearly *thirty* years ago, we can but wonder at the advanced views here put forth. Perhaps the good Bishop would not object to the wording in which we should prefer to state the above, viz., that the Scriptures relating to Antichrist are *futurist* and can be *interpretated* of and *fulfilled* only by an individual yet to be revealed; but that there may have been a *preteritist* interpretation in ANTIOCHUS EPIPHANES; and a *presentist* application in the great Papal apostasy.

* "*Also*": *a Bible study on the usage of the word.* To be obtained of the author, Bromley, Kent, price fourpence.

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These shall rise "first," *i.e.*, before the living saints are changed, and then both shall be caught up together.

The raising of these saints to complete "the body of Christ" is that for which we wait. The "first resurrection" will take place after the Tribulation and before the 1000 years. The "second resurrection" will take place after the 1000 years.

Questions 14 and 15.

Sincerus, Reddal Hill, asks (1), "Are the baptisms of the 'Holy Ghost' and 'fire' (Matt. iii. 11) identical or different, corresponding to the two classes, 'wheat' and 'chaff' in the context?"

Commentators are divided in their opinion. Some regard it as relating to Christian baptism fulfilled at Pentecost: others as punitive. The structure settles the question that the latter is the true interpretation. The subject of the paragraph is

The Two Baptisms. (Matt. iii. 5–17.)

A | a | 5. The coming of the people.
  | b | 6. Their baptism.
    B | 7–9. Warning.
    B | 10–12. Threatening.
A | *a* | 13. The coming of Jesus.
  | *b* | 14.–17 His baptism.

Here it will be noted that B and *B* are parenthetical, and that there are no articles either to the words "holy" or "Ghost," showing clearly that it refers to God's judgment as "a consuming fire," when the "chaff" will be burned up "with unquenchable fire."

(2) "Are 'the heavenly city" (Heb. xi. 10, 12, 22; xiii. 14), and 'the holy city, Jerusalem' (Rev. iii. 12; xxi. 2, 10) identical or different?"

We believe that the former refers to the city itself, while the latter includes its inhabitants, viz., All who have been redeemed by the blood of the Lamb, *i.e.* "the Bride, the Lamb's wife."

Correspondence.

LETTER OF REV. PRINCIPAL DAVID BROWN, D.D., *Of Aberdeen.*

Sir,—When you invited questions to be answered in *Things to Come*, I am not sure if I did right in sending you one founded on two passages of the New Testament, knowing as I did from past experience how premillenarians differ among themselves in the interpretation of the most testing proof passages of Scripture, and how the theory itself has varied since I wrote on the subject more than forty years ago; and before I have done it will be seen that there was some reason for this doubt.

I had been constantly asked how it was possible to watch for the second coming of Christ, if 1000 years had to elapse before He comes. And I replied by quoting two passages of Scripture, in one of which our Lord commands things to be done *before His second coming* which would require a very protracted period of time; while in the other the apostle Paul expressly tells the Thessalonians that events must take place before Christ's coming which could not occur for a long time to come. From this I argued, that unless we are to make Scripture contradict itself, "watching" for Christ's second coming *cannot* mean that we may expect Him to appear *any day*, as the word is, but that we are ever to "love His appearing," and eager for the time when "we shall see Him as He is."

The reply to this comes from Mr. W. G. Carr, Rochester, New York.

He makes a distinction between *watching* and *waiting for*—which in this connection is new to me. *Watch*, he says, was given to the Jews (the Jewish disciples) to watch the *signs* He had given them of the destruction of Jerusalem, that they might hasten their flight from it before it was invested by the Roman army, when escape would be impossible. But as there was to be no *sign* of Christ's second coming, *watching* is not the attitude of the Church, but *waiting* for it. When my late friend Horatius Bonar wrote his book in answer to mine on the Second Advent, he knew nothing of this distinction between *watching* and *waiting*.

But Mr. Carr makes another distinction between the *day of the Lord* and the *coming of the Lord*. The former, he says, is an Old Testament phrase, and always refers to His coming in judgment. The latter is the New Testament expression, peculiar to the Epistles, for His coming for His body the Church. But is not 2 Peter one of the Epistles? Yet there I read "The day of the Lord so cometh as a thief in the night" (2 Peter iii.); and, by the way, when a thief in the night is feared, the part of the good man of the house is to *watch*. (Luke xii. 39.)

Mr. Carr now comes to my two questions, beginning with the second, 2 Thess. ii. 1, &c. The Thessalonians had misunderstood what the Apostle had said about Christ's second coming in his first epistle, as if the day for it had already come. Not so, says the apostle here; "for the day shall not come, until the falling away" ("the Apostasy") "come first, and the man of sin be revealed," &c. This "falling away," I said, could be no mere declension in the spiritual life of the Church, with which we are too familiar, but some very notable change in the whole character of the Church (emphatically "the Apostasy") revealing the man of sin—from which it was evident, I said, that the Apostles did not teach that Christ's second coming might take place *any day*, as the word is. Mr. Carr in reply to this not only admits it, but founds upon it. (I don't know if his friends will thank him for that.) He goes into other passages than those in question, and interprets them in his own way—a way which I hold to be quite false. At this rate, when is our discussion to come to an end?

Paul (says Mr. Carr) had taught the Thessalonians in the preceding chapter (1, 10) that Christ would come to be glorified in His saints, and admired in all them that believe *before* He is "revealed from heaven in flaming fire, taking vengeance on them that know not God." The testimony he had given them and they had believed was, that the Church must be gathered and taken away *before* (the italics are his own) the day of the Lord, and the day of man must first be headed up in the wicked one, whom the Lord would destroy with the breath of His mouth. Therefore they need not be troubled about *a day so far distant*, but "patiently wait" (2 Thess. ii. 2-5) the time when they should be "caught up to meet the Lord in the air: and so be for ever with the Lord." (1 Thess. iv. 17.) Here Mr. Carr flatly contradicts the apostle Paul, who says expressly (2 Thess. i.) that both events are to take place at the same time, viz., "Christ to be glorified in His saints," and vengeance to be taken on His adversaries, the time of both being marked by the word "when," twice repeated. I leave Mr. Carr to settle it with the apostle.

Mr. Carr at length comes to my first, Matt. xxviii. 19. How our ascending Lord commands His disciples to "make disciples of all nations," to baptize them and lead them to observe all things He had commanded them; promising to be with them in the doing of this great missionary and pastoral work always, even to the end of the world—or, if you will, "end of the age," for the time meant is His Second Coming. My question now was, Could this be done within many generations? And how then can we suppose that Christ meant to teach that He might come *any day?*

Complete obedience to this command (says Mr. Carr) awaits the time when, Christians being taken away, the Jews restored to their land (Isa. xxxii. 12, 13) with a new heart and a new spirit (Ezek. xxxvi. 26, 27), nations which have never heard His fame, the isles that never saw His will go forth to preach the Gospel of the kingdom (Matt. xxiv. 14) to the glory (Isa. lxxi. 19), and many nations shall come and say, "He will teach us His ways, and we will walk in His paths." (Micah iv. 2.)

I asked a plain question on Matt. xxxiii. 19, and Mr. Carr replies to it by giving an outline with some proof passages of the whole premillennial theory—the very thing on which Evangelical Christians are divided, but I decline to follow him in this line. That all Israel shall be saved, we are expressly told (Rom. xi. 26); and that they will be restored to their own land I have written a book to prove, from the Old Testament, confirmed by the New*; and not only so, but as they are scattered now and brought up in almost all quarters of the globe, they will go forth to preach Christ in all the countries where they dwelt, in their own language.

I conclude (says Mr. Carr) with two more passages. Acts xv. 14: "God first visited the Gentiles, to take out of them a people for His name" (referring to Christ's body, the Church). Afterwards (He says) I will restore (second coming) and build the tabernacle of David (Jewish) which is fallen down, *then* deal with the Exodus of men (heathen nations) and all the Gentiles." For the first we *wait* (1 Thess. i. 10), for the second—the Jew and nations who are alive after the Church is taken—we are commanded to *watch*."

Here, after his usual way, after quoting Acts xv. 14, he cuts it up into halves—referring the first half to the time when Christ will come to take His Church away with Him to heaven, and the second half to the events that are to happen after He is gone. To go into all this piece of prophetic interpretation of a very plain statement of facts, on which is founded the judgment of James, as president of a great meeting of the Church at Jerusalem, to determine whether Gentile believers should be received into the Church without circumcision. Even if I were disposed to do it, it would swell this paper beyond your power to insert it. The prophecy of Amos ix. 11, 12 was quoted by James to prove that God had determined, and the prophet had foretold that the Gentiles should be received into His Church. That was all that James quoted this prophecy for, as everybody must see who reads the discussion recorded. (Acts xv.)†

* *The Territorial Restoration of the Jews*, a book on the *history*, principle, and bearing of the question (1861). It contains facts which will surprise most readers. I fear it is out of print.

† Mr. Carr lays stress on the word *first*, as if this meant that this was the first stage of a series of things which God was to do. But what James says is that Simeon (Peter) was the first who was honoured to receive Gentiles into the Church, in Cornelius and his company.

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Mr. Carr's second passage (Zechariah xiv. 4) would lead us into the whole question of pre-millenarianism, on which I must be excused from entering. DAVID BROWN.

The whole difficulty raised by Dr. David Brown lies in the fact that he confuses two things which are perfectly distinct, and does not define his terms.

He argues because certain things are said in one passage to occur before Christ's second coming, that coming cannot mean that Christ may come at any moment.

But the point is, What is meant by "Christ's second coming"?

We submit that it will be like His first coming. That coming was made up of many events spread over more than thirty years! In Micah v. 2 we read that He should "come forth" from Bethlehem, and in Zechariah ix. 9 that He should "come unto" Jerusalem. Both of these are spoken of as His coming, but they formed two parts of that *one* coming separated by over thirty years. In like manner will it be when He shall come again. There will be a fulfilment of all the many passages which speak of His coming "for" His people (which answers to His "coming forth"), and likewise of all the many passages which speak of His coming "*with*" His people (which answers to His "coming unto"). For the former the members of His body now "*wait*"; for the latter those who will then be looking for Him on the earth will *watch*. No signs precede the former; many signs will forewarn as to the latter.

These two parts or phases of the *one* coming are distinct as to their nature, character, and object, and if the truth revealed concerning them is not rightly divided the confusion must be hopeless.

"The day of the Lord" is used only of this latter phase of the coming, and is not an object of hope or of waiting, because it is the phase connected with judgment. See especially Amos v. 18–20. In 2 Peter iii. it is expressly noted, with reference to this day, that a "day" is with the Lord as a 1000 years. Now a "day" has a morning, a noon, an evening, and a night. It dawns and it closes. The close of this day is marked by great convulsions of nature; for it says, "in the which," *i.e.* at a certain part of it, viz. the close, it passes away with those awful accompaniments.

Mr. Carr does not differ from the apostle, as we have distinctly shown in our *first* number. (Question 3, p. 17.) That the day of the Lord's judgment is revealed not until "He shall have come" previously to be glorified in His saints.

As to Matt. xxviii. 19 requiring "many generations," it is a mere assumption on the part of Dr. Brown. The question really is, What does the commission mean? Does it mean that the work is to go on till all the nations are converted? This cannot be, as this dispensation is elective, in which the Church is taken "out" from the nations. It can only mean therefore that the work of Matt. xxviii. 19 is to go on so long and no longer than the moment required for this elective work is completed. This surely may be, for aught we know, "any day," and this is really the point of the whole controversy. EDITOR.

DR. ANDERSON'S REPLY.

So far as the manner of the argument here is concerned my sympathies are with Dr. Brown, albeit I reject so entirely his conclusions. The great issue involved should not be embarrassed by minor points of criticism, or incidental questions, how important soever these may be in their own place. It must be decided upon the broad principles of Divine doctrine, and plain statements of Holy Scripture. A discussion of the points and questions which have been raised would fill many pages. My purpose here is merely to restate the real issue, and give expression to a few leading thoughts connected with it.

Are we to conclude that our Lord Jesus Christ will never but once again be manifested on, or in connection with, this earth? And at the outset I take exception to the use of an unscriptural expression which begs the whole question. The "Second Advent" is merely a theological term, and it belongs in theology to that great final coming at "the end of the world" respecting which all Christians are agreed. The ignorant or the superficial reader would perhaps appeal to Hebrews ix. 24–28 to justify the use of the term, but here at least I need not turn aside to explain that passage. (See *The Coming Prince*, p. 290, 4th ed.) There is not a line of Scripture to warrant the assertion that Christ will never again appear until the epoch of that last great crisis. This is a matter of inference altogether. If all the many passages which speak of His return clearly indicated the same epoch, the same circumstances, and the same purpose and end, the conclusion would be irresistible that all point to, and deal with, the same event. But if, on the other hand, the statements of Scripture relating to the advent are marked by differences which are absolutely irreconcilable, the conclusion is no less inexorable that they relate to different events, which it behoves the spiritual student of the Word to distinguish. The Scripture speaks of a heavenly people—the Church of the present dispensation, an earthly people to be restored to national blessing in days to come, and the Gentile nations of the world. And God's purposes of blessing for each and all of these will be fulfilled in their own order in and through our Lord Jesus Christ; for His coming is the hope of His people in every age.

One word more. In all this I make no claim to speak with any peculiar fitness or authority. But on one point at least my voice may carry weight with some. When I approach this subject from the standpoint of my daily life, with the exceptional and ever-increasing experience it brings of human nature and the state of society and of the world, I am simply amazed that any thoughtful or intelligent man can be living in such a fool's paradise, as to imagine that the world is getting better as regards *God's* judgment and the kingdom of God, or that the influences now at work, however much their power and intensity may be increased, could ever bring about a reign of righteousness and peace upon earth. Dr. Brown's well-known book, written forty-five years ago, gives due prominence to the "Millennium" of prophecy, and enumerates its leading features. It is a mystery to me how any man can suppose the state of things he there describes can ever be brought about and maintained until the Lord Jesus Christ, who now sits upon "the Father's throne" in grace, shall sit down upon "His own throne" and claim "the sovereignty of this world." R. A.

The Signs of the Times.

WE are making special arrangements for the supply of all the latest news concerning Jewish movements, and the chronicle of all events connected with the Jews which may be regarded as signs of the times. Meanwhile we are overburdened with items of importance and interest connected with

SPIRITISM AND THEOSOPHY.

Their leading organs recognize in us those who understand their motives and means, and single out *Things to Come* for their criticism and opposition.

It is surely time that some Christian journal should carry the war into the enemy's camp, and if we are to have the

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honour of this duty we will not shrink from it, though we be the only journal to do so.

Mr. Edward Maitland has written to the editor to take exception to our assertion that the so-called "New Gospel of Interpretation" has for its real object the exaltation of Satan and the dishonouring of Christ.

As Mr. Maitland in the preface to *The Perfect Way*—which book, together with the *Woman Clothed with the Sun*, we have already stated contains more concentrated blasphemy than any other esoteric production of Western theosophists—distinctly disowns the real authorship, inasmuch as he says that he and Mrs. Anna Kingsford were only the "writers" and not the "authors" of the book, he will understand us when we say that we were referring to the real authors of these blasphemous productions, of whose intentions we know more than Mr. Maitland does.

This "New Gospel of Interpretation" belongs to that system of teaching on the part of evil angels and demons, for which we have been prepared by the Holy Spirit in 1 Tim. iv. 1.

It is far too full of "the depths of Satan" for us to have attributed it to the ordinary intellects of Mrs. Anna Kingsford and Mr. Maitland.

Mr. Maitland is not an "initiate," but only a "chela," or neophyte, in the things of the "Unknown World."

We are not neophytes in the mysteries of GOD, but "teleioi," and therefore know more of the real sources of the inspiration of these esoteric productions than those who, by their own admission, are only amanuenses.

Under the circumstances, perhaps it would have been better if Mr. Maitland had left the real authors of these inspirations to have answered for themselves.

Our conflict is not with those who have been led captive by these evil angels, and who have been enamoured of their profane rhapsodies and pretended esoteric interpretations of Scripture, but with those who have been instructing Mr. Maitland, the evil powers in the heavenlies referred to in the Epistle to the Ephesians, who are the real inspirers of such books as *The Perfect Way*.

Theosophists and Occultists are labouring to revive the old "*Gnosis*" and the teaching of the Ancient Mysteries, as did the writer of the *Suggestive Inquiry, &c.*, and other Hermetic students. But we know that the "*Epi-Gnosis*" of the Pauline Epistles contains the only true transcendentalism, and is the inspired answer to the "*gnosis* falsely so-called," which same gnosis was accompanied, then as now, by those "lying wonders," *e.g.* "bogus mahatma letters" and "profane babblings" and "old wives' fables" to which the Apostle so contemptuously refers.

THE "UNKNOWN WORLD" AND THE ESOTERIC INTERPRETATION OF SCRIPTURE.

Theosophists and Occultists boast that they understand the Bible better than we Christians can ever hope to do.

The following specimen, from the *Unknown World* of September, will give our readers an idea of their profound insight and "esoteric" grasp of Scripture history and symbolism.

"These modes of the mind are also denoted by certain animals, of which the ram is one, the action of butting with the head denoting the forcible action of the mind. And that ram's skins, dyed red, were used as the covering of the sanctuary, was to denote that only by the application of mental force combined with a pure spirit, or love, of which red is the symbol, could the mysteries concealed therein be penetrated. The most notable symbols for them are the horse and the ass. And when it is said, as in Genesis xlix., that 'the Shiloh comes binding his foal to the vine, and his ass's colt to the choice vine, washing his garments in wine, and his vesture in the blood of grapes,' the meaning is that man attains deliverance from the limitations of his lower nature by uniting his intellect with his intuition in a pure spirit. Thus mounted he rides triumphant as king into the holy city of his own regenerate nature. Hence the significance of the story of Balaam's contention with his ass. As that in man which 'sees the angel,' or cognizes the divine,

"THE ASS REPRESENTS THE INTUITION,

and Balaam is the man who, following the outer and lower reason, refuses to heed the intuition, until compelled by further experience to do so, when he reverses the conclusions arrived at by the intellect alone. The horse and his rider, who are overthrown in the sea, imply the inevitable discomfiture of those who have trusted to intellect only, in presence of the intuitions of the soul, of which the sea is the symbol."

That Balaam's ass is a symbol of theosophical "intuition" is an exposition which we would not ourselves have suggested, whatever our private opinions may have been.

Of certain ancient Theosophists it is written, "Professing themselves to be wise, they became fools"; but the editor of the *Unknown World* will possibly reply, that modern Theosophists have developed their intuitional powers to such an extent that no such condemnation awaits their claims to superior wisdom.

THE INTERNATIONAL CONGRESS OF ORIENTALISTS AT GENEVA ON ESOTERIC BUDDHISM AND THEOSOPHY.

The *Manchester Guardian* of October 10th, in an able account of this Congress, thus describes the discussion on Esoteric Buddhism and Theosophy:

"But perhaps the discussion which will have most interest and value for the general reader was that which took place in the Indian section upon the subject of the so-called

"ESOTERIC BUDDHISM AND THEOSOPHY.

The subject was introduced in a paper by Dr. Pfungst, of Frankfort, entitled *Y a-t-il un Bouddhisme Esotérique?* After a sketch of the career of Madame Blavatsky, and an account of her esoteric doctrine, with all its accompanying marvels of Mahatmas and miracles, Dr. Pfungst examined the historical evidence for the existence of a secret or esoteric form of Buddhism, and showed that no such doctrine is referred to in any of the Buddhist canonical books. He especially quoted some important passages from the Mahaparinibbana Sutta, the questions of King Milinda, pp. 137, 172, as translated by Professor Rhys Davids in the *Sacred Books of the East*. Dr. Pfungst had also had the happy idea of writing to ascertain the views of the most eminent and authoritative masters of Buddhistic literature, and their replies were instructive and emphatic enough. Thus Fausböll wrote: 'As regards

"'ESOTERIC BUDDHISM—

there is nothing to be said but what Buddha said himself in the Maha-parinibbana Sutta; viz., "I have preached the truth without making any distinction between exoteric and esoteric doctrine, for in respect of the truth Ananda, the Tathagata, has no such thing as the closed fist of a teacher."' Again, Kern, of Leyden, wrote: 'As regards my opinion about the so-called Esoteric Buddhism, I must confess that I am only superficially acquainted with the system—if it deserve such a name. But, as far as I have seen, it is a mere imposture (*reiner Schwindel*). The system has nothing in common either with the original Buddhism of the South, nor with the more recent Mahâyânism, with the exception, possibly, of a few yogistic notions, which we find more or less modified in nearly all the Indian systems of salvation.' Again, Professor Max Müller wrote from Oxford: 'I should be very glad if a resolution such as you suggest could be passed in Geneva. The thing is a real plague (*eine wahre Pest*).' After the reading of Pfungst's paper, one after another of the eminent Indianist scholars present—Kuhn, Weber, Leumann, Bühler—rose to add the weight of their testimony to these severe condemnations, some of their judgments being remarkably outspoken, and not a single voice was raised in deprecation. It was felt, however, that the subject was not of a sufficiently scientific character to merit a formal resolution on the part of the section, and, as Weber remarked, the unanimous expression of opinion of such a jury as had been elicited by the morning's discussion could not fail to make itself felt in wide circles. It is now definitely ascertained that, judged by the most eminent scholars who are the most competent interpreters of Buddhism and its literature, the so-called 'Esoteric Buddhism' stands condemned by the voice of science and history."

In a certain sense there will be "no death" during that period, as they will see from chap. ix. 6. The evil result of Spiritism will then be demonstrated beyond all dispute.

THE "NEW AGE" ON POLITICS, WAR, AND PROPHECY.

In the *New Age* of October 25th the following remarks are made on the then impending death of the Czar, under the heading of

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"FATALISM IN POLITICS.

"What may happen when the war party in Russia is freed from a restraining hand, or whether an equally wise and discreet hand shall come to guide the destiny of the empire, no one can affirm with certainty. But to foresee the danger should arouse our deepest solicitude and our most patient skill to try and avert it. To this end the movements towards establishing *international arbitration* and for promoting the simultaneous disarmament of the European States should push forward their work with redoubled energy. Our greatest danger at the present moment arises from the widespread impression that war is inevitable, that no amount of agitation or pressure can for long delay its advent, and that the sooner it comes the sooner shall we escape from the present intolerable strain between nations. There is abroad in many minds a blighting fatalism in respect of this matter which overshadows clear judgment and paralyses patient effort. In some quarters this fatalism arises from fanciful misinterpretation of Biblical prophecy, which has engendered the idea that a great war is one of the portents and agents of a new epoch. In other quarters there appears to be a fixed and irrational idea that the world cannot get on without these periodic recurrences of fire, and famine and sword. The monstrous folly of such fatalistic acquiescence is only to be matched by the acceleration which it lends to the dreaded catastrophe. An interpretation of prophecy which paralyses intelligent endeavour, stands self-condemned at the bar of reason and conscience."

This should be read by those rash and eccentric prophets who send advertisements to the newspapers, and issue cheap pamphlets with gaudy and bizarre covers and illustrations.

That great wars and pestilences will come when God's judgments are in the earth, no one who believes the Bible ever questions; but the fact that the world will cry "Peace and safety" before the final conflicts come is equally certain.

A false peace, together with a reunion of the so-called churches of Christendom, accompanied by gross worldliness, may be the result of International Arbitration efforts in the immediate future. The earth dwellers who despise the "heavenly calling" in the same way that Israelites of old "thought scorn of that pleasant land," will certainly endeavour to make this world their chief and sole delight, and for a time they will prosper; but that "sudden destruction" will come when the "man of sin" is revealed and the world is worshipping Satan is equally certain.

It is a sad pity that the warnings of God's Word are so often turned from their true purpose by the fanciful misinterpretations and presumptuous statements of our "monthly prognosticators."

Editor's Table.

A NEW PROPOSAL.

WE wish to call the attention of our readers to an announcement in our advertisement pages of *premium* offers of books to those who obtain new subscribers to our journal.

We do this in the belief that many may desire to use the opportunity so as to increase their own libraries free of cost, and at the same help us in our efforts to spread the light of God's truth.

WE have received the following important letter which we do not feel justified in withholding, as it gives certain information which may set at rest a matter on which rumour has been very busy.

To the Editor of "Things to Come."

DEAR SIR,—Will you allow us to explain in your columns why it is that our names are officially connected with your paper, while, not a year ago, they were so prominently associated with *The Morning Star?*

The appearance of *The Morning Star* was the outcome of negotiations which reached maturity at an Advent Conference held in Liverpool last November. It was argued that Conferences of the kind ought to have an official organ, and being both present on the occasion, we were plainly led to believe that *The Morning Star* would be given that position, and that, to secure that end, the proprietorship of the paper would be subject to a trust. But this was afterwards repudiated by the Editor, who declared that we had misinterpreted his intentions. As the outcome of this misunderstanding, certain grave differences arose between him and the convener of the Conference; and in hope of bringing about a reconciliation we invited both these gentlemen to meet us. Our appeal to them was to submit every question at issue to the judgment of some Christian men to be selected by mutual agreement. To that appeal the convener of the Conference yielded at once and unreservedly, but the Editor of the paper as definitely declined the proposal.

In these circumstances we had no alternative but to advise the establishing of a new paper as the organ of the Conferences, and *Things to Come* now occupies that place.

While therefore we deprecate any hostility to *The Morning Star*, and still wish it success as long as it continues to advocate the truths it has hitherto been identified with, we are of course unable to continue, in any sense whatever, in any official connection with that paper.

Yours faithfully,

(Signed) ROBERT ANDERSON,
JAMES E. MATHIESON

REVIEWS.

Messrs. J. E. Hawkins's collection of Christmas, New Year, Scripture, and other Cards, Wall Texts, and Calendars have been sent to us. We have seldom seen such cards, so beautiful in execution and chaste in design.

"Parousia": An Enquiry as to the Interval between the Lord's Coming "for" His Church and "with" His Church. By F. NEWTH. Second Edition. London: James Nisbet and Co. This is a most useful compendium of facts and arguments, fully establishing the important distinction referred to in its title. We heartily commend it.

Messrs. Morgan and Scott are about to publish an important work, by Mr. G. F. French, dealing with the Second Advent. We are glad to call attention to it thus early, and hope to notice it further when published.

The Lord's Coming: The Order of Events, &c.—The Address by the Rev. Sholto D. C. Douglas, published in our September number, contained several mistakes, owing to the fact of his being abroad and unable to revise the proofs. It is due that we should make this explanation, and announce that the Address has since been published separately. It can be obtained on application to the author, Douglas Support, Coatbridge, N.B.

ALL COMMUNICATIONS

connected with the *business* of the paper should be addressed to the MANAGER; and all matters connected with the contents of the paper should be addressed to the EDITOR, both at our new publishing offices, 29, Paternoster Row, London, E.C.

PROPHETIC CONFERENCE FUND.

	£	s.	d.
Hadon Best, Esq.	2	2	0
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FREE DISTRIBUTION FUND.

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A Friend (Aberdour)	0	10	0
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THINGS TO COME.

VOL. I.] JANUARY, 1895. [No. 7.

Notes and Notices.

WE are happy to be able to note some most encouraging facts.

It is too early to judge of the results of the sending out of 40,000 copies of our December number. But we are receiving letters of thanksgiving from all parts of the world.

So many of our new subscribers desire to complete their sets that we are compelled to reprint the first number (for July last). This can be done only at considerable expense, as the type had been distributed, and has to be re-set. We see in this demand a sign that *Things to Come* is not regarded as a mere ephemeral Journal, but that it is destined to be preserved for reference and study.

Already we have received orders for bound volumes. These will be published at the end of our first year (July, 1895), with carefully prepared Indexes.

This increase of business has led to our having

OUR OWN PUBLISHING OFFICES,
29, PATERNOSTER ROW, LONDON, E.C.,

where all communications should in future be made.

Those relating to the business of the paper should be addressed to the MANAGER, and those on literary matters to the EDITOR.

We are answering more questions this month. All will be answered in turn, in the order in which we consider them to be most helpful to the largest number.

PROPHETIC CONVENTIONS

have been held this winter at

LIVERPOOL, on November 20–23.

Four days were spent in most blessed Conference, and the attendance was largely in advance of former years. Mr. James E. Mathieson presided, and was supported by Rev. John Wilkinson, Rev. J. Urquhart, Dr. Neatby, Pastor F. E. Marsh, Dr. Bullinger, Pastor Fuller-Gooch, Mr. W. G. Carr, Rev. James Smith of Duffbourn, Rev. Mr. Astley, and Mr. R. C. Morgan, and other local friends and supporters. The Lord was with us of a truth, helping both speakers and hearers.

GLOUCESTER, December 11–13,

was another four days' Convention. The audiences were good, especially in the evening. A wondrous spirit of unity and love was manifested, and the speakers, though fewer in number than usual, were specially blessed in delivering their messages. The Rev. J. Luce had charge of all the arrangements, which were admirably carried out to the comfort of all concerned.

The addresses delivered at these two Conventions will for some time fill our pages with valuable matter.

FUTURE CONVENTIONS.

ROTHERHAM	January 22, 23.
BRADFORD	January 30, February 1.
BELFAST	February 12–15.
DUBLIN	February 19–22.
LONDON	March 25–27.

It is our desire, in connection with the London Convention (which will be held at the New Queen's Hall, Langham Place), to have during the preceding week a real Conference of Teachers, at which the effort will be made to consider the points wherein we differ, with the view of seeing if it be not possible to draw nearer together in our teaching, or, at any rate, to draw nearer to one another in fellowship.

Will our readers pray for a rich blessing on such a gathering if we are able to accomplish it?

Our present idea is to invite the representatives of the various schools of prophetic teachers, each of which would appoint three representative speakers, and that all questions should be carefully formulated in writing.

Much prayer and thought, however, will be necessary before any final arrangements are made. We shall be glad to receive advice and hints from our friends on the subject.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE REASONABLENESS AND CERTAINTY OF THE HOPE.

BY ROBERT ANDERSON, LL.D.

Author of "The Coming Prince," &c.

(At Lansdowne Hall, West Norwood, Nov. 15, 1894.)

I GREATLY value the truth which we are here to consider, as affording a test of faith. Man is naturally a religious animal. I do not know how this will be accounted for by those who believe that he is developed from that mythical ancestor with a tail and pointed ears; for the evolutionist is face to face with the fact that it is as natural to man to have a

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religion as it is for him to walk upon two feet. Well, one result of this is that everyone has a creed. This is not true only in a Christian country, it is true in every country. But we who have been born in a Christian country, and have grown up under Christian teaching, have of course a Christian creed. Now, I repeat, I value this truth of the Coming, because it enables us to test the reality of our faith in a simple and definite way. With a large number of people the Christian creed points back entirely to the past. But Christianity is not belief in a dead Christ, nor even in a living Christ, if we stop there; but in a Christ who died, and rose again, who is now at the right hand of God, and who is coming again. And let all of us, this evening, who profess to believe in the Lord Jesus Christ, ask ourselves the question, Do we believe in His coming again?

You remember how, in the first epistle to the Thessalonians (iv. 13–18), the apostle speaks of the great truth of the coming again of our Lord Jesus Christ, not as something which they had not received, but as something which was in the very warp and woof of their Christianity, and which he needed to bring up only to make it real and practical to them in circumstances of bereavement and sorrow. He reminds them that in that coming there will be a re-union of all those who have believed on Him. They had turned to God from idols, as we read in the first chapter, "to serve the living and true God, and to wait for His Son from heaven." Are *we* waiting for His Son from heaven? Pardon me for putting the question more directly. You profess to be a believer in the Lord Jesus Christ, are you waiting for Him? Is this fact, that He is coming back, as real and as essentially a part of your creed as the fact that He died and rose again?

In the first epistle to the Corinthians, again, the apostle says (xv. 51), "I shew you a mystery"—'I tell you a secret,' we might phrase it, because that is the meaning of *mystery*. It is not something that cannot be understood, but something which is only understood by the initiated, which we cannot know except it be given us. The word in its classical use pointed to those ancient systems into which people were initiated, just as we have secret societies in our day. It is not but that any clown can *understand* their secrets—that is not the element of mystery—but that no one can know them till he is initiated. Just so with this truth. It is a secret. Paul then goes on to say, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." It is commonly accepted as one of the most certain things that we shall all die; the secret that God tells us is that we shall not all die, but that we shall all be changed.

Now I want you to notice, first of all, that this is not an eccentricity—if I may so describe it—in our religion, but an essential part of our hope, to become part and parcel of ourselves in regard to our faith in the Lord Jesus Christ. Perhaps it may be well, in passing, to notice that passage in the Epistle to the Hebrews (ix. 27), where he says, "It is appointed unto men once to die." 'Therefore,' you argue, 'this is a Divine ordinance, in the enforcing of which there can be no exception, and from which there can be no deliverance.' Yes, that is the way you argue when you take a statement altogether out of its connection. What it says is this: "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear a second time without sin unto salvation."

As a parenthesis within a parenthesis I may explain this also; for people read it as though "appear the second time" meant "at His Second Appearing." But that is not what it says at all.

The truth of the passage is the high priesthood, not the Coming. And when mention was made of the high priest going into the holiest with the blood, the mind of the well-instructed Jew at once reached on to the fact of his being seen by the people to come out again, a pledge and proof that the blood-shedding had been accepted. And he goes on to explain that this is but a type of one of "the good things to come," that the Lord Jesus Christ, as surely as He has been seen by faith by every believer, as a sin-bearer, so surely will He be seen a second time by every believer, apart from sin, "unto salvation." It is the word used for the appearances of the Lord Jesus to His disciples during the days when He still lingered upon earth, between His resurrection and His ascension. "He was seen of Cephas," "He was seen of five hundred brethren at once," and, as the apostle says, "He was seen of me also."

But now look at this again. As "Christ was once offered to bear the sins of many," so by those that look for Him—a characteristic of His people—"shall He be seen a second time, without sin unto salvation." Here are the two co-relatives of death and judgment. There is a judgment-seat of Christ before which His people shall stand, to receive the things done in the body; but here He is speaking not of that, but of the great ordinance imposed upon our race: first, death; secondly, judgment. For the believer these two find their realisation, the one in the death of Christ, and the other in His being seen again "without sin unto salvation." It is absolutely untrue that death has any claim upon any one of His people.

I wish Christians understood this more. We are so accustomed to the sick-bed and the grave, that we fail to realise what an outrage and an anomaly all this is to believers in the Lord Jesus Christ. I was reading this morning the ninth chapter of the Acts, where Peter called back Dorcas from death to life, and it struck me that there must have been an overwhelming sense of this in the infant Church, when death made its first inroad into their number. *They* realised what an outrage, what an anomaly it was; and there, in the power of faith, Peter called back the dead to life. It is not our part to imitate his act, but let us not lose the sense of the Divine power, and of the reality of our redemption in Christ, which led him to do it. "We shall not all sleep, but we shall all be changed." It is the present state of things which is anomalous, our having to lie down in death, and then to wait for the resurrection. The normal condition of things is that here described, when at the Lord's coming death shall be swallowed up of life, and, instead of being unclothed, "we shall be clothed upon with our house which is from heaven."

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Now this is the hope which is to be ever kept before us. The certainty of that hope! Do not, I beg of you, ever allow it to be connected in your mind with any question of chronology. I feel that in these Advent Conferences there is a danger, lest we should try by startling words or by appeals to what is going on in the world, to make these things more real. God's word needs nothing of the kind to give it an entrance into any heart that is true to Him. And while we cherish this as a present hope, let us be prepared if it so please God to live out our life on earth, and lie down to rest, passing on the hope to those who come after us, unprejudiced by the delay, whether it be of years, or of centuries, for "He is not slack concerning His promise, as some count slackness." When I hear a word quoted against a truth, I often find it is the strongest passage that can be appealed to in its favour. The third chapter of the second epistle of Peter is an instance of this. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Now how could that scoff arise if His people were not speaking of the promise of His coming? And God Himself here takes it up and endorses it, that there is a promise of His coming, and that His people are right in cherishing that promise, and looking for it. Instead of telling us that we are wrong in this, He gives us an answer to meet the scoffers with. What the scoffer says is, that "since the fathers fell asleep all things continue as they were from the beginning of the creation." In these things, as in other spheres of argument, most people are apt to be silenced by a bold statement. And the answer God puts into our lips is to challenge the statement altogether. They wilfully forget this, He declares that great judgments came upon this earth in the past. And so a great judgment is coming upon this earth in the future.

In the same epistle we read (i. 16), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." "The power and the coming." It was not His first coming in the flesh that is here spoken of; it was that foretaste they had on the holy Mount of His coming in glory, when all His people shall see Him. They were "eye-witnesses of His majesty," and they heard that voice from the excellent glory, that testimony from God Himself. Fellow-Christians, you and I are heirs of these promises, and we are looking to see that which Peter and James and John saw upon the holy Mount. We shall know His "power and Coming." And let it be a hope to keep us from the evil in an evil world, and to prevent us from being blinded or deluded amidst the circumstances in which our daily life is spent.

And surely all this applies to us with intense emphasis, on account of the special characteristics of the day in which we live. This brings me to speak of the Reasonableness of the Hope. You believe in the power of Almighty God, and in His boundless love, and His infinite wisdom. And as you look out upon the world, and see all that is passing day by day around you, are you never filled with wonder that the heaven above is silent? What proof can you give to one who rejects and refuses the public proofs of God's presence, and even of His existence? Do not misunderstand me. People say there are no miracles nowadays. There are miracles, I make bold to say, wrought within these walls, greater than that recalling the dead to life. Greater and more wonderful than even when our blessed Lord called Lazarus from the grave, is the miracle of dead sinners being born again to God. Why, what is calling the dead from the grave compared with this, the calling of the dead in sin to life in the Lord Jesus Christ? And this miracle you and I have received proof of, and it is a reality to us. But when you go to the scoffer or the agnostic and speak to him about this miracle, he ignores it and refuses to accept it. When you point to the heavens and tell him they are God's handiwork, he sneers at you. You appeal to the proofs which Nature offers of Divine power, but he can account for them all on scientific grounds. How then are you going to prove that God exists? And presently he turns the tables on you, and, pointing to all the wrong-doing and misery in the world, from man in his high position right down to the brute creation, wallowing in a vast sea of suffering and cruelty inflicted one upon the other, he asks, "Where is your God of love, and wisdom, and power, and why does He not intervene?"

I said something like this lately at a meeting of this kind, and I had a letter about it the other day from a Christian minister. He says, "I am not well pleased with your remarks. You say if you should prove yourself as indifferent to wrong-doing in London as God appears to be, you would soon get the right-about-face. Do you imply that God does not reign in His own world?" Well, what answer am I to make to that? I will answer it boldly, and say, Yes, I not only imply it, I assert it. There is a moral government of the world truly, for that God never can give up. But is God reigning in this world? Why then all this sorrow? Why then all this suffering? Why then all this tolerated sin? Ask yourself the question, If you had power to put things right, would you permit them to go on as they now do on every side? Then what is the solution of the mystery? Turn with me to the book of the Revelation. We read, in the tenth chapter and the seventh verse, that the mighty angel sware by Jehovah that "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, as He hath declared to His servants the prophets." This is the mystery of God, a great secret, the explanation of which He gives us in His word.

And now let us turn the page, and see what happened when the predicted event took place, when the seventh angel sounded. In the eleventh chapter and the fifteenth verse we read, "The seventh angel sounded; and there were great voices in heaven, saying"—I give it as it is in the original—"the sovereignty of this world is become our Lord's, and His Christ's; and He shall reign for ever and ever." But, you say, has not God got all power? Yes, truly, but read what follows: "And the four and twenty elders, which sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come;* because Thou HAST

* These words "And art to come" are omitted in the R.V. Christ is no longer viewed as the coming One, for He will have actually come when these words shall be uttered.—ED.

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TAKEN to Thee Thy great power, and hast reigned." God truly has the power; the mystery of God is that He does not *take* it, that He does not exercise it. But this is not to be for ever. There is a time coming when He will take and enforce His power, when, as the 18th verse declares, He will openly judge the evil and reward the good; in a word, when He will do that which men taunt Him with not doing now, and this it is which calls forth the praise of those wonderful beings enthroned around the throne of God.

Is there some Christian here who is conscious of still being filled with wonder and confusion of mind at the thought that God has all power, and yet that He does not put forth His power? The explanation of it is this: He has sent the Lord Jesus Christ into this world; but men have taken Him, and with wicked hands have crucified and slain Him. God has raised Him from the dead, and recalled Him to His throne. And now, what is His attitude? All power is His in heaven and on earth. And in the gospel of John (v. 22, 23) we learn that "the Father judgeth no one, but hath committed all judgment to the Son: that all should honour the Son, even as they honour the Father." If you get hold of this, you will understand the mystery. There is no one in the universe of God who can judge a sinner, save only the crucified of Calvary, and He is sitting upon the throne of the universe, and His presence there has made that throne a throne of grace.

And now the divine amnesty has been proclaimed. They were to go out, and beginning at Jerusalem, to preach to all nations repentance and forgiveness of sins. There was to be no limit, the wide world over, to this testimony. What then is God's attitude to be to the sinner? Is it to send out this gospel and beseech men to be reconciled, and at the same time, even while the amnesty is being proclaimed, to deal with them in judgment for their sins? No; the two are wholly incompatible. "He is not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." The appeal of the gospel is, "Be reconciled to God." Therefore it is we have a silent heaven, therefore it is the sinner is not now, as he once was, openly and publicly punished for his sins. The writer of this letter goes on to say, "I often say that if people committed such sins under Moses as they are guilty of now, they would be stoned to death." Exactly! It was the character of that dispensation. But people commit sins now, and instead of being stoned to death, repentance and forgiveness of sins are proclaimed to them in the name of the Lord Jesus Christ. There is no stoning, no judgment.

But mark this, when God again breaks the silence it must be in judgment. I know how many there are in our day who teach that God has still sealed up some great message of peace, some divine store of grace, that He is going to unfold in the eternity to come. But there is no hidden store of grace, there is no reserve of love in God. He "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish." Grace is manifested in this, that Christ has died, and that forgiveness of sins has been proclaimed to all, even to the very men who were guilty of His murder. But if grace be unmixed now, judgment shall be unmixed then. The heaven is silent just because He who alone can judge the sinner is now a Saviour, and the fullest message of mercy and grace and love that God can give is being proclaimed. And when that silence is broken it will be in judgment. And the first act, if I may venture to use such words, in this vast drama of the future will be the Lord's coming forth to call His own to be with Himself, before ever these vials of His wrath shall be poured out upon the world that has rejected Him. Thank God, though that is not my subject to-night, there is blessing as well as judgment still to come. The church is being stirred up now to send out this gospel of His grace to the millions of the heathen. But there is a coming dispensation in which, just as He will take the government of this world upon Himself, so He Himself will send forth the messengers of the gospel of the kingdom, and all the heathen nations of the world shall hear the glad tidings that God is reigning.

Now I have tried to put thus imperfectly before you these two leading thoughts which have been on my mind, "the certainty of the hope," for it is not a "cunningly devised fable," but part and parcel of our most holy faith, and, secondly, "the reasonableness of the hope." I have sought to give you the answer to doubts and difficulties that every thoughtful person is conscious of, the answer to the scoffer's scoff, and the infidel's objection to the divine system now obtaining in the world. Grace is reigning, judgment is tided back, and though all power is His He has not yet assumed the sovereignty of this world. The time for that anthem has yet to come, "Thou hast taken Thy great power, and hast reigned."

God bless whatever has been said in accordance with His mind, and forgive any word that has been unwisely or wrongly spoken.

THE PRACTICAL RESULTS OF THE BLESSED HOPE.

By Mr. GEORGE TRENCH, of Ardfert, Ireland.

(*At the Free Assembly Hall, Edinburgh, June*, 1894.)

WHAT is to be the practical outcome of our meetings, or the result attending our meetings? I wish to speak to-day not so much on the prophetical events connected with the course of this world—the history and future of Israel—and the history of the nations; but specially as to what is to be the outcome, the practical effect, of the present conferences upon believers in Christ with regard to their own immediate hope; that is, His coming, His return. I want to find from Scripture what the Holy Ghost has set before us as His purpose in presenting the truth of the Lord's coming to the Church as its hope. Is it a mere enlightening of judgment? or is it to have some practical effect? I do not believe it is ever presented to us as a mere matter of analytical information; it is all presented to us in connection with spiritual progress. I think we might divide the practical results of the Blessed Hope in this way: those that tend to the comfort and consolation of His people; those that tend to the sanctification

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of the believer; and those that come to the world through the gospel. Now first of all, taking up the question of comfort, the doctrine of the Lord's coming is a doctrine full of consolation, and that in several respects. Have you noticed in John xiv. (no doubt you have), that our blessed Lord describes the Spirit of God as another comforter? And have you asked yourself why He says "Another comforter"? Who is the first? I do not think that word has been applied to mean, definitely, comforter; but if you look at the first verse of the chapter you cannot make any mistake as to who the first is, for the first words are, "Let not your hearts be troubled." The blessed Master is the first Comforter Himself, and in what sense does He say "Let not your hearts be troubled"? Why does He describe Himself as a comforter? Surely because after some three years of most blessed intercourse with those His disciples, He is about to leave them disconsolate. There is an immediate sorrow, an immediate anxiety pressing upon their hearts. What is it? Our Master is going to be taken from our heads one of these days, that is the immediate sorrow. "Let not your hearts be troubled." He comforts them. And how does He comfort them? The comfort He gives them is the comfort we give our wives and children and friends when we are going away from them; we tell them we are coming again to them. "I will come again and receive you to myself."

And the Spirit of God is another comforter to be continually keeping before the hearts of the saints the blessed truth of His return as a present object of hope. It is very remarkable that in the fourth chapter of 1 Thess. the comfort which is given to the saints with regard to the departure of Christ in the promise of His return, is given to the saints who are suffering in bereavement through the loss of some loved one. You are about to lose Him for a little while, but be comforted, for He will come again. And in Thessalonians Paul says to the saints, "You have lost your friends, your dear ones, be comforted, for Christ will come again and bring them with Him." So you see the oneness, the unity of the mind of the Holy Ghost. The Lord Jesus, speaking by that Spirit, comforts those who are bereaved by His own absence with the thought of His return. Paul, writing by the same spirit, comforts those who are bereaved afterwards. And right down to the present day there has been no consolation so blessed, so real, so satisfying, for those who are in the sorrows of bereavement as the hope that Christ shall come again, and perhaps I shall not be called to pass through death at all, but at the sound of the trumpet, and the voice of the archangel, those dead in Christ shall rise first, etc. . . . But not only with regard to death. There is in the Lord's coming another sweet element of consolation, and what I would describe to you by the words which we find in a certain part of the scriptures, "Comfort of love." I suppose we have all realized at times—if not constantly—that the first of the great commandments is as applicable to us as Christians now as it was at the beginning, "Thou shalt love the Lord thy God with all thy heart," etc.; and that the blessed Lord Jesus (if you want to characterize His mission in a single line) the purpose of His mission is to direct the hearts of mankind to the love of God. He went through the world stretching forth His hand to a disobedient and gainsaying people, it is true, yet with inexhaustible patience stretching forth His hands of entreaty yearning for love of men. And right through from end to end of His mission, the words that He spoke, and the acts that He did, whether it was healing the sick, or cleansing the leper, or comforting the widow as she followed her son to the grave, or whether it was in the last awful scene when He stretched His hands on the cross and received the nails right through them, His object was to get back the affections of men to God. "Ye will not come unto Me." Oh, what a depth—what an ocean of tenderness, "Come unto Me." "Come unto Me and I will give you rest." And those last words spoken to Simon after the denial, three times (I sometimes think of them, "Lovest thou Me?" as the very last words of our Lord to His saints), "Lovest thou Me? Lovest thou Me?" and again, "Lovest thou Me?" Oh, it was just put in three words what had been the purpose of His life's work. Well now, the thought of His coming has in it this blessed result more than any other doctrine that we know of—the great foundation truth of salvation through His blood, and the doctrine of His coming as our present hope keeping the hearts of His people true to Himself in love.

Look at the first of Peter, "Wherein ye greatly rejoice, though now for a season ye are in weakness through manifold temptation, etc. . . . full of glory." What is in the mind of Peter? Oh is it not the thought that they are soon to see His face again? There is a remarkable passage in the 12th of John which seems to me to be almost inexhaustible in its fulness (John xii. 32), "And I, if I be lifted up out of the earth (ek), out of the earth, will draw all men unto Me." "This He said, signifying what death He should die." Did He signify no more than His death? Dear friends, I believe that the first meetings of this conference were upon the inspiration of scripture. One of the most remarkable things about scripture is the inexhaustible fulness of the meaning of the words. Take that passage, "The just shall live by faith." Do you know that three times that is quoted in the New Testament, and every time it emphasizes a different word? Where it is used by Paul in the Romans it is on the word "Just," and Justification is his subject: where it is quoted in the epistle of Colossians it is on "Faith," and is set in opposition to works. Where it is quoted in the epistle to Hebrews it is on the word "Love," because he is speaking of the patient life, the patient long-suffering, enduring patient life of the saint who is waiting for the coming of the Lord. That is just an instance. Take another passage—that eighth Psalm. The words there about the exaltation of Christ are quoted in the 2nd of Hebrews to bring out this fact, that if Christ is not personally exalted we see not yet all things put under His feet—we have to wait for that; but it is coming. And I quoted Ephesians i. to bring out what is spoken of the glory to which Christ is exalted when all things are put under His feet—principalities and powers, and might and dominion, etc., all shall be under His feet—that is the application in Ephesians; but when you come to Corinthians xv. 25 it is quoted in quite a

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different sense, "For He must reign till He hath put all enemies under His feet"; but there is a time coming when He shall resign what He inherited as man, and give it back to the Father. "Thy throne, O God, is for ever and ever"—that is His divine glory; but His throne as man, infinitely, unutterably, unspeakably grand, unlimited as it is in its area, He will resign.

The 110th Psalm, first verse, is quoted four times in the New Testament, and every time in a different sense, to show the wonderful fulness of scripture as it was interpreted by the Holy Ghost—not by those critics, or the higher criticism, but by the Holy Ghost. O, dear friends, I pray you turn away from the higher critics, they lead you into darkness, not light, they will hide the light from your eyes. Let scripture be its own interpreter, and you will wonder every day as you find deeper treasures and more precious gold in that mine, you will love your Bible better than thousands of gold and silver. Well, this particular passage—I get straying from it—I believe the first step of that exaltation was on the cross. Was not it remarkable? He was lifted up out of the earth, the cross actually raised Him above the earth. ("If I be lifted up . . . .") He signified His death when He spoke that. Is that all His exaltation? Ah, they exalted Him because they hated Him; but there was to be an exaltation out of earth in another sense, a very different sense, because God loved, and God was satisfied with what He did; and the next stage was when He was lifted out of the earth, "I, if I be lifted up out of the earth"—literally out of it—He came up out of it, He showed Himself to His disciples—that is, the exaltation of the resurrection. There is another stage—a stage in which He was lifted again out of the earth. A cloud received Him out of sight on the mount of Olives—lifted Him off its surface, right up, right to God's right hand, and "we see Jesus crowned with glory and honour."

"We see not yet all things put under Him." Is not this a foretaste of our own blessed exaltation out of the earth? As He was lifted out of the earth so will you when He comes, so that that little verse has an abundant fulness of meaning, and right through the three applications is this thought, "And I, if I be lifted up," etc., will draw all men's hearts—that is where I was coming to—all working up to this. He will draw us in our affections. It is a good thing to be drawn by faith to get salvation, better to love Him. It is a good thing to be drawn by the power of the Holy Ghost into sanctification, better to do what we ought to do and keep out of what we ought not to do for His blessed name. It is a blessed thing to be lifted up out of earth at His coming; but a more blessed thing now to love His appearing, and all the blessed practical results that will come through looking for His appearing alone can give satisfaction. I say there may be joy, there may be a little pleasure, there may be earthly happiness that will give us for a time that which supplies the wants of the heart, but in Christ only is satisfaction. He only can make it run over. I am sure I speak to many who say amen to it, who know by their experience that it is so, that Christ does satisfy and does fill the heart. Well, if the promise of His coming tends to keep Him before the mind's eye personally more than He has been, I say it has been blessed to our hearts. If our hearts be in the right place the walk cannot be very far wrong. The effect of the present hope will also be to remove from our hearts all fears and gloom of death. Now that has been spoken of so often that I will not dwell long upon it. But there is one passage, and that is, Corinthians xv., which presents it in such a graphic and striking manner that I cannot help reading what it says, "Behold, I shew you a mystery; We shall not all sleep." That passage is frequently read in the Church of England service, so that its language is perhaps more familiar to us than any other passage. In what sense is it read over the graves of the dead? Forgive me if there are any here who love to hear it read over the graves of the dead, but in the writing there is no mystery about the effects of the resurrection. The word mystery does not mean something incomprehensible, "Behold, I shew you a mystery," something that was not revealed before. That is the meaning of the word mystery in the Bible. In Ephesians iii. you have the word with regard to the church, because the church was not revealed in the Old Testament as it is now. Here is another mystery, something not revealed before. We should apply our minds to this, and remember that it cannot possibly imply the resurrection, which was clearly revealed in the Old Testament. What is it then? The mystery is, "We shall not all sleep." We read that verse as though it said, "*We must all die.*" That is on everybody's lips—the very contrary of what Paul says, "We shall *not* all sleep. We must not all expect to die. We shall not all sleep. We shall all be changed." Then the passage goes on to say, "In a moment, in the twinkling of an eye, at the last trump. . . ."

"For this corruptible must put on incorruption. . . ." That is not resurrection. You would not speak of the dead as corruptible, they are corrupted; the corruptible are living people who are going to die. "This corruptible must put on incorruption, must be suddenly changed into the image of Christ." This is mortal. Dead man is not mortal, he is dead; it is the living who are mortal, the mortal shall put on immortality. It is strange how verses so simple in their meaning get distorted. "So when this corruptible shall have put on incorruption, etc. . . . victory." When we see people put into the grave, death is not swallowed up in victory; death swallows up our people for a time, but there is a time when death will be swallowed up itself. When Christ comes the living shall put on immortality without death at all.

That is the meaning of what our Lord Jesus said in John xi. Jesus was speaking to Martha, and He teaches her a little dispensational truth. What does He say? Verse 23, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day," etc. Do you see the force of that? Do not be looking for it, be looking for Him. "I am the resurrection and the life." What does He mean? Is it all the same thing? No. It is the resurrection of the dead people, and life more abundant to the living. "I am the resurrection and the life; he that believeth in Me, though

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he were dead, yet shall he live," or as the R.V. has it, "Though he should die, yet shall he live; and he that liveth, he that is alive in the body and believeth in Me, shall never die" eternally. Do you see what a beautiful passage it is? I am the resurrection for the dead people. I am the life more abundant for the living. Hallelujah! It makes one's heart beat and burst for joy at the thought of being changed into His glorious image.

THE SILENCE OF SCRIPTURE
A PROOF OF ITS INSPIRATION.

By Pastor F. E. MARSH, of Sunderland.

(*At the Liverpool Convention, Nov.*, 1894.)

MY subject this afternoon is, "The Silence of Scripture." I think it is Archbishop Trench who says, "The Silence of Scripture is often more instructive than the teaching of other books." As Morley Punshon has well remarked, "Now the silence of Scripture, as it appears to me, may not inaptly be quoted as evidence of the Scripture's inspiration. It is silent, not by inadvertence, but by design. The same Spirit which prompted the writers to write, withheld the writers from writing when the Lord did not will the inspiration." And so it is true, as Boyle says, "That the Scripture is like a dial, in which we are informed by the shadow as well as the light." Again, in the words of Archer Butler, "What we see is holy; but what we see not is sometimes holier still."

The subject before us opens a field of vast dimensions. We might mark the wisdom of God in keeping silence as to the origin of evil, the mystery of life, the nature and ministry of angels, the unhindered progress of wrong, the nature of other worlds, the existence of the devil, the unknown secrets of the life to come; but it is not my purpose to speculate nor to expatiate on these things, for if we could comprehend them where would be the need to trust the Lord? It is because we are in the dark as to these things, that we have the opportunity to place the hand of faith in the hand of God.

My purpose is to draw attention to several instances where we find that the Lord has not mentioned certain things and facts, which omissions prove the design or purpose of a given incident or book, hence demonstrating the fact that the Bible is inspired of God.

First. *The word of God is often silent with reference to dates.* Kindly turn to the first book of Kings, the sixth chapter, and the first verse, "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." Here we are told that it was in the four hundred and eightieth year after the children of Israel came out of Egypt, that Solomon began to build the house of the Lord. Now if we turn to the thirteenth of the Acts of the Apostles, and the eighteenth verse, we have what appears to be a discrepancy, "And about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot. And after that He gave unto them judges about the space of four hundred and fifty years," (that is, four hundred and ninety years). "And afterward they desired a king: and God gave unto them Saul, by the space of forty years." (Acts xiii. 21.) Forty years in the wilderness, four hundred and fifty years under the judges, makes four hundred and ninety years; and forty years under King Saul brings up the number of years to five hundred and thirty. Then we must reckon forty years under king David; that brings the number of years to five hundred and seventy, and it was the fourth year of Solomon's reign that he began to build the house of the Lord, so we have to add three years more, and that makes the total five hundred and seventy-three years. Now we are told that it was in the four hundred and eightieth year after the children of Israel came out of Egypt that Solomon began to build the house of the Lord. Apparently we have a discrepancy of ninety-three years. I say apparently, because, if we remember this, that the Bible is a spiritual book, given to spiritual people, to be interpreted on spiritual lines, we shall at once see that many things that appear to be contradictions and discrepancies, go to prove that these very apparent discrepancies are so many confirmations as to the truth of God's word. Now we find in the word of God, that God never reckons time with His people when they are out of fellowship with Him. In the book of Judges (that book that seems to my mind to pourtray the trend of things in this present age) we have this fact; namely, that the children of Israel were in captivity to their enemies (the whole nation) some five times. I have not time this afternoon to turn to the Scriptures; but if you will make a note of them, and the fact that the children of Israel were in captivity five times to their enemies because of their sin, and because of their unbelief, you will see why I have referred to this. We find, for instance, that the children of Israel were eight years in captivity to the king of Mesopotamia; they were eighteen years in captivity to the King of Moab; twenty years in captivity to the king of Canaan; seven years in captivity to the Midianites, and forty years in captivity to the Philistines. Now if we reckon up those five times, what do we find? We find it comes to exactly ninety-three years. Therefore we have the fact that God does not reckon time when His people are not in fellowship with Him. "Ah," but you say, "that is a statement that may be an explanation as to what we have in the book of Kings; but do you find that this principle is illustrated and brought out in any other portions of God's word?"

Turn to the book of Daniel, ninth chapter, and verse twenty-four. "Seventy are determined upon Thy people." Please note that the seventy weeks are in association with God's people, and remember that when God's people are spoken of in the Old Testament it refers to Israel; and we have no right to go and take the things that God has given in relation to Israel, and say that they belong to us. When God says Israel, He means Israel; when He says the Church, He means the Church; when He says the Gentiles, He means the Gentiles; and He does not mean the Church when He means the Gentiles; and He does not mean Israel when He says the Church. So, I pray you, do not make the mistake that a

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young fellow made a few weeks ago. He said, "But look at the heading of the chapter." I said, "The headings of the chapter have nothing to do with the chapters." He said, "It is all in the Bible." "But they are not in the Scriptures," I replied, "for these headings have been put in by man."

With reference to the seventy weeks that relate to Israel, I must remind you that the word "week" does not mean what we mean by a week. The week means a week of years, so the "one week" represents seven years, and the seventy weeks signify 490 years. In Daniel ix. 24–27 we have the seventy weeks of years divided into three periods. We have mentioned the "seven weeks," "three-score and two weeks," and "one week." We must divide the weeks in the manner already indicated. The sum total of the weeks represents 490 years. From the giving of the edict for the building of the city (Neh. ii.) till its completion was forty-nine years (seven weeks), and then from that to the rejection of the Messiah was 434 years (sixty-two weeks), the two periods together making 483 years. We know that when this 483 years had run their course, Messiah was rejected by His people Israel. He was crucified. He was nailed to the cross. Israel would not receive Him as their King, and the result was, as Christ Himself said, "Your house is left unto you desolate."

Now we have the last week of seven years. Has this last week of Daniel's seventy weeks began to run? Has the anti-christ appeared upon the scene? Has he made a covenant with the nation of Israel in the land of Palestine? Has the abomination to which Christ referred, spoken of by Daniel the prophet, been set up in the holy place? Some may refer to Antiochus Epiphanes and say there has been a fulfilment; but remember that this monarch appeared 150 years before Christ, and that what is described in connection with this prince that is to come must take place in the last week; hence, after the 483 years have run their course, my firm conviction is this, that the last week of Daniel's seventy weeks has not began to run yet, and will not till the church is taken away—till Christ has come for His own people; therefore this present time is a huge parenthesis; that is, from the rejection of Christ, till the covenant shall be entered into with the anti-christ by the people of Israel in the land of Palestine. Thus God has not reckoned this nearly two thousand years, because His people rejected His Son, and would not have Him to reign over them. So we find we have the principle illustrated in Daniel's seventy weeks—in the great gap between the sixty-ninth and seventieth week—that God does not reckon time when His people are out of fellowship with Himself. This has a very practical and searching application to God's people now, for all the days, hours, and moments spent out of fellowship with Him is lost time.

Second. *The silence of the Old Testament as to the Church.* We have no mention of the church in the Old Testament. "Oh!" says some one, "we read of the church in the wilderness," but I need hardly remind you that the church in the wilderness is not the same as the church of God which He has purchased with His own blood. The church in the wilderness is simply a reference to the assembly of the people of Israel who gathered round Moses as the representative of God. The whole of the Old Testament deals with God's earthly people, and while we can see typical references to the body of Christ, and incidental indications that point to the church, such as "the saints of the people" in Daniel, there is no direct statement. The church was the mystery hid in God, as the apostle Paul tells us. It is after the nation of Israel, for the time being, had been cast off by God, that God calls out a people from Jews and Gentiles, who are made one body in Christ.

It has even been remarked by prophetic students, the church is not the subject of prophecy. It is that which comes in the gap, to which I have already referred, in this dispensation of God's grace. So that in the Old Testament we have no direct reference to the church of God. When I speak of the church of God, I need hardly remind you that I do not mean Christendom. When we say the church, we simply mean God's own people. We do not mean the Church of England, or the Nonconformist Church, or any other church. I was once asked, "To whom do you belong?" I said, "I belong to the Lord Jesus Christ." They said, "You know what we mean. What is your persuasion?" I said, "You will find my persuasion in Romans viii.—'I am persuaded that neither life. . . .' &c. and my persuasion is the same as that which Paul wrote to Timothy about—'I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.'" "Yes;" but they said, "Do you believe in the Established Church?" I said, "I did. I believed in being established in grace, and in the faith." "What do you think of Nonconformity?" they said. I said I was a strong Nonconformist, "for we are told not to be conformed to this world." These are the little petty things that the Devil tries to get God's people occupied with. If I had said I was a Methodist to a Baptist, there would have been a battle between fire and water at once. We need to sink our differences. In God's word there is only one body. Those who know God as their Father, Christ as their Saviour, and who are baptised into the mystical body of Christ by the power of the Holy Ghost, they constitute the church of God. That is the only church that is recognized in the word of God. We do not speak of Christendom when we speak of the church of God. I do not believe that God can look upon any one church (so-called) to-day, and say that that church is absolutely free from sin and error. We are come into the time when Christ speaks and says, "If any man hear My voice," &c. It is a question of individual faithfulness to the Lord Jesus Christ in this our day. Remember this, that the church, as we understand it, is not spoken of in the Old Testament, but that to which Christ referred when He said "I will build My church," which is made up of all those who, by the Holy Spirit, believe on the Lord Jesus Christ, and are made one with Him.

Third. *The Old Testament is silent about Christ's coming for His people.* We do not wonder at this when we remember

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that the Old Testament has mainly to do, I think I might almost say entirely, with Israel. I was reading that admirable book by Dr. Saphir, *The Unity of the Scriptures*, recently, and he brought out this thought, that although there are other nations mentioned in the Old Testament, that those nations are only mentioned in so far that they relate to God's ancient people. We have, therefore, to look to the New Testament to find out that Christ is coming for His people. Christ's coming *with* His people is no new thing in the Old Testament. Enoch, the seventh from Adam, prophesied that Christ would come with His people. But Christ's coming *for* His people is something made known by the Gospel, hence it is called "the hope of the Gospel." Why? Because it is the hope that is brought to the light by the Gospel. I will only refer to two scriptures in proof of this. Turn to 1st Corinthians xv. 51. "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." The apostle, by the Holy Spirit, is showing these saints at Corinth a secret. He is unveiling to them a mystery, and he is saying to them, "I want you to know we shall not all sleep." Again, Christ's coming for His people was a special revelation given the apostle Paul. This is plainly brought out in 1 Thess. iv. 13–15. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." This we say to you by the word of the Lord. There is nothing here about the Lord Jesus being manifested to the world with His people—it is simply the Lord Jesus Christ Himself coming to receive His people to Himself. This blessed hope of the gospel is represented to us as a distinct revelation given to Paul—"This we say by the word of the Lord." It is most important to distinguish between the Lord's coming *for* His people, and the Lord's coming *with* His people. This blessed hope of the gospel, is a very practical hope. "Every man that hath this hope set on Christ purifieth himself even as He is pure."

Fourth. *Christ's silence as to the day of vengeance when preaching in the synagogue at Nazareth.* We read in Luke iv. 17, 18, "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." We read in Isaiah lxi., from which prophecy the Lord Jesus Christ had quoted, and we find that He leaves out one sentence of the prophecy, namely, "The day of vengeance." He did not then say a single word about the day of vengeance of our God. By-and-by He will bring forth judgment unto truth. If there is an unsaved one here this afternoon, let me tell you that this is the time of God's grace, and Jesus puts a full stop at the end of the acceptable year of the Lord, because Jesus in His grace has intervened and shed His precious blood. This afternoon it is my privilege, as an ambassador in Christ's stead, to beseech any unbelievers present in this gathering to be reconciled to God.

Fifth. *Christ's use of the names "Simon and Peter" in relation to that apostle.* The silence of scripture in relation to names used by the Lord Jesus is most suggestive. For instance, Peter is boasting that he is willing to do this and that and the other for His Master; but Christ says, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat." It is "Simon" the old man, and not "Peter" the new man, who is speaking. Now mark the contrast. When Christ told the women to go and tell His disciples that He was risen He said, "And Peter," He did not say, "Simon"—"go and tell Simon." Why? He knew that Peter was in such trouble because he had denied his Master, hence, "Go and tell My disciples and Peter." I fancy I see Peter looking up, as the women came with the message, and saying, "And did the Lord mention my name?" "Yes, the Lord mentioned your name." "Then the Lord has not forgotten me." "And did He say, 'Peter'?" "Yes." "Then I am sure He has not forgotten me, for that is the new name He gave me when first I met Him." Ah, if there is a poor backsliding soul here to-day the Lord has not forgotten you. If you are a believer in Christ He has not forgotten you. He calls you a "child" still, and if you confess your backsliding He is faithful and just to forgive, and to cleanse you from all unrighteousness.

Sixth. *The names "Christ Jesus."* It is a remarkable thing that the Lord Jesus is not once called "Christ Jesus" in the gospels. He is called "Jesus Christ," but not once do we find Jesus called "Christ Jesus" in the gospels. Why this silence? Because the names Christ Jesus always refer to Christ seated at the right hand of God, as the one who has passed through death for His people, and who is accepted on their behalf, and the channel of blessing to them. The preaching of the apostles was to bring out this one fact, that "Jesus was the Christ," as is illustrated again and again in the Acts of the Apostles. The first time that Christ is spoken of as "Christ Jesus" is very significant. It is in Rom. iii. 24. I take the revised version—"Redemption that is in Christ Jesus." Redemption is the place where God begins with every sinner, for He will have no beginning with anyone on any other ground. As with the Children of Israel, they had to start on their Canaan journey from blood-sprinkled houses, so it is only those who know the Christ who has died that God can deal with them in grace.

I thank God for these evidences of inspiration that we find between the lines of Holy Writ, for these are the things that bring the word of God home to our hearts. It is essential for your own spiritual life to keep to the word of God; for if you don't have the straight ruler of God's word you will soon have a crooked life. You can only be

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right in life as you are right in belief. "As a man thinketh in his heart, so is he." If a man is wrong as to his belief he will soon be wrong in his life. That is my experience. They that begin to question the word of God you will soon find in questionable company. May God keep us faithful to His written word, and we can only be faithful to the Living Word as we are faithful to the written word, and we can only be faithful to the written word as we are faithful to the Living Word.

CHRIST OUR HOPE.

By Dr. NEATBY.

(*At the Liverpool Convention, November*, 1894.)

IT is not so much the coming of our Lord as our hope, as it is the Lord who comes. That is our hope. It is not a distinction without a difference. The passage occurs in 1 Tim. i. 1, "Christ our Hope." We want to see the Lord Jesus Christ. I was going to say that I do not think we can be Christians if we do not wish to see Him. Certainly we cannot be Christians walking with Him unless we would like to see Him, and like to see Him now. There is a point which we often forget, and which we should not forget. However much I desire to see Him—and He knows I desire to see Him—He desires to have us a great deal more. Now, is that a living hope in thy heart, my fellow-believer? That is the question. Is it a living, operative hope? The Lord would have it so. In the 14th chapter of St. John's gospel, which has been read to us, the Lord takes His place as the Son of the Father. There is an importance in the attitude which the Lord takes. Consider the name of Christ in all its relationships. There are many names for the Lord Jesus Christ, but the name in which the Lord Jesus Christ is spoken of in any given passage is of very great consequence. "In My Father's house are many mansions." Here, He is the Son of the Father. "I go." They knew who went. It was the One who had won their hearts to Himself. It was the One who had come forth from the Father to reveal the Father in this world, to make known that bosom of the Father in which he dwelt. "I go to prepare a place for you." He was going to get the place ready in His Father's house. His entrance there, as the One who had accomplished redemption, would secure their place there. His going into the Father's house was their title to enter. "If I go and prepare a place for you I will come again." I—the One who goes—the One who is standing before you, the One who goes. I will come again. It is very simple. I want it to be simple. It is the word of the living God. It is all from the lips of the Lord Jesus Himself. "I will come again and receive you unto Myself." Mark it well. There is nothing about reigning here. Are not the saints to reign then? Yes, certainly, they are to reign. They are to judge the world, as was taught the Corinthians, when they were walking disorderly and failing to judge themselves. They were going to judge the world, but it is not in this verse. Our hope is to be with Christ at His coming, "that where I am there ye may be also." We are going to be children at home in the Father's house. I want my heart to take hold of it, and I want yours to take hold of it too. Your understandings will follow your hearts. They generally do. Christ wants us there, and He puts the prospect before us in all its simplicity. "I go to prepare a place for you, and if I go I will come again to receive you to myself." Now, just contemplate this for a single moment. Is there any sort of terror in this? I know that death is the king of terrors. Is there any terror here? Now, supposing it were that God had condescended to my weakness, and had said that I should meet my mother there, would there be any terror in that for me? Why terror? Tell me. I have not seen her for thirty-six years, and they have been very long years, when I have thought of her often. There is no sort of terror in seeing one you love, but now it is the Lord Jesus that died for us, of whom the Apostle Paul speaks for himself, and for you who believe in Christ, and for me. He says, "Who loved me and gave Himself for me." Oh! is Christ that to you, my brother? Is Christ now, at this moment, that to your hearts? Did Christ look down the ages and see me, you, just as we were, in all the enmity of our hearts, and yet loved us, finding the strength of His love in His own heart? Did He? And for me—just as He saw me—He gave Himself? Now He wants to have me. He is coming for me. There is no sort of terror in that. His blood is the answer to God for all my sins. I know it. The devil himself could not persuade me otherwise. It was the blood of the Lamb on Calvary. He has tasted death for me. I shall not taste of it. He tasted it for me.

Just look at a passage of Scripture—St. John's gospel, chap. xvii. 24. There you have the Lord's prayer, and you read, "Father"—He is a Son still in the presence of the Father—"I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world." In the verses before there had been a millennial display of glory, and the saints were seen in it. And Christ is seen shining in the saints, so much that the world knows two things, the world sees them in glory, and the world knows that the Father sent Christ, and it knows that the Father loves these saints as He loves His Son. One might ask, What could be more excellent than this? And really I cannot tell you what can be more excellent than this. And yet we are called in immediately into the Father's house, so to say, because the Lord desires it. The Lord wills it; the Lord presents it as His wish to the Father, that they may be with Him in the house of His Father, in the intimacy of His communion, in the consciousness of His love, in the contemplation of His glory. Mark you, He says, "They whom thou hast given Me." To every Christian here I can tell one thing; in the long past God gave you to Christ in His blessed councils before the world began, and Christ has redeemed you at the cost of agonies you will never know, and He wants the objects of His Father's love, and the objects of His untold sufferings, to be with Him in His glory. That is the great desire of His heart. When I say, "Come, Lord Jesus," I express what is the desire of my heart, but I express what is the desire of my Saviour's heart far more. He wants

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me with Him where He is. He wants you to be with Him. "That they may behold My glory." People sometimes discuss among themselves what they will do when they get to heaven. I can throw very little light on that subject, because "I shall be satisfied when I awake in His likeness." Quite satisfied. I shall be quite satisfied with the look upon His face that will fill me with eternal joy. I shall be quite satisfied with that, but there is one occupation that I can tell you of with joy—we shall behold His glory. In the verse before the saints are seen in glory. They are shining in the glory which the world can see; but here the whole thing is Christ's glory, "That they may behold My glory," as much as to say, "I know they will be better pleased to behold My glory than any of the glory that will be theirs." I shall have one day a triple crown; I have not been as faithful as I should have liked to have been—far, far from it—but I know that there is a triple crown for me. It is a crown of life, a crown of righteousness, a crown of glory. It is in the pierced hand of Jesus; it is safe there.

What do you think I value that crown for most? I tell you, if I know my own heart at all, I value it most because I shall have it to cast at the feet of Christ, at the feet of the Saviour who died for me, the blessed Lord Jesus Christ. It is a blessed thing. "That they may behold My glory which thou hast given Me." This glory had been won in the fields of redemption. It was a given glory. It was not an essential glory of Christ, the Son of God, but the glory that He has won in that ineffable work which He wrought for God and us. But it is connected with the glory He had with the Father, "For Thou lovedst Me before the foundation of the world." We will see in a moment that it is a present expectation. This I present as a hope; this, my brother. Christ is coming to fulfil His love, to satisfy His heart; He is coming to receive us unto Himself.

There is one expression in the second chapter of the second epistle to the Thessalonians—the coming of the Lord Jesus and our gathering together unto Him. This gathering together unto Christ is that we may behold His glory, that this gathering together unto Christ, described at the beginning of John xiv., may have its fulfilment. Turn to a verse in the 4th chapter of the first epistle to the Thessalonians. It is a well-used passage in these Conferences. It is in the 17th verse. The 16th verse is remarkable for the expression "the Lord Himself." There is a particular emphasis upon this. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:" and, in the 17th verse, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This thought is very often expressed in the New Testament. It is very rare indeed for any other person in the glorious Trinity to be spoken of as the Lord. "To meet the Lord in the air, and so shall we ever be with the Lord." Now, that is the fulfilment of what we have been looking for. The dead in Christ shall rise. The voice of the Lord Jesus Christ, that gave life to their souls, that proved the quickening word to their souls, will call their bodies out of the tomb, and the same blessed voice, the voice of command with the cry, the same blessed voice, will be heard by us who are alive and remain, for so Paul always speaks. It is always "We which are alive and remain"; it is never written "They." Find me a "They which are alive and remain" in the Scriptures if you can. I place any little reputation I may have upon that statement. I say it is always "We" and never "They." It is expressed in this way because the Lord intended us to be in the attitude of waiting. In point of fact, the Church is always considered as being upon the earth until the Lord comes. Now, follow it out in Scripture. The Church is always looked at upon the earth until the Lord comes. The "Church Militant" and the "Church Triumphant" is very good for hymns, but it is not in Scripture anywhere. The Church is always looked at until it is gathered up at the coming of the Lord, as being here, and "we which are alive and remain" is the cry of the Church of the living God. Then we which are alive, and those who sleep, shall be caught up together to meet the Lord in the air. This is how the Lord who is coming back receives us unto Himself. What then? "So shall we be for ever with the Lord." One blessed feature of that gathering will be that we shall fear no separation. We shall know "that we shall go no more out." We may say that this has been written over the door through which we shall enter. "They shall go no more out." For ever with the Lord. "Wherefore, comfort one another." That is a great comfort to my heart. Let me comfort your hearts, my brothers, with these words. The Lord is coming; we are longing for Him to-night. We have heard the blessed truth that that coming will have different parts, different stages, but it is Himself that we are looking for. He may be in the clouds before midnight, and if He is, our eyes shall at length behold more than the King in His beauty; we shall behold Him "who loved us and gave Himself for us."

I want you to refer for one moment to the second epistle to the Corinthians, chap. v. 4: "For we that are in this tabernacle do groan, being burdened." I would have liked to have connected that with the groaning in the 8th chapter of Romans, and trace the whole connection, but I have not time now. "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." If the Lord calls us by death to be with Him we shall be unclothed. That is not the object of our aspiration surely. We do not desire to be unclothed, but we desire to be clothed upon, clothed upon, that mortality may be swallowed up of life. We found the Blessed One who said, "I am the way, the truth, and the life." We have found Him who had eternal love for our souls. In that eternal love for our souls we have fellowship with the living God, we are children of the living God. "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom the Lord hath sent." We have this eternal life for our souls. But it is God's purpose that we should have it for our bodies. He says in the next verse, "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." Blessed be His holy name. I am going to have a new body,

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a body like to the body of Christ's glory in the day of His coming. I am looking—and God has wrought us for the self-same thing—for the time when mortality shall be swallowed up of life, that the cross of our Lord Jesus Christ, as well as the purpose of God, should have their full effect upon body, soul, and spirit. God hath wrought us for that self-same thing. I used to say that if I knew the Lord were coming at twelve o'clock to-night I would go and see all my patients, and do all the work I could before the expiration of the time. If I knew the Lord were coming at twelve o'clock to-night I would do just the work which He gave me to do, whatever it was, and I would like him to find me at my post, doing the task which He set me to do. May you and I be so found when the Lord comes to take us to be with Himself in His glory for His blessed name's sake.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(*Second Paper. Continued from page 112.*)

IN our first paper we spoke of the Divisions, Number, and Order of the books of the Old Testament. We now come to consider

(4) THE NAMES OF THE BOOKS.

1. Genesis—"B'resheeth"—

THE BOOK OF THE BEGINNING.

Our word "Genesis" is really the transliteration of the Greek word Γένεσις, which from the Septuagint has passed through the Vulgate into all subsequent versions of the Bible as the name of the first book.

This name was given in order to describe the subject-matter of the book. The natural Greek word would have been κτίσις (*ktisis*) *creation*; but γένεσις was the technical term used by the philosophers of Alexandria to express *the origin of the universe.*

As such it is not so far out, for the divine name in the Hebrew Canon is *B'resheeth*, which is the first word, and means "IN THE BEGINNING." Hence this book is The Book of the beginning.

It is so called because it contains the *beginning* of every thing, not only of the earth, of life, of man, of sin and death, and of Israel, but the beginning of that which forms the whole subject of divine revelation, viz., the "enmity" between the two seeds, between man and his great enemy the devil. (Gen. iii. 15.) "He was a murderer from THE BEGINNING,"* says Christ (John viii. 44), when He directs our minds to the great conflict of the ages, in which "from the beginning" from the first murder (Gen. iv.) the aim of the enemy has been to destroy man and corrupt his seed. (Gen. vi.) The Scriptures record the stages of the constant struggle. Genesis *begins* it with the Adamic and Abrahamic history. Exodus continues it, and opens with the attempt to destroy the whole nation. Satanic power is given to Jannes and Jambres to withstand the deliverance of the promised seed. Then, when the nation is formed, the forces of the adversary are directed against the royal house of David, and its very existence is threatened again and again. The revolt of the ten tribes and their apostacy to the satanic worship of Baal was a great blow. Jehoshaphat's affinity with Ahab resulted in three generations of the royal family of Judah being cut off, until the line of "the seed of the woman" hung upon an infant less than a year old (Josiah). For Jehoram "slew all his brethren with the sword." (2 Chron. xxi. 4.) Ahaziah, his *youngest* son, succeeds him, all his elder brothers being slain. (2 Chron. xxii. 1.) And when Athaliah thought she had "destroyed all the seed-royal of the house of Judah," the infant Joash alone escaped. The judgment on Hezekiah (2 Kings xx. 18) ends up the Old Testament history with the royal seed deported, and made eunuchs in the palace of the King of Babylon! (Dan. i.)

Hence the book of THE BEGINNING points to the great fact, that without, what is wrongly called the New Testament, Divine Revelation is incomplete.

The same Divine Author continues the same history. The language is changed, but the subject is the same. The gospel history takes up and continues the record of the same enmity and of the same conflict. Briefly connecting the links which were begun in Genesis, and dropped in Babylon, it records that Jesus Christ was born, the promised "seed of the woman," and tells how the struggle is renewed. Like another Joash, Jesus was rescued from the slain of Bethlehem. He frustrated the design of the enemy on the precipice of Nazareth, but though His heel was bruised in Gethsemane and Calvary, He was declared to be the Son of God by power by His resurrection from the dead (Rom. i.), and God's Gospel is now proclaimed on this basis, and righteousness imputed on the same faith-principle as in Genesis. And, finally, the whole Revelation ends with the conclusion of the long conflict (Rev. xii. 9) until Satan is first bound for 1,000 years, and afterwards on being loosed, the record of the "*enmity*" which begins in Genesis ends with the final doom of the great Enemy in the lake of fire.

How appropriate then, and how suggestive, is the name for this *first* book—the book of *the beginning.* Yes, that is all, but it is enough, for that which begins there is that which is still going on until the close of the whole divine record is reached.

Hence Genesis has been called the seed-plot of the whole Bible, because, like the trees of Genesis i. 11, 12, "its seed is in itself." It contains, in germ, in type, and prophecy, the essence of divine revelation, and the *beginning* of that which finds its end unveiled in the Apocalypse.

Here too is the reason why these two books are the special object of Satan's enmity—the former records his sentence; the latter, its execution; the one records his judgment, the other his doom. This is why these two books are either impugned as to their authority, or ignored as being fable or allegory.

* ἀνθρωποκτόνος (*anthrōpoktonos*), *a slayer of man.*

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But to return to the book itself, we may close by giving a pretty idea of the Rabbins,* as to the very beginning of Genesis. They ask, "Why does the Torah commence with ב (*Beth*)?"† The answer is, Because *Beth* is the first letter of the word *Berachah* "Blessing," and therefore has God commenced the Torah with the *Beth*. Then the א (*Aleph*)‡ flew before the Holy One (blessed be He!) and said, "Begin the Torah with *me*, for *I* am the *first* letter of the alphabet!" The Holy One (blessed be He!) replied, "I shall begin the Decalogue on mount Sinai with the letter א (Aleph): 'I am the Lord thy God.'"§ And so the Torah commences with the word, *B'resheeth*, "In the beginning," to teach us that the world was created for the sake of the Torah, which is called "the beginning of his way." (Proverbs viii. 22.)

2. Exodus—"V'aleh Shemōth"—

THE BOOK OF THE NAMES.

This again is the transliteration of the Greek ἔξοδος (*exodos*), "the way out." The book is so called from its subject-matter. But this is not the true title of the book.

In the Hebrew Canon it is called *V'aleh shemōth*, THESE ARE THE NAMES. The book is thus called because it begins with the *names* of those who came into the place from whence they were *redeemed* and delivered from their ruin. Genesis began with Eden and perfection, Exodus begins with Egypt and ruin. Man is outside of Eden, and the book shows how he is to be redeemed and brought into Canaan. First, God reveals His own *name* (iii. 13–15), and further reveals it (vi. 3, xxxiii. 19, and xxxiv. 5–7.) He knows His redeemed by name (xxxiii. 12, 17). We have the *names* of His redeemed on the shoulder-stones (xxviii. 9–12) and on the breast-plate (15–21). Thus the names of the redeemed were borne with the redeeming blood into the Holy of Holies before the mercy-seat. So we have in this book the NAMES at the beginning in ruin, and at the end in redemption. The types of Exodus are types of redemption.

It is the book in which redemption is first mentioned (xv. 13): "Thou in Thy mercy hast led forth Thy people whom Thou hast redeemed." And also where we have for the first time the special name of the Redeemer, יָהּ *Jah*.‖

All this tells us that redemption is "particular," and that God's people are redeemed by name.

3. Leviticus—"Vayichrah"—

THE BOOK OF THE CALLING.

This again is from the Greek through the Latin λευϊτικόν (*Leviticon*), *i.e.* Levitical or relating to the Levites. But the title in the Hebrew Canon is *Va-yich-rah*, AND HE CALLED. Man names the books according to what he deems to be the subject-matter; *viz.*, ordinances pertaining to the Levites. But the divine name tells of something quite different; viz., *access* of the Redeemed *to Jehovah in worship*. Leviticus is the book of the SANCTUARY. It tells how Jehovah is to be approached, and teaches us that none can truly worship except such as be "called," and whom the Father seeks to worship Him. (John iv.)

This word begins the book: "And the LORD CALLED unto Moses, and spake unto him out of the Tabernacle of the Congregation, saying, If any man of you BRING an offering unto the LORD, ye shall BRING your offering of cattle," &c.

Thus this "calling" was for worship, and the blessing involved in it is set forth in Psalm lxv. 4: "Blessed is the man whom Thou CHOOSEST, and causes to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Only thus can we truly worship—as called ones—and be satisfied. Leviticus is therefore the book of access, the book of the sanctuary, the book of worship. Its types are types of worship.

No other book contains so many of the words recorded by the Holy Spirit as spoken directly by Jehovah Himself.

He alone must determine how He shall be approached, and in what manner He shall be worshipped. Nothing is left to human discretion in the matter. No choice is given to man; the word is "MUST." God is a Spirit, and they that worship Him MUST worship Him in spirit and in truth" (John iv. 24); *i.e.*, truly in spirit. All exercise of any of the *senses* is contrary to spiritual worship; and all exercise of the *will* or "will-worship" is branded as "the way of Cain" (Gen. iv., Jude 11) as opposed to "the way of God." (Acts xviii. 26.)

Note also that even in outward matters Jehovah gave the pattern of the tabernacle to Moses (Heb. viii. 5), and of the temple to David. (1 Chron. xxviii. 19.)

4. Numbers—"B'midbar"—

THE BOOK OF THE WILDERNESS.

We come, in the title of this book, to a Latin word, straight from the Vulgate. The Greek (lxx.) name was Ἀριθμοί (*Arithmoi*),* having the same meaning as the Latin *Numeri*, Numbers.

The book was so called from the Numberings with which it begins and ends (chapters i.–iii. and xxvi). But man again misses the point, which is brought out in the Divine Name *B'midbar*, which means "IN THE WILDERNESS."

This title covers all the events recorded in the Book. Numbers, therefore, is the Book of the Wilderness, and tells of all the wanderings and sojournings of the pilgrimage of God's people. The types of Numbers are types of the wilderness.

The *numberings* were only two of the events in the book, and these were quite different from those which fill up its record of human failure and divine provision. It is the book of the *Sojournings* rather than the Numberings. It tells how Jehovah *led His people* "*by the right way*." (Ps. cv. 7.)

It is a type of our wilderness journeyings. It is not the

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* It is found in the *Tzeenah Ureenah*, a popular commentary on the Pentateuch. This title means, "Go ye and see." (Cant. iii. 11.)

† *Beth* is the *second* letter of the alphabet.

‡ *Aleph* is the *first* letter of the alphabet.

§ Exodus xx. 2. *Anōche* "I."

‖ In like manner this word *Jah* occurs for the first time in the Psalms, in the *second* or Exodus book. (See Psalm lxviii.)

* Whence our word *Arithmetic*.

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shortest way, it is not the most direct way, it is not the pleasantest way for the flesh; but it is the way where divine provision is supplied, where divine chastisements and deliverances are experienced; it is "*the right* way," and it ends right!

John Newton has well expressed it when he sings:

"When Israel was from Egypt freed,
The Lord who led them out
Helped them in every time of need,
But led them round about.

They often murmured by the way
Because they judged by sight;
But were at length constrained to say,
'The Lord hath led us right!'

The way was right, their hearts to prove,
To make God's glory known,
And show His wisdom, power and love,
Engaged to save His own.

Just so the true believer's path
Through many dangers lies
Though dark to sense, 't is 'right' to faith,
And leads him to the skies."

5. Deuteronomy—"Aleh Haddabahreem"—

THE BOOK OF THE WORDS.

The title of the fifth book is just a transliteration of the Greek, which is made up of δεύτερος (*deuteros*) second, and νόμος (*nomos*) law. It was given by man, who saw in it only a *second* repetition of the *law* to a new generation.

In the Hebrew Canon the title is *Aleh Haddabahreem*, "THESE ARE THE WORDS." It is so called because it contains the words, testimonies, statutes, and judgments of Jehovah. It is the *fifth* book, and 5 being the number of grace, these are the gracious words of Jehovah.*

It was the only book quoted by Christ in His conflict with the Tempter; viz., viii. 3, vi. 16; vi. 13, and x. 20. Hence, doubtless, the devil's special hatred of this book, as shown in the assaults made upon it by his ministers.

This book concludes the Pentateuch, or five books of Moses, so called from πέντε (*pente*), five, and τεῦχος (*teuchos*), a book. The Pentateuch is always in one scroll, and hence the order of these five books has never varied.

It is worthy of note, in looking at the Pentateuch as a whole, that Christ refers to Moses by name *twelve* times. (Matt. xix. 7, 8; xxiii. 2; Mark x. 3; xii. 26; John iii. 14; v. 45, 46; vi. 32; vii. 19, 22, 23.) He also bears testimony to the Mosaic authorship forty-five times. (5. x. 7.)

Sixteen times Christ mentions the Law. Five of these coupled with the name of Moses, and once adding, "The scripture cannot be broken." (Matt. v. 17, 18; vii. 12; xi. 13; xii. 5; xxii. 36, 40; xxiii. 23; Luke x. 26; xvi. 16 and 17; xxiv. 44; John vii. 19, 23; viii. 17; x. 34; xv. 25.)

Seven times He quotes the Pentateuch as the authoritative word of God. (Matt. iv. 4, 7, 10; xix. 18 and 19; xxii. 32, 37, 39.) And sixteen times He sets His seal to events recorded in it. (Matt. viii. 4; x. 15; xi. 23; xvii. 3; xxiii. 35; xxiv. 37; Luke xvi. 29, 31; xvii. 28, 32; xx. 37; xxiv. 27; John iii. 14; vi. 31; viii. 17, 56.)

(*To be continued.*)

* Just as 1, the number of *sovereignty*, marks the first book; 2, the number of *difference* and enmity, marks the second book; 3, the number of divine perfection, marks the third book, which contains more of the words of Jehovah than any other book; and 4, the number of the world, marks the fourth book, the book of the wilderness. See *Number in Scripture*, by the same author, just published.

THE REJECTION OF THE GOSPEL OF THE KINGDOM,

AS RELATED IN THE FOUR GOSPELS AND IN THE ACTS OF THE APOSTLES.

WE have already several times referred to the importance of recognizing the historical aspect of the Four Gospels and the Acts of the Apostles.

To rightly divide the word of Truth from a dispensational and chronological point of view, we must understand that the history recorded in the four gospels and the book of the Acts, besides relating the rejection, betrayal, and crucifixion of Christ, includes also the rejection of the kingdom and the testimony of the Holy Ghost.

When John the Baptist announced that the kingdom of heaven was "at hand," he clearly did not mean that they should take their long-promised Messiah and crucify Him. God's purpose, foreknowledge, and grace must not be confounded with man's responsibility and man's failure. The Jews and the world were certainly guilty in rejecting Him, when He came in love in grace and in truth. And the condemnation or judgment of the world in which we live is based on the fact, that man has rejected and slain the well-beloved One who was and is its true Life and Light.

This much is clear to all Christians; but what is not so clear is, that there is a great distinction to be made between the gospel of the grace of God and the gospel of the kingdom.

The "spiritualizing process" which in applying the Scriptures spiritually and morally has for so long obscured their interpretation, has greatly affected also our understanding of the four gospels and the Acts, as well as the prophetical portions of the Old Testament.

The mistake of taking all references to Zion, the city of the great King, as relating to the spiritual blessings of the "Church," to the denial or exclusion of any further fulfilment of God's earthly promises, is now very generally recognised.

Now is it not the case that very many Christians still allow the same "spiritualizing process" to obsure the true interpretation of the four gospels and the Acts, especially in matters relating to the earthly portion of the kingdom of heaven?

The prophets had foretold the time when a King should reign in righteousness, when the saints in resurrection in the heavenly places should rule over the earth, and when the knowledge of the glory of the Lord should cover the earth as the waters cover the sea.

There was a heavenly portion, as well as an earthly portion, of the kingdom of heaven, and it was not until this gospel of the kingdom of heaven in its entirety had been rejected, that God was pleased to reveal His hitherto secret purpose relating to Christ and the Church. . . .

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The mystery of the body of Christ is distinct from both the earthly and the heavenly portions of the kingdom of heaven, for both of these latter had been previously revealed.

It is sometimes urged by Christians, that as atonement was necessary and plainly foretold, and that without shedding of blood there is no remission of sins, so until He—the Lamb of God—had suffered and shed His precious blood there could be no actual enjoyment or realization of the kingdom of heaven, in either its earthly or heavenly fulfilment.

This is undoubtedly true, but does this excuse the Jews or neutralize the condemnation of the world for rejecting Him? No! Man's responsibility and complete failure are in no way lessened, but rather most clearly demonstrated, as we all allow.

But has it occurred to those who thus argue, and who by "the spiritualizing process" attempt to identify the gospel of the kingdom with the gospel of the grace of God, and the gospel of the glory of Christ and the mystery, that the final rejection of the gospel of the kingdom by the Jewish nation was *after* full atonement had been made, so that their objection no longer has any weight?

In the Acts of the Apostles we read of the coming of the Holy Ghost, and of a fresh testimony and further appeals to the Jewish nation as such, to repent and acknowledge that they had slain their Messiah "in ignorance." Would they repent and have Him back whom they had crucified? He—the Prince of Life—was raised from the dead; the Old Testament Scriptures had been fulfilled which foretold His sufferings; would they have the "times of refreshing," or must He remain at the right hand of God until they had suffered yet "seven times more" for their sins?

Alas! the Acts of the Apostles has not been properly interpreted for Christians, and the rejection of the Holy Spirit, and the promises of the kingdom by the Jews in this book, have been kept in the background by that same system of spiritualizing which fails even in moral application because the true interpretation is ignored.

Had God's message of grace, so clearly stated in the Pauline epistles, always formed the foundation of Christian instruction, as in the days of Luther and the Reformers—had His great love and His wondrous calling of the Church been fully believed and spiritually enjoyed, then surely this imperfect understanding of the true scope of the historical portions of the Four Gospels and the Acts of the Apostles would not have so long prevailed.

Notes for Bible Study.

THE GOSPELS AND EPISTLES CONTRASTED.

IN the Gospels it is *repent.*
In the Epistles it is *believe.*

In the Gospels—the *Lord's* prayer.
In the Epistles—*the Spirit's* prayer (Rom. viii. 26).

In the Gospels—*take no thought.*
In the Epistles—provide things honest (Rom. xii. 17).

In the Gospels—*judge not.*
In the Epistles—*judge all things* (1 Cor. i 15).

In the Gospels—*seek the Kingdom.*
In the Epistles—we are *in it* (Col. i. 13).

In the Gospels—*tares grow together.*
In the Epistles—*put away tares* (1 Cor. v. 13).

In the Gospels—watch for the Son of man.
In the Epistles—wait for the Lord (1 Thess. i. 10).

In the Gospels—endure to the end to be saved.
In the Epistles—we are saved (2 Tim. i. 9).

In the Gospels—to pray for forgiveness.
In the Epistles—we are forgiven (Eph. i. 7).

In the Gospels—to pray for the Holy Spirit.
In the Epistles—filled with the Spirit (Eph. v. 18).

In the Gospels—strive to enter.
In the Epistles—blessed in heavenlies (Eph. i. 3).

In the Gospels—one taken, another left.
In the Epistles—all taken in a moment (1 Thess. iv. 16; 1 Cor. xv. 51).

In the Gospels it is command.
In the Epistles it is led of the Spirit (Rom. viii.).

In the Gospels—the gospel of the kingdom.
In the Epistles—the gospel of grace (Acts xx. 24).

In the Gospels—baptized for remission of sins.
In the Epistles—baptized because forgiven (Rom. vi. 4).

In the Acts—to tarry for power.
In the Epistles—do all things through Christ (Phil. iv. 13).

In the Gospels—ask, seek, knock.
In the Epistles—all need supplied (Phil. iv. 19).

In the Gospels—go, teach all nations.
In the Epistles—we edify or build up the body of Christ (1 Cor. xii. 28; Eph. iv. 11).

In the Gospels—to give to him that asketh.
In the Epistles—give to the household of faith first.

W. G. CARR.

Questions and Answers.

QUESTION NO. 16.

M. M. T. asks, "Are 'the kingdom of heaven' and 'the kingdom of God' synonymous terms, &c.?

"The kingdom of heaven" is an expression which occurs only in the gospel according to Matthew. It is the kingdom which was the subject of Old Testament prophecy. It is the kingdom in its peculiarly Jewish or local aspect. As distinguished from the "kingdom of God" it was objective, Jewish, prophetic, and dispensational, *i.e.*, the rule of the heavens upon the earth, when the time comes for the saints to possess the kingdom. (Dan. vii.) On the other hand "the kingdom of God" is wider in its scope, moral in its sphere, inclusive in its character, and universal in its aspect; embracing the whole rule of God with regard to all believers, whether of the old

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dispensation or the new; the Jew, the Gentile, or the Church of God. The "kingdom of heaven" relates to the Jew and Gentile, but is *distinct* from the church of God. But "the kingdom of God" embraces the church of God as well as all the spiritual seed of Abraham, who were "partakers of the Heavenly calling," (Heb. xi.), in fact, "all believers," whether members of the body of Christ (which was the subject of a special subsequent revelation) or not.

Hence, before the revelation of the "secret" of the body of Christ to Paul (Rom. xvi. 25, 26; Eph. i. 9; iii. 1–11; Col. i. 24–27.) it was "the kingdom of God" which marked the subject of the preaching of the transition period covered by the Acts of the Apostles. (See Acts viii. 12; xix. 8; xiv. 22.)

The members of Christ's body, through much tribulation enter and will have their part in "the kingdom of God," while "the kingdom of heaven" will be set up on earth after the church has been removed, and after the close of the Great Tribulation.

Question 17.

F. W., Walton-on-Thames, asks, "Where will the Old Testament saints be when Christ comes for His church, &c.?"

There is no distinct statement in Holy Scripture on this point. It is one of the things not clearly revealed. At least, so we judge. We may be quite sure that when the Lord has settled this point we shall not think that any other solution would have been better.

Question 18.

C.S., Glasgow, asks, "Will those Old Testament saints recorded in Heb. xi., who, believing God, became heirs of the righteousness which is by faith, be of those who are the Bride, the Lamb's wife?"

Yes, we fully believe so. The Body of Christ was kept secret, whereas the Bride was the subject of Old Testament Revelation.

Question 19.

D. B., Cookstown, asks, "To what coming of the Lord does 2 Peter i. 16 refer?"

The word is *parousia*, which means *presence*, and refers specially to the coming *forth* of the Lord from heaven *for* His saints, to receive them to Himself. And here Elijah represents the living saints who will be changed, while Moses represents the "dead in Christ" who will be raised. (1 Thess. iv. 16; John xi. 24, 25.) It ought to be noted, however, that the word *parousia* means simply *presence*, and what the particular presence may be can be determined only by the context, in every place, where it occurs.

Question 20.

Mrs. T. A. S., St. Leonards, asks, respecting our answer to Question No. 9, as to the living nations being judged according to "works."

There are of course no "good" works except those which are the fruit of faith given in grace by the Spirit of God. All other "works" are either "dead" (Heb. vi. 1) or "wicked." (Col. i. 21.) The particular works referred to are clearly stated.

Question 21.

A. N., Southville.

1. See answer to Question No. 16 as to the gospel of the kingdom, which will not be preached again until the Church has been removed, and "the gospel of the grace of God" closed.

2. The "beast" and the "false prophet" are to be carefully distinguished. Both are in 2 Thess. ii. and Rev. xiii. We hope shortly to insert a contributed article on this important distinction.

3. We hold that the twenty-four elders are twenty-four heavenly beings, symbolizing, if anything, the heavenly saints generally, who according to Daniel will reign in the heavenly places with Christ. We believe that the "mystery" of the mystical Body of Christ is not in the Apocalypse at all, not even in symbol.

4. The reign of the Church will be with Christ. The word "on" the earth means also "*over*" the earth.

5. We do not believe that the Old Testament saints are included in the Church, inasmuch as the Church was kept secret from the beginning in order that nothing might interfere with the responsibility of Israel, or make the rejection of Christ a necessity. After Christ was rejected then the "secret" was revealed. The partakers of the heavenly calling (Heb. vi. 1 and xi.) would have had their portion had there been no Church. "Other sheep I have," &c., may refer to Gentile blessing which was revealed to Abraham. (Genesis xii.)

6. The scene of the wedding garment is Jewish, and connected with the earth. Not with the church here or hereafter. We may *apply* the lesson, though we may not take the *interpretation*.

7. "One taken and the other left" is Jewish, and will be fulfilled on earth after the church has gone. Rev. vii. may give the key to it. There is no reference to 1 Thess. iv. 16, which had not then been revealed.

8. In the Acts we have a transition period, and as the end approaches it may have its *Epanodos*.

9. See "The Signs of the Times" for December, where it is pointed out, p. 120, that it is "peace" that we have to look for *first*. Not war. There will be wars as the day of the Lord developes.

10. 1 Peter i. 12 refers to the suffering of Christ, and the glory which shall follow. It was the interval between these two things which the prophets could not understand. There is no reference here to the secret concerning the body of Christ.

Question 22.

H. G. E. de St. D., Cheltenham.

1. The conclusion reached as to the sevens in Daniel ix. being seventy-seven and not seventy, rests wholly on a peculiar reading of one of the MSS. of the Septuagint version. This is altogether insufficient ground on which to build up a theory which contradicts the clear revelation given in the undisputed Hebrew text in this passage. According to this any one can make a Hebrew text of his own.

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2. "The great tribulation," which is so terrible in its intensity, is described in so many passages and with such minuteness that it is impossible, we hold, to consider it as extending from the siege of Jerusalem over the whole period of this present dispensation.

QUESTION 23.

E. C., Carlisle, asks, "If the word 'sleep' in 1 Thess. v. 6 and 10 has a different meaning to the same word in chapter iv. 14? Does it not settle the disputed point that *only* the waiting saints will be caught up when the Lord comes for the Church?"

Exactly so. The word for 'sleep' in 1 Thess. iv. 13, 14, 15 is κοιμάομαι, *to fall asleep* involuntarily; hence used in nearly every place of death, but only of the death of saints. See Matthew xxvii. 52; xxviii. 13; Luke xxii. 45; John xi. 11, 12; Acts vii. 60; xii. 6; xiii. 36; 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51; 1 Thess. iv. 13-15; and 2 Peter iii. 4. Our English word *cemetery* is derived from this word.

The word for 'sleep' in 1 Thess. v. 6, 7, 10 is quite another word; viz., καθεύδω, *to go to sleep* voluntarily; hence not used necessarily of death, but either of taking rest in sleep; or, as here, of the opposite of watchfulness. See Matthew viii. 24; ix. 24; xiii. 25; xxv. 5; xxvi. 40, 43, 45; Mark iv. 27, 38; v. 39; xiii. 36; xiv. 37, 40, 41; Luke viii. 56; xxii. 46; Eph. v. 14; 1 Thess. v. 6, 7, 10. It is used in 1 Thess. v. as the opposite of γρηγορέω, *to watch* (translated *wake* only here).

Thus, it is clear, that the hope of resurrection and ascension *before* "the day of the Lord" is for *all* who are Christ's, whether they are *dead* or *alive*; whether they are *watchful* or *unwatchful*.

DEAR SIR,—Having observed in the December issue of *Things to Come* that your correspondent, "M. A. F. Mildmay, Question 13," finds a difficulty in Revelation xx. 4-6, speaking of the first resurrection, whilst in 1 Thess. iv. 16 "the dead in Christ" are said to "rise first." Surely he is not doing justice to the relative value of the expression "first," as used in Revelation xx.

Allow me to suggest that the expression "first" has a relative value, and in this case is in direct relationship to a "second" resurrection about to be mentioned in verses 12, 13, and has nothing whatever to do with resurrections mentioned in other parts of the New Testament. Otherwise we must speak of—

First. Christ's resurrection. (1 Cor. xv. 23.)

Second. Those who are Christ's at His coming. (1 Cor. xv. 23.)

Third. The two witnesses. (Rev. xi. 11, 12.)

Fourth. Those who are beheaded for the witness of Jesus. (Rev. xx. 4, 5.)

Fifth. The wicked dead. (Rev. xx. 12.)

I might have referred to the Old Testament, such as Daniel xii. 2, to increase the number, but it is sufficient to my point to show that your correspondent must admit that if it is "first" at all, it must be first with reference to what follows in the same chapter.—Yours truly,

SHOLTO D. C. DOUGLAS.

December 14th, 1894.

The Signs of the Times.

JEWISH SIGNS.

IT is a remarkable sign of the times that the Jewish newspapers have now set apart a portion of their space in order to chronicle the rapidly increasing events which come under the significant heading of

"THE NATIONAL MOVEMENT."

We select a few of these that our readers may see what is taking place.

"The national movement has assumed proportions far beyond the fondest hopes of its best friends. Look where you will, in this country or abroad, in Europe or America, the same steady progress, the same onward march; a sure re-awakening after nearly two thousand years, for ever peculiar, unparalleled in the world's history.

* * * *

"Much has been accomplished both in Palestine and elsewhere, and the success of the agricultural colonies has changed many erroneous impressions, cleared the mist off the Jewish horizon. Zion has again become the centre of our aspirations, the point of vision of Israel's hopes. The Chovevi Zion Association of Britain, of the United States, of Russia, of Roumania and Austria, the *Lemaan* Zion and Ezra of Germany, the *Yishub Arez Israel* of Paris and other kindred societies, east and west, all testify to the Jewish universal belief, and hope in its accomplishments.

* * * *

"We have already tasted the wines of the Palestinian Colonies. Palestinian olive oil is competing with that of Provence; soap-making has become a renumerative industry; silk-weaving bids fair to become a source of exportation to the world's markets; industrial committees have been founded in many parts of Palestine, thanks to the efforts of the *Lemaan* Zion of Berlin and Frankfort-on-the-Main, and with the new railways to crown our enterprises, what a glorious prospect these numerous facts open up to us. Hebrew, the antiquated, the so-called dead language, has again found a home. The young sons and daughters of the colonists are making it the vernacular, to be again a living tongue among the most modern of nations.

* * * *

"Unity, the watchword and hope of many parties in Israel, but without success, has become a reality under the flag of Zion. Orthodox, Reformer, or Agnostic, Sephardi, Pole, and German, here forget their differences, their mutual jealousies. One hope, one wish, unites them all. In Jaffa, Sephardi and Ashkenazi have become united in one synagogue. And all this has taken place within ten years, a very short period indeed, for the great enterprise in view, but after nearly two thousand years of lethargical sleep—aye, nothing short of the miraculous.

* * * *

"Dr. S. A. Hirsch, the learned Secretary of the Chovevi Zion, has issued a circular to all the Tents of the Association, calling upon them to celebrate in befitting manner the 'Chovevi Zion Day,' on the approaching *Hanuvah* Festival, and to make this memorial day a demonstration of strength. All lovers of Zion will, we are sure, help on the movement, and it may not be amiss to remind our loyal clergy not to forget Zion Day when in the pulpit.

* * * *

"Amongst Jewish bodies working for the welfare of Palestine we must give an honourable place to the Anglo-Jewish Association and the Alliance Israelite of Paris. The first colony established in Palestine, the 'Mikvah Israel,' was founded by the Alliance, under the presidency of the late M. Cremieux. It was the first gleam of hope in an unappreciative age. Now the school at Jerusalem, under the fostering care of the Anglo-Jewish Association, is rapidly growing apace, and is already the leading school in the Orient. Thus, while the Chovevi Zion is working for the rural population of Palestine, the *Lemaan* Zion devotes its energies to the provincial, and the Anglo-Jewish and the Alliance Israelite to the Urban Jews. Great results are expected from these united efforts.

* * * *

"The *Regeneration of Israel*, translated from the Russian of M. Lilienblum, is an old publication by the Beni Zion, and a valuable work in connection with the Jewish question. It will amply repay perusal by anyone desirous of understanding the National Movement. It is certainly one of the best *brochures* extant.

* * * *

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"*Der Colonist* (the work is printed in Hebrew characters) comes from Jerusalem, and from the press of Abraham Luncz (Part III., 1894). It gives a mass of information on agricultural matters for the use of Jewish colonists, and is a praiseworthy publication.

* * * *

"Chovevi Zionists will read with delight the following from an article by the editor of *Hapisgah* in the *Jewish Voice*. The statement seems too optimistic, but the revival of the National Idea amongst the educated younger generation would be the most hopeful sign that the work which Col. Goldsmid, Mr. d'Avigdor and others are engaged upon will, in the end, meet with thorough success :—

"'I have said that the whole Jewish intelligence in Russia and the Jewish academic youth in all Europe have written Smolensky's ideas upon their banner, and have made them their life's aim. The quintessence of Smolensky's ideas can be expressed in one single word, and that is Zion! This word the educated Jews and the Jewish academic youth of Europe have written upon their banner. . . . By Zion we understand (pardon me, I am one of the devotees of this idea) simply that the Jewish people once more pitch their tents in Palestine, in order that there they again become agriculturists and thus by degrees become independent, so that we no longer be the plaything for the awful humour of the Christian nations.'"

"RELIGIOUS" SIGNS.

CHRISTIAN SOCIAL UNION.

The *Daily Chronicle* of December 6th gives the following extracts from a sermon by the Hon. and Rev. J. Adderley on

"CHRISTIAN SOCIAL UNION."

"Yesterday at the noonday service at All Saints' Church, Margaret Street, W., the Hon. and Rev. J. Adderley gave the first of a course of Advent sermons on social subjects, which are being delivered under the auspices of the Christian Social Union. Taking as his text the 16th and 17th verses from the 1st chapter of Deuteronomy, commencing, "Hear the causes between your brethren, and judge righteously between every man," he said that of all unreasonable separations none was more unreasonable and unscriptural than separation between social reformers and Christian people, between social questions and the Christian religion. There must be something wrong if we found large numbers of men concerned for progress and social reform alienated from the Church of Jesus Christ, while those who called themselves by the name of the Son of Man were indifferent to the needs of the sons of men. . . . Christ did not come only to tell us how to get to heaven, but how we might have a kingdom of heaven on earth. Christian people ought to go out into the midst of the social movement, and claim it as their own, for they could do what the Socialists could not do. If Christian society had got wrong, it could not be set right without Christ, but with Him it could. People sometimes said Socialism would fail because men were so selfish. But who came to make men different but Jesus Christ? They had got the power that would turn selfish men to unselfish, and so they had got the key of the social problem. They had a society at hand in the Catholic Church, and if they could set it working they would have the kingdom of heaven. He hoped, in conclusion, that as a result of these meetings, they would try to be practical about the matter; that they would carry their religion into these social matters, and so bring about the kingdom of heaven on earth.

We have here a specimen of the so-called gospel of Christian Socialism. Nothing about the necessity of a new birth before the kingdom can be entered; nothing about a rejected Messiah and suffering Son of Man, or the Atonement, and not one word of gospel of the grace of GOD.

As to the hope of the Lord's coming back to take His kingdom, Christian Socialists apparently consider that they can get on better without Him.

Republican and Socialist reformers perhaps consider that the idea of a personal reign of Christ would interfere with their programme of Progressive Politics.

THE RE-UNION OF CHRISTENDOM.

The following paragraph is taken from the *Daily Chronicle* of December 8th.

"THE POPE AND THE EASTERN CHURCHES.

"The Encyclical to the Eastern dissident Churches is looked upon (telegraphs our Rome correspondent) as one of the strongest acts of the Pontificate of Leo XIII. It virtually grants autonomy within the bounds of the inalienable deposit of Catholic faith to all Oriental Patriarchs willing to accept unity through the Holy See. All rites and customs will be preserved, and the Latinising movement carried on by Apostolic delegates will be summarily stopped. Privileges of this kind were partially conceded by former Pontiffs, but were notably held in abeyance by Pius IX., whose canonical tendencies were so much in favour of unity in ritual that he considered even the Dominican and Ambrosian rites as unpractical and obsolete. No schism can lawfully stand under these new conditions, seeing that the primacy of the Roman See is taught in most of the Eastern liturgies. A considerable secession may, therefore, be expected when the Encyclical is sufficiently promulgated,"

Many students of Prophecy believe that the re-union of the Eastern and Western Churches will precede the final Apostacy foretold in chapter xiii. of the Revelation.

The *Daily News* of November 12th published the following from a correspondent in Italy:

"It is positively asserted here that a Commission of dignitaries of the Anglican Church will shortly arrive in Rome to confer with the Pope on a return to religious unity. Such an event occurring immediately after the meetings concerning the Oriental Church is considered of the highest importance."

The *Daily News* of Nov. 4th contains the following:

"MAHOMMEDANISM IN ENGLAND.

"The Ameer of Afghanistan has addressed a letter to Mr. W. Quilliam, solicitor, Liverpool—styled in this connection Sheikh Abdullah W. Quilliam—in reference to the progress of Mahommedanism in England, and especially in Liverpool."

We need not quote the letter in full. The fact that such a letter has been written is significant enough!

Mahommedanism and Apostate Christendom will perhaps accept the Coming False Messiah of the Jews, and then they will all know who the real False Prophet is, of whom Mahomet was but an historical anticipation.

THEOSOPHY AND SPIRITISM.

THE UNVEILING OF ISIS.

The following advertisement will be interesting to many of our readers:

"ISIS VERY MUCH UNVEILED.

THE STORY OF THE GREAT MAHATMA HOAX.

TOLD BY

F. EDMUND GARRETT,

From Sources mainly Theosophical.

REPRINTED FROM 'THE WESTMINSTER GAZETTE.'

WITH REPLIES FROM LEADING THEOSOPHISTS."

"THE UNKNOWN WORLD" ON THE BOGUS MAHATMA LETTERS.

The Unknown World for November comments as follows on the recent exposure of Theosophical frauds:

"The *exposé* concerning the Theosophical Society that has been going on recently in the *Westminster Gazette*, will have been very entertaining to people cynical enough to find amusement in the detection of fraudulent pretences. That very discreditable trickery has been associated with the growth of the Theosophical Society is pretty clear. A good deal of the story told by the writer in the *Westminster Gazette* about doings at Madras, in connection with which Madame Blavatsky was charged by the Psychical Research Society with imposing on credulous friends by mock phenomena, is a very old story. There may have been a residuum of truth in it, but for the most part it was answered with more or less success at the time. Certainly, outside a narrow circle of personal devotees, Madame Blavatsky is not generally regarded as having been entirely exonerated; but at all events it is ridiculous to drag the old accusations to light now, years after they were first discussed, without going also into the defence put forward. On the other hand, the present charges relating to Mr. Judge are new—to the public at all events—and are very serious as against him. *The point generally missed is that they do not touch the fundamental Theosophical position.* Assuming that such beings as the Mahatmas exist, it is obvious

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that self-seeking people concerned with the Society would pretend to be directly favoured by them, and to have personal relations with them, however little that might really be the case. In unmasking such pretenders, any one who accomplishes the feat is certainly rendering a service to theosophy and pure-hearted theosophists."

Without any question the *exposé* has greatly discredited that section of the Theosophical Society to which Mrs. Besant and Mr. Judge belong, as far as the general public are concerned. Theosophy as "a science, a religion, and a philosophy," will not flourish in England for many years to come—perhaps it will retire to Thibet, or to the desert of Gobi. We are fully aware that the "fundamental Theosophical position" is not touched by the exposure of these "lying wonders," for the evil of the system is more esoteric than the ordinary reader imagines.

The "Universal Brotherhood" will have to be dropped until the "Masters" and the public have forgotten the name of "Mahatma." The day will come when those who have refused the truth of GOD will believe the lie. Theosophy has received a check; but the fact that so many have been deceived by it, is another sad indication that men prefer darkness rather than light because their deeds are evil.

Satan has to work with human instruments whom he cannot always entirely control, and these have mixed up their trickery with his teachings, and thus unwittingly frustrated for a time the extension of his designs.

DEVIL WORSHIP.

We have received a letter from a correspondent in Ireland, who kindly sends us an extract from a leading article in the Official Paper of the Masonic Grand Lodge of Switzerland, denying the statement of the *Monitor of Rome* that the Devil Worship referred to took place on the premises of the Lodge La Regenereé.

We can understand the desire on the part of Romanists to hide the ugly fact, but the evidence is too great to be thus easily disposed of. Even if some account may be inaccurate in all its details, there are other accounts which cannot be so readily dismissed.

The following appeared in the Occasional Notes of the *Pall Mall Gazette* of December 8, 1894:

"'I belong to the New Religion, I worship Lucifer,' said a prisoner in a Paris police court the other day. The magistrate seemed to have more doubt as to the novelty of the religion than the zeal of the worshipper, but asked for information. He was informed that he—the magistrate—worshipped Adonai, who is darkness and evil, while Lucifer 'le vrai Dieu, le bon Dieu,' was the light striving against the darkness. 'Lucifer,' said the condemned, 'favours the expansion of all a man's desires. He has no threats, no anger, no chastisement, and no remorse for those who trustfully abandon themselves to him.' After which effusion the prisoner, who seemed to have read the *Pilgrim's Progress* backward, was removed to the cells. Lucifer worship is, however, certainly making progress in Paris. Its votaries even propose to build a temple of Isis, and renew old heathen mysteries, which in some obscure way they will join to 'le culte de Lucifer.' A theatre is to be attached to this temple, where the first piece played will be 'Les Noces de Satan,' by M. Jules Bois, author of *Les Petites Religions de Paris*, and of the play, 'La Porte Hêroïque du Ciel.' The high priestess of the Satanists is Mdlle. Sophie Walder, who styles herself Sophia-Sapho. She holds her court alternately at Paris and Geneva, wears a live snake as necklace, has visions and cataleptic trances, and shows all the symptoms common to the heroines of La Salpêtrière."

ANGLO-ISRAELITES AND THE HOPE OF THE CHURCH.

The General Secretary of the British-Israel Association writes as follows in the December number of *The Covenant People*:

"All these signs of the times indicate that the coming of the Lord draweth nigh; but to say, as some speakers do—to wit, *The Morning Star*—that the advent of Christ may occur *to-night*, is zeal, but not according to knowledge.

"No doubt the speaker referred to 'the rapture or snatching up of the Church of God' to meet the Lord in the air, and this takes place *before* the descent in power and great glory; but inasmuch as the rapture takes place at the first resurrection (1 Cor. xv. 23, 51-54), and this resurrection, according to Daniel (xii. 1, 2), takes place some time during the great tribulation, it seems to me to be beside the truth to say that Christ may come now any day, to-night even. We may be taken away by death, but His Parousia, or coming, will take place after certain events, as He has said. Nor can we say at what period in the great tribulation it will take place: no man knoweth. It will be sudden, to the world unexpected and unlooked for, and we are commanded to 'watch.' F. ASTON."

It will thus be seen that our remarks in previous numbers, as to the erroneous views held by Anglo-Israelites concerning the "Blessed Hope," were fully justified.

According to Mr. Aston, certain events and the Great Tribulation *must* intervene before the Lord can come, as in 1 Thess. iv. 15–18.

Editor's Table.

OUR ARTICLES ON THE EPISTLE TO THE ROMANS.

A CORRESPONDENT from Dublin, in some kind comments on our articles on the Romans, asks how our views of justification by faith could be applied in the case of Abraham and David, and the thief on the cross.

We answer that it was on the same principle of faith that they were justified, but that the full declaration of GOD'S gospel of grace concerning His Son is what *we* are called upon to believe, and that although we are justified on the same principle as they were, and in virtue of the same pecious blood shed on the cross, nevertheless they had not, in its completeness, as we have, the fully-declared gospel of the glory of Christ.

In announcing the separate publication of *The Order of Events in Connection with the Lord's Second Coming*, by Rev. Sholto D. C. Douglas, we omitted to say that the price is 1½d., post-free.

In our review of *Parousia*, by Mr. F. Newth, we ought to have stated that it can be obtained of Rev. C. Lipschitz, 33, Finsbury Square, E.C.

REVIEWS.

The Saints' Rest and Rapture: When? By Pastor FRANK H. WHITE. 1*d.* (S. W. Partridge & Co.)

We are sorry we cannot commend this little book, for we greatly love and respect its author. Unfortunately it is based entirely on a misconception of 2 Thess. i. 10. He says "the time of the saints' full and final release from suffering and trial is clearly specified—when the Lord Jesus is personally revealed from heaven in power and great glory. Surely, the view that the suffering church is *previously* raptured to the Lord in the air at an earlier period, contradicts this plain and most definite declaration of the Holy Spirit."

But this is the very point in dispute. We hold that it is *not* the "declaration of the Holy Spirit," but merely the statement of the translators.

The verb ἐλθῃ is not the *future* tense, but the second aorist

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tense of the subjunctive mood, and must be rendered "*shall have come*" (See Winer, *Greek Grammar*, § xlii. 5), and refer to Matt. xxi. 40, "When the lord therefore of the vineyard cometh," &c. (*i.e. shall have come*). Luke xvii. 10, "When ye shall have done all those things," &c. (so in the A.V.). Mark viii. 38, "Of him also shall the Son of man be ashamed when he cometh" (*i.e.*, shall have come). John xvi. 13, "When He the Spirit of truth is come" (*i.e.* shall have come). See also John iv. 25, Rom. xi. 27, 1 Cor. xxiii. 35, 1 Cor. xvi. 3, 2 Cor. iii. 16, and all the other places where we have the same construction.

That the Lord shall have *previously* come to be glorified in His saints *before* He is revealed in judgment is *exactly what the Holy Spirit does declare!* And therefore the whole argument falls to the ground, as the foundation on which it professes to be based has no existence.

Iron & Clay; or, When will Anarchy Cease? (John F. Shaw & Co.) Price 6*d.*

Dr. Sarah Jean Anderson-Brown, who is known as the originator of the scheme of Industrial Farm Homes for Inebriate Women, has been studying prophecy with intelligent interest, as this little book shows. On page 20 she refers to *The Great Prophecies*, by G. H. Pember, M.A., a book which we believe is now out of print. We hear that Mr. Pember has another book in hand on prophetic subjects which he hopes to publish shortly.

The readers of *Things to Come* will have seen that we do not believe that either Mr. Pember or Dr. Grattan Guinness give a sufficiently clear outline of the eschatology of Scripture. Possibly Dr. Anderson-Brown has been too much influenced by these writers. The view of eschatology given in the article on "The Pseudos" in our first number indicates a fuller scope for the prophecies relating to the time of the end than that of many popular writers on prophetic subjects. *Iron & Clay* will we hope encourage many who have no time or opportunity for deeper study to look and wait for Him whom they love to serve, and whose name is to them above every name.

Prophecies Concerning England and Egypt in the Last Days. (James Nisbet & Co.) 7*s.* 6*d.*

This book was published in 1887. It has been favourably reviewed by *The Christian*, *The Silver Morn*, &c. It gives the result of considerable study in prophetic subjects, and many extracts from various authors. If the writer will take the standpoint of the Pauline epistles when he next brings out a book on the Last Days he will, we think, be clearer as to the order of events in the Time of the End.

The Illustrated Apocalypse. By THOS. WILLIAM GREENWELL, F.R.S.L. (The Craig Press, Chicago.)

This is a fair attempt to harmonize the conflicting theories of the historical and futurist schools of interpretation. It is useful as far as it goes, but the symbols of the Apocalypse demand for their interpretation a very full knowledge of the whole word of GOD.

A Brief Outline of the Book of the Revelation. By THOMAS NEWBERRY. 6*d.* (Pickering & Inglis, Glasgow; and Jas. E. Hawkins & Co., London.)

The editor of *The Englishman's Bible* is very well known. This little book on the Revelation is a good one to place in the hands of those who are just beginning the study of the Apocalypse. It contains the same mistakes which are to be found in most books on the Apocalypse which were written fifty years ago; but, nevertheless, it is likely to be helpful to beginners.

The Balance of Physics and the Earth's Ecliptic Angle. By EDWARD DINGLE. 7*s.* 6*d.* and 1*s.* (S. W. Partridge & Co.)

Those who believe as we do, that the divine science and philosophy of Scripture are sublime and perfect, and that the underlying structure of God's Word is eminently scientific, will do well to obtain these volumes. We should add that the reader should possess a fair knowledge of pure and mixed mathematics, together with some grasp of the physical sciences.

Secrets of a Beautiful Life. BY J. R. MILLER, D.D. 3*s.* 6*d.* (Hodder and Stoughton.)

This is a volume bearing on practical Christian life. There are many such nowadays. It is one of the *Silent Times* series, and is neatly bound.

Thoughts for the Quiet Hour. By J. R. MACDUFF, D.D. 3*s.* 6*d.* (Hodder and Stoughton.)

There are many profitable and suggestive paragraphs in this book for the quiet hour; *e.g.*, the one on p. 80.

"St. Paul is only the too faithful interpreter of the believer's inner life, when he dwells, in the seventh chapter of Romans, on the two antagonistic principles, the 'flesh and the spirit,' which do battle to the last: the struggle between will and performance (verse 18); the law in his members warring against the law of his mind. (Verse 23.) What strange composites often, at the best, Christians are with these their dual natures, countersigning the apostle's paradox!"

By Fire and Cloud; or, Life Experiences in India and South Africa. By Mrs. OSBORNE HOWE. 3*s.* 6*d.* (Hodder and Stoughton.)

A tersely written tale of missionary work chiefly among soldiers and sailors in South Africa, but touching also on native missionary efforts.

CONFERENCE FUND.

	£	s.	d.
Roderick Maclean	1	0	0
A. M.	0	10	0

FREE DISTRIBUTION FUND.

Roderick Maclean	1	0	0
J. B. Beale	0	2	0
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Mrs. de Satur	0	14	4
Miss Budd	0	3	6
A. M.	0	10	0
Mr. G. Baldwin	0	1	9

MANAGER'S NOTE.

WE shall be happy to obtain for any of our country subscribers any work that appears in our advertisement columns, or any other book that, through being in the country or abroad, they may find a difficulty in obtaining.

On receiving remittance of the published price of any desired volume, we will forward them *Post-free* to any address in the United Kingdom or abroad.

We hope that this will be of use to many, especially those residing abroad.

In writing please address "The MANAGER, 29, Paternoster Row," and say where you are in the habit of obtaining *Things to Come*.

All applications as to advertisements to be made direct to the Manager.

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THINGS TO COME.

VOL. I.] FEBRUARY, 1895. [No. 8.

Notes and Notices.

MANY of our readers will be glad to hear that we have reprinted and issued a further edition of 5000 copies of our first number, that for July last. Those who have been unable to obtain copies will now be able to do so, and thus complete their sets.

Application (with remittance) should be made to the Manager at the publishing office of this paper, 29, Paternoster Row, E.C.

* * * *

The special edition of the December number reached 50,000 copies; 44,000 of them were distributed freely during that month, and we are glad to note that the result has been to largely increase our list of subscribers.

The expense has of course been very great, as our readers may judge, even if they reckon the postage alone! We hope that the Lord may lay it on the hearts of some of His stewards to desire to *share* the privilege with others.

While we do not in any sense "appeal" for funds, we shall be glad to welcome any such expression of sympathy and fellowship.

* * * *

The same applies to our

PROPHETIC CONVENTIONS

which are now being arranged. Those who have this work in hand are busily engaged, and in our next issue we shall have a goodly list to present.

The following are the fixtures to date:

BRADFORD .	January 30, February 1.
HALIFAX	" "
BELFAST .	February 12–15.
DUBLIN . .	February 19–22.
LONDON . .	March 25–27.
TUNBRIDGE WELLS .	April 1 & 2.
PORTSMOUTH . .	April 3–5.
ABERDEEN . .	April 21–25.
EDINBURGH . .	April 29, May 3.
KESWICK . .	July 15–19.
DUNOON . .	July 30, August 1.

* * * *

Our "new proposal" has been taken up very warmly, and has received a response which has greatly encouraged us. Though a very common practice in the United States, it is somewhat new to this country. It is by no means, with us, a mere bid for subscribers, but a legitimate method of mutual help, whereby many are able to procure books they have long wished to possess, while our own magazine is made more widely known, and its precious truths are disseminated. Our list of books will be enlarged from time to time.

* * * *

We insert in our columns this month, under the heading "How to Study Prophecy," &c., a number of *suggestions* which indicate the results of our own prayerful study of God's word, in the earnest hope that the fact that these suggestions are stated categorically will not be misunderstood by our readers.

We had thought of still further postponing this paper, which has been in type for some time past; but as we find that nine out of every ten questions which are sent in by our readers bear upon the points we have dealt with, we have decided to insert it in the present issue.

We feel convinced that until the distinction between the "heavenly calling" and the mystical body of Christ is clearly recognised, there can be no further attempt made to expound satisfactorily the order of prophetic events. While most thankfully acknowledging our indebtedness to the Lord's servants who have been before us in this precious field of study and meditation, we deplore the tendency to rest satisfied with all their conclusions. To do this was, we feel sure, farthest from their wishes, nor is it the will of God that we should be thus shut up from further prayerful investigation. We submit the results of our searchings into the word of God, and we shall thankfully welcome any suggestions from those of our readers who may feel that they can throw further light on the subject of dispensational and prophetic truth.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE BRUISING OF SATAN.

BY THE REV. CANON FAUSSET.

(At the York Convention, May, 1894.)

YOU are all familiar with the oldest prophecy in God's word. You will find it in Genesis 3–15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shalt bruise thy head, and thou shalt bruise his heel." The whole Bible, and the whole history of man here on earth until the Lord's coming again, is bound up in this one passage of Scripture. This is the very oldest

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prophecy in the Bible, and on it hinges the whole of God's dealings with man. It is a conflict between good and evil, light and darkness, between Christ and the great enemy of man, ending in the glorious triumph of Christ, the Son of man, for man. If you deny this one verse and its environment you must deny the whole Bible.

I once said this to a learned canon of our church, who was endeavouring to represent the story of Eden as a mere allegory, a figurative way of expressing spiritual truth. I said to him, "If you deny this verse you cease to have any right to be a clergyman of the Church of England." The Bible at its ending fitly answers to the beginning. Man is noticed at the commencement of the Bible as innocent, pure, to be put upon his trial by God, but overcome by the tempter, and incurring the sure concomitant of sin, death. At the close of the Bible, after the glorious triumph of the Son of man, you have the reverse order in the blessed truth of Satan conquered, man the conqueror through Christ, the Son of man. He is in a better Eden than he was at the first, an incorruptible inheritance from which man can never be supplanted. You see the former inheritance more than regained for him by the divine head Christ Jesus.

This is the germ of all future revelation. Partial fulfilments of this prophecy have gone on from age to age, but the full consummation can come only when the Lord shall come again to crush the wicked one and reign in his stead. The usurper has taken a throne which he has no right to, and when the Lord shall come and shall take the throne from Satan, the usurper, the reign of righteousness shall begin upon the regenerated earth.

All Christians are looking for the coming of the Lord Jesus. As our creeds say, "He cometh again to judge the quick and the dead." Just as when we look into the sky we see a number of stars, and apparently they are near to one another, but when you take a telescope you will discover that these stars that appear to be quite close to each other are separated by vast distances; so when we make the general statement that "He cometh to judge the quick and the dead" we have a great deal else to consider in order to understand the full meaning of the judgment. Again we are all expecting the time when Satan shall be bound, because we cannot deny Revelation xx. and other promises. The question that divides us is this, whether this period of blessedness, of the thousand years, is to precede the Lord's coming or is to follow after it, and be a consequence of the Lord's coming. These truths are not essential to salvation we admit, but if we fail to see the whole counsel of God we lose a certain amount of privilege and a means of sanctification.

The late excellent Dr. Mackay said, that when he realized the truth of the Lord's pre-millennial advent as the hope of his soul, it was as a second conversion to him.

Allow me to attempt to correct a misconception which prevails amongst men of the world to-day. It appeared in a local newspaper only a few days ago. It spoke of the discoveries of geology as making sad havoc amongst theological speculations, and that geology informed us that this world was certain to last ever such a time, vastly exceeding any human undertaking that could be affected by it, and therefore the idea of the world coming to an end—"the crack of doom" was the expression used in this newspaper—was quite preposterous. We do not believe that the Lord is coming to destroy this earth, but we believe He is coming to introduce on this earth a period of righteousness and blessedness and peace such as has never before existed here. He comes to destroy the apostate. He comes in flaming fire, taking vengeance upon all in Christendom who disbelieve and reject Christ. He comes to sweep out the tares, but He does not mean to destroy the field. He comes in glory to reign over a regenerated earth, and to make it happier than it has ever been before. Genesis iii. 15 sets forth in germ the conflict between Satan and the Lord Jesus Christ, the rightful owner of this world.

Let us consider the whole as divided into three stages. First, the time of the patriarchs and Israel; second, our present times, which are called the times of the Gentiles; and, third, the times of the restitution of all things.

The curtain that veils the unseen world is drawn aside in two passages in Old Testament times. The first is recorded in the beginning of the book of Job. There Satan is the accuser of the brethren before God. There are many who deny the existence of the devil. Those who deny his existence are the foulest slanderers of men. Man has the awful possibility of becoming a devil, but he is not a devil. He has the blessed possibility of becoming equal to the angels of God. Satan, by God's permission, was allowed to exercise his malignant will against the patriarch. By successive strokes Satan destroys the property of Job; then he takes his children; then he afflicts his body with a loathsome disease. Satan seems to succeed, and even Job's patience gives way. But wait until the end, and then we shall see Satan made the very means of carrying forward God's purpose of grace concerning Job. The devil, in spite of himself, was the very instrument of Job's sanctification. Job utters those words which have given comfort to so many mourners: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and, though after my skin worms destroy this body, yet in my flesh shall I see God." We know the end. St. James comments upon this end. He takes Job as an example to teach us the lesson of patient waiting for the coming of our Lord. "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

We have another glimpse in the third chapter of Zechariah. We have presented to us Jehovah, and before Him stands Joshua, and at the right hand of Joshua stands Satan to resist him: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Herein Joshua is the representative of Israel; Joshua, in his filthy garments, represents Israel in her rejection of the Lord and her consequent rejection by the Lord. On the other hand, when He is clothed with white raiment, and the priestly mitre is upon his head, he is the representative of Israel restored to the position for which God designed Israel from the beginning.

The story is told of Simeon when he founded the society for promoting Christianity amongst the Jews. A friend, who was very zealous for the missionary cause, wrote upon a slip of paper, "Mr. Simeon, would you have us leave the nine hundred millions of heathen in order to send our missionaries to the nine millions of Jews?" Simeon replied, "If you convert the nine million Jews you will have nine million missionaries for the conversion of the nine hundred millions of heathen."

The times of the Gentiles are the times when Israel is cast off from the Lord because of apostasy. They are called by our Lord the opportunities of the Gentiles, the favourable season wherein we have given to us the privilege not only of being saved ourselves, but of being the honoured instruments of preaching the Word, and winning souls from the Jews and Gentiles. These times began with the overthrow of Jerusalem. Our Lord distinctly says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke xxi. 25.)

Blindness in part has happened unto Israel during these times of the Gentiles. The extremity of the Jews has been the opportunity of the Gentiles, but even in these Gentile

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times the Lord is graciously taking out of the Jews a remnant according to the election of grace. It is a very great mistake, which is often made by those who do not search the Scriptures thoroughly, that they fail to realise the true object and character of that dispensation in which we are at present living. The object of this present dispensation is not that now the world should be converted, but that the Church shall be gathered out of the world. Look at Acts xv. 14. There you have it written that God had visited the Gentiles to take out of them a people unto His name. The election of grace began with the Jews. The Jews are always the first; it is ever so to be. The Gentiles in this dispensation are being made fellow-heirs, and of the same body as the believing Jew.

This second period begins with the opening of the conflict between Satan and the Seed of the woman. He is exposed to temptation, and He has undertaken to be man's substitute, and to bear man's penalty. Accordingly Satan, the serpent, tries the Son of man as he tried the first man in Eden. He tries Him with the whole cycle of temptation—the world, the flesh, and the devil. He offers Him the whole world. He claims the whole world, and Jesus does not deny the claim. It is an awful thing which should make us shrink from undue love of the world's good things, that those all are at the disposal of the devil. He offers all to Christ, and Christ refused it because He would save you and me. He will not have it at Satan's price. He will not have it as Satan's gift, but by suffering. From the cross He will come to the crown. He will not have it, because He came to save me, a guilty sinner, and you too. Just before Gethsemane our Lord said, "But this is your hour and the powers of darkness." And the powers of darkness made themselves awfully felt when He hung upon that cross, and when He cried, "My God, My God, why hast Thou forsaken Me?" But the power of God was an infinitely greater power. At the Lord's first advent Satan put forth his power against the bodies of men. It is very remarkable, now that the second advent is approaching, Satan is specially putting forth his power. Jesus cast out the demons; He not only cast them out Himself, but gave His disciples power to cast them out. The resurrection of Jesus was not only man's salvation, but it was also Satan's defeat.

The fulness of the bruising of Satan is not yet reached. How do I know? By turning to Romans xvi. 20. There I find Paul saying, "The God of peace shall bruise Satan under your feet shortly." A grand step in advance was when Jesus ascended into heaven, and when we obtained an advocate with the Father. No longer could Satan appear in heaven's court as he did against Job. What do we read in Rev. xii. 5? "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Afterwards there was war in heaven, and then a loud voice was heard saying, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." "And they overcame Him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." Now we can take up the challenge of Romans viii., and say, "Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Satan has no standing-ground before God against the saints any more; he had standing-ground until Christ went into the holy place.

Satan comes down to earth, and in great wrath, for he knows that he has but a short time. First of all he lifts his hand against the Church, the seed of the woman. He tries what persecution will do. But persecution has the opposite effect to that which he desired.

The martyrs, instead of being conquered by Satan, are carried in fiery chariots to heaven. The blood of the martyrs is the seed of the Church. Then Satan tried a more fatal scheme. If he cannot destroy the Church by persecution he will try his hand at corruption. When we get to Revelation xvii. we see the woman awfully changed—for the worse. She has become a harlot, drunken with the blood of martyrs. Satan prevailed in one sense, but he did not prevail against the true Church, and ere long the Church will sing, "True and righteous are Thy judgments."

Rome is a prominent type of the harlot in her idolatry, conformed to the world, arrayed with the world's livery, and drunk with the blood of the saints. When antichrist shall come he will supplant the harlot Church. The Apostate Church cannot be both harlot and antichrist; for the beast in the end, with its ten horns, strips her naked, and burns her with fire. A most remarkable sign of to-day is that in nearly all the Romanist countries of the Continent, Italy, France, Spain, Austria, the world-power is turning against the Church. In Protestant countries the world-power is inclined to disestablish the Church, wearying of Christianity, and trying as far as possible to cast out the Word of God from our schools. Thus the way is being prepared for the last antichrist, in whom lawlessness will be fully revealed. In the last stages of antichrist he exalts himself above God, and declares that he is God.

We seem to be on the very verge of His coming. Infidelity is openly upheld in our literature. Our novels are full of it. If you will compare the catalogue of the features which shall characterise the last days, which are given in 2 Timothy iii., with those which characterise to-day, I think you will see that we are in the last stage. They singularly correspond to the characteristics of the Pagan world in Romans i. 26–32. One feature of the Pagan world is being reproduced amongst us. I mean necromancy. We have necromancy in this very city. Only a day or two ago we had a lecture on Theosophy. That means God-wisdom; but it is not God-wisdom at all, but demon-wisdom. It is much like the teaching of Buddhism. The teaching given at this lecture was the reincarnation of the soul, and a great deal besides. Oh, may God keep us from this awful spawn of infidelity! Infidelity is a lie of Satan. Well may we cry, "Give peace in our time, O Lord." In the striking language of Revelation xiii. 10, 18, the grace of "patience" was what was needed in the long days of the Apostacy in the middle ages. What is needed now? "Wisdom" to discern between truth and error. If they bring forth their Spiritualism, Theosophy, and other errors, bring them to the truths of this precious book.

Only recently an article appeared in one of our leading journals, which stated that pleasure was the rule of life. Christianity had been found to be a lie, and the sexual relations were no longer to be ruled by priestly formalities. Suicides abound. Then we have Anarchists, ready to overthrow society, whilst professing to regenerate it, and to destroy without mercy men, women, and children by their infernal bombs. What a comfort to the Christian is God's promise of the times of refreshing and of the restitution of all things. The world is not getting better by its own nostrums, by science and secular teaching. Nay, evil men are waxing worse and worse. There is only one remedy for the confusion in the family, the confusion in the Church, the confusion in the world, and that is the Lord is coming to sweep away the tares from the field that belongs to him. Turn to Isaiah xxiv. 21, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high (that is, Satan and his demons in the heavenlies), and the kings of the earth

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upon the earth" (that is the ten confederate kings who are gathered together by the last antichrist). When these are gathered together the Lord shall come and gather His saints together, and shall come back with them, and shall reign with His saints over a regenerated earth, and will effect by His presence what could never be effected in His absence—the regeneration of the nations.

Individuals are being gathered out now, but not until the Lord comes will Israel be regenerated as a nation. Then we read that a nation shall be born in a day. The Jews shall look upon their Saviour whom they rejected and crucified, and they shall receive Him, and their receiving by Him will be life from the dead to the Gentile nations. The seed of the woman will conquer antichrist; and although Christ would not have the world-kingdom from Satan, He will have it from the Father just because He would not have it at the offer of the usurper. Those who take the Lord as their portion will reign with the Lord over the earth. Believe me, brethren, we are on the winning side. The Lord will conquer, and His people will conquer with Him. He rose the First Fruits, and we that are Christ's shall rise at His appearing. Oh, may we be ready, waiting and watching for His appearing, looking for the time when the Lord God omnipotent shall reign for ever and ever!

THE RIGHTS OF THE LORD JESUS.

BY THE REV. DR. BULLINGER.

(At the Dundee Conference, June, 1894.)

IT is characteristic of man that he is educated and trained for one object—that is, *to stand up for his rights*. That is the only part of his education that perfectly succeeds, and everywhere we see man standing up for his rights. Woman, too, is now standing up for her rights; and the People are standing up for their rights. Is it not time that someone should stand up for the rights of the Lord Jesus? He has not yet got His rights in this world, but He is going to have them; and now He would have His children witnessing for those rights, and speaking for Him while He is absent, and while those rights are in abeyance. I propose to bring them before you in connection with His four titles—the Son of man, the Son of Abraham, the Son of David, and the Son of God.

"THE SON OF MAN."

With regard to man, we know that he was created for two great objects. First, he was to have dominion over all the earth; and, secondly, he was to have fellowship with God. I need not enlarge upon this. It does not require any proving, because man is ready to acquire any amount of dominion on the earth, although he does not care for fellowship with God. He lost those rights and those privileges in the fall, through tampering with the word of God. We know the consequences of that fall. Sin entered, and death by sin. The whole creation was overwhelmed in that awful calamity, from the effects of which we are suffering to-day, and the influences of which we see around us. Now there is one great principle on which God ever acts. He never improves what man has marred, never! He never repairs what man has ruined, but He always makes something new, something fresh. Let us go down to the potter's house with Jeremiah (Jer. xviii.), and there you will see this wondrous lesson which God there taught. Jeremiah saw the potter making a vessel, that vessel was "marred on the wheel, and so he made another vessel, as it pleased the potter to make it." That is the picture that God showed Jeremiah, and the strict *interpretation* of it belongs to Israel. For as Israel had been marred and spoiled, He was not going to mend the nation, but to make it new, to give His people a new spirit and a new heart. The same great principle underlies all that man has marred; it underlies the whole creation. God is not going to mend this earth. He is going to make a new heaven and a new earth. He does not mend the old man, but He makes a "new man."

Men are trying to mend the old man, and they are absorbed with schemes for his improvement. Man is occupied in reforming the world, but God has cursed it, and there will be no blessing for it until He comes and takes the curse away, when He will make a new heaven and a new earth. These mortal bodies will never be repaired; they will all sink in death if the Lord does not come for His people; and those who are not Christ's are bound, not only to sink in death, but to end in everlasting destruction. But *we* look for new bodies, glorious bodies, like unto His own body of glory. That is our blessed hope.

Thus the hope of creation is now bound up in another, not in man, but in "the Son of man," "the seed of the woman," another man, "the Second man," "the last Adam," "the Lord from heaven." He is going to restore *all*, and that work belongs to Him by right. It is His own special work.

He came and He was rejected as the Son of man. Therefore, in consequence of that rejection everything is now in abeyance, and we wait for the Lord Jesus to have His rights as "the Son of man." We wait for the fulfilment of Psalm viii., which has never yet been fulfilled. "We see not yet all things put under Him," but the time is coming when all things shall be put under His feet as the Son of man. "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting." And we too are "seated" with regard to all the work connected with our salvation and "*expecting*," if we are in fellowship with Him; expecting, not some happiness to come to us (that is ever our poor selfish view), but expecting Him to *have His rights in this world*, for Him to have dominion over it. It is His by right, and He is coming to exercise this wondrous dominion over the whole creation. "We see not yet then all things put under Him."

"THE SON OF ABRAHAM."

We will now look at Him as the "Son of Abraham." The nations of the earth had utterly failed, as "man" had done; they were so sunk down in their ruin that God destroyed them with the judgment of the flood. Then God proposed to make another nation, and He made a new nation of the seed of Abraham. We cannot stop to go into his call, or into his life, but we just notice this, that in Genesis xv. God made an unconditional covenant with Abraham. We must mark these *unconditional* covenants as distinguished from those that were surrounded by *conditions*, because man has never yet kept any covenant he has made. ("Which My covenant they brake.") However, Abraham was quite ready to make a covenant with God. He divided the sacrifices, and had got everything in readiness, when God restrained him by putting him to sleep. In his sleep he saw the symbols of the divine presence pass between those pieces, and that covenant was made unconditionally, an everlasting covenant, which can therefore never be broken. In that covenant the land was promised to Abraham.

In Luke i. He speaks of the son of Zacharias, and of the mercies which he promised to the fathers themselves. What were they to remember? His holy covenant. What covenant? Why the covenant that He made with Abraham to give them the land. But the land was never possessed to the extent which God had mentioned in Genesis xv. Israel failed just as man had failed, just as the nations had failed. Israel failed to possess the land, and in process of time they were driven out of it. Then "the son of Abraham"

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came as the heir of the land. "He came unto His own (possessions), and His own (people) received Him not." He came as "the seed of Abraham." "He saith not unto seeds, as of many, but to thy seed which is Christ," but His rights were rejected. When He was alive He had not where to lay His head, and when He was dead He was buried in the tomb of another.

So His rights as "the Son of Abraham" are all in abeyance. This is "the land question," dear brethren. People are talking about the land question. But it will not be settled until "the Son of Abraham" comes. And "the Eastern question," which continually occupies the thoughts of politicans, will not be settled until "the land question" is settled, and that will not be until "the Son of Abraham"—our blessed Lord Jesus Christ—gets His rights.

"THE SON OF DAVID."

But then He was "the Son of David." Here you have the question of the throne. The government of Israel was a pure theocracy. God was their King, and their sin was in rejecting Jehovah as their king. Not merely in desiring a man as their king. Jehovah was not the king of the other nations, they had not the Lord for their king, but Israel had in a special manner. And if you read their history you will find that that is the point which is emphasized. Saul was anointed, but was soon set aside. It is very instructive to read the story of the anointing of David. (1 Samuel xvi.) God gave them a king in His anger, and took him away in His wrath. Then He chose David. That is what it means when it says that David was "a man after His own heart." It does not mean, as infidels are never tired of saying, that David did all that was after God's own heart, but that David was the man of God's choice. Hence it is written of Jesse's other sons, "I have not chosen" him, as they passed before him. Samuel asked Jesse if these were all his children, and he said, "There remaineth yet the youngest, and behold he keepeth the sheep." He did keep them too. So will the true David keep His sheep.

I need not go into the history of the kings. Kings have been a failure. The world has never yet seen a proper king, because man with his fallen nature has never possessed power without using it for his own advantage. You would do just the same. Men cannot make a right use of God's gifts, and the greater the gift the worse the failure is with regard to the gift. So then in 2 Samuel vii. God makes another *unconditional* covenant with David. That is the great *kingdom* chapter, and answers to Genesis xv., which is the *land* chapter. As "Son of Abraham" the Lord Jesus is heir to the land; as "Son of David" He is heir to the throne.

We come down to the opening book of the New Testament, and read, "The book of the generations of Jesus Christ, the Son of Abraham, the Son of David." The Lord Jesus came as last heir of the family of David; it ended with Him; He was rejected as "the Son of David." We read of Him "that the sceptre shall not depart from Judah until Shiloh come." Shiloh came, and Shiloh died, and then the sceptre departed. It did not depart before, because the line of David had always been preserved; but now when the Lord Jesus was laid in the grave with no issue, the sceptre had departed. Therefore if the Lord Jesus be not "the Son of David," there is no hope for Israel at all; there is no King for them. The line of David was exhausted in the Lord Jesus, who was laid in the tomb, and there all hope for Israel ended; that is to say, it would have ended if God had not raised Him from the dead as "the Son of God." They said, "We have no king but Cæsar;" and they have had a Cæsar for their king ever since, and bitter his yoke has been. Now the royal rights of "the Son of David" are in abeyance; but the time is coming when

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He is going to possess them and exercise them, and He whose right it is to reign is going to take the sceptre and wield it over a glorious creation.

"THE SON OF GOD."

Now all hope is centred in Him as the risen Son of God. As the Son of God He must have His rights. The Son of God came into this world, and He was rejected as the Son of God, just as He had been rejected as "the Son of Abraham," and as "the Son of David," and as "the Son of man." The Son of man came. "In the fulness of time God sent forth His Son made of a woman." "He came unto His own, and His own received Him not." They rejected Him. They said, "We will not have this man to reign over us." And they put Him to death. They said, "This is the heir; come, let us kill Him, and let us seize on the inheritance." It is a great mystery. Scripture tells us it was through ignorance they did it. It says, in Acts xiii., "They knew Him not." And the Lord Jesus said, "They know not what they do." But they knew one thing; they knew that He was innocent. The thief said, "He hath done nothing amiss." Pilate's wife said, "Have thou nothing to do with that just man." Pilate said, "I find no fault in Him." The centurion said, "Surely this was a righteous man." And even Judas said, "I have betrayed innocent blood." They did not know, but they might have known. The Lord had told them, "Ye do err, not knowing the Scriptures," and that is why they made that awful mistake. That was the secret of that grievous sin; they knew not the Scriptures. I should not be surprised at any mistake you may make, or any error you may fall into, if you are ignorant of the Scriptures. "Ye do err, not knowing the Scriptures." They erred, not because they did not possess them, but because they do not want to know them. That was their sin.

That was the fault which Christ corrected, even among His disciples. He said, "O foolish men and slow of heart to believe ALL the prophets have spoken!" They did not believe "*all*." They believed the part that they liked to believe, and they rejected the rest. That is just what the majority of "Christians" are doing to-day. The Church believes a part of the Scriptures, not all, and is therefore every whit as guilty as the Jews in rejecting the rights of the Lord Jesus.

The Jews said when He came, that He was not good enough, therefore they cast Him out. The Church says to-day the world is not good enough for Christ; and it would fain keep Him out.

The Jews explain away all the prophecies concerning Christ's sufferings; the Church explains away all the truths concerning Christ's future glory, thinking that it honours Christ by rejecting such "carnal views."

The Jews separated one portion of the truth from the rest, and thus made the Scriptures of none effect. The Church does the same to-day by rejecting the other portion.

The Jews said, "Let Messiah come, and He will subjugate the world for us." The Church says, "Let Messiah stay where He is, and we will subjugate the world, and convert it for Him."

But they are equally guilty, except that the unbelieving Jew is not so bad as the unbelieving Christian.

There is a time coming when "the Son of man shall sit on the throne of His glory." He is not seated there yet. In Rev. iii. 21 it is written, "He that overcometh, to him will I give to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne." So that now He is seated at the right hand of the Father, on the Father's throne, "expecting" the time when He shall sit on His own throne. He is not reigning there yet.

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But then our friends say, "He is reigning in our hearts." That is not the subject of the prophecy. He is going to reign upon "the throne of David," over the earth, and over the kings of the earth. Thank God if He does reign in your heart; but that is not the question here. Besides, the Church cannot present a throne to Him, even if it had it in its power to offer one.

He can receive it only from God. When He was on earth the people wanted to make Him a king, but He could not accept it from them. He will receive it only in a rightful way from the One who has the right to give it. Besides, the Church is absolutely helpless without Him, and can do nothing without Him in the world.

We have seen that He was rejected as "the Son of Abraham," as "the Son of David," as "the Son of Man," and as "the Son of God." But, nevertheless, He declares, "My counsel shall stand, and I will do all My pleasure." The claims of the Heir are in abeyance. In Hebrews i. He is called the "Heir of all things," and the righteous claims of the heir are not met by the gospel. They are not met by anything the gospel can accomplish. Just suppose that all the world was converted, and all the churches were filled, we could not have a millennium without Christ. He is the very centre of it. And, moreover, that would not be the condition of the world that was foretold by the prophets; the curse would not be removed; death would not be destroyed; broken hearts would not cease.

Nothing can satisfy the claims of the heir, but the fulfilment of the scriptures of truth. Politicians may preach about universal peace; but there can be no peace until the Prince of Peace shall come. Cruelty and oppression will continue until "the Son of man" comes to remove the curse from the earth. Oh, how blessed, dear friends! how blessed to think of these glorious "rights" of the Lord Jesus Christ!

What has been the only consequence of the Church's rejection of these rights? The Church has got itself into trouble! Everything is in confusion! for a terrible apostacy has already set in. Ecclesiastical corruption abounds. It is only the blessed hope of Christ's return that can settle all false religions, because all false religions *usurp the rights of the Lord Jesus*. They usurp His Priestly rights, for they claim to forgive sins. They usurp His Royal rights, for they want to govern the world. They usurp His rights as Prophet, for they make void His word by their own traditions. But once you own the real rights of the Lord Jesus, and witness for Him, *that* is death to all false religion. There is nothing that will set you right ecclesiastically, politically, and socially, except this precious truth. Nothing remains for the Church and for the world but judgment, tremendous judgment, which shall soon descend upon apostate Christendom.

Now, the Heir is waiting for his inheritance; the King is waiting for His throne; the Man is waiting for universal dominion; the tabernacle of David is waiting to be set up; the temple is waiting to be built; the Jews are waiting for their land; so it will be until the time comes to fulfil the glorious prophecy: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near unto Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, that which shall not be destroyed." Amen.

THE 'DIFFICULTIES' OF SCRIPTURE

A PROOF OF ITS INSPIRATION.

By the Rev. J. URQUHART, of Weston-super-Mare.
Editor of "The King's Own" and "Word and Work."

(*At the Liverpool Conference, Nov.*, 1894.)

SOCIAL questions, as we know, are very much to the front to-day, and we are expected to take our part in regard to them. Now we who attempt to sustain belief in the Scriptures as the word of the living God are doing the best service for the social life of this country that any man can possibly render in this age of doubt, which is the precursor of social decay. It was so in the old Roman empire. You may say, There was surely not very much in that ancient idolatry which people would miss when it passed away? But that faith, gross as it was, was better than doubt. Everything that made social ties sacred was bound up with that old superstition, and when it broke, and men could no longer believe the things their fathers believed, these social ties simply dissolved, and there was moral wreck and ruin. There were social reformers in those days as there are now. There never was written by human pen such glorious things about the beauty of morality, as by the Stoics. They wrote gloriously, but they lived abominably. Their praise of morality could not build up what their doubts were breaking down. Nor will all the fine sayings of our modern reconstructors of society and religion fare any better. This age of doubt is the precursor of national decay, as it was of the ending of Rome.

Now we can do with regard to the religion of to-day what men were perfectly unable to do with the religion of Rome. That religion could not stand the incoming of a purer light, but this religion which God has given will stand any amount of light, and the more the light is cast upon it the brighter will be its glory.

I want for the sake of those who have come to hear something that will establish them in the old belief—for I know that many young men are yearning to feel that this is indeed of God, and they want to believe, but they cannot believe—I want to say something that will help them before the meeting closes. Some things were said this afternoon about the silences of scripture. Let me give you two other instances.

THE BOOK OF ESTHER.

The question is often asked, "Why is there no mention of the name of God in the book of Esther? How can it be of God, seeing that God's name does not appear in it from beginning to end?" I quite admit the silence of scripture with regard to that. God is not once named in the book. But there is another thing that you will not find in that book: *prayer* is never named, nor praise. These people are brought to the very verge of one of the most awful national calamities they were ever threatened with. They clothe themselves in sackcloth and ashes. They do pray—be assured of that. Those that wept had also cried to God; but there is no mention of that in the book from beginning to end. There is not one single prayer, not a record of a cry raised by these afflicted children of Israel. They are delivered and they are glad, and they feast and they rejoice; but there is not one word of praise and thanksgiving to God. Do they never lift up their hearts in thanksgiving to Him who had wrought such a mighty deliverance for them? Be assured they did.

Now this silence is a proof of the inspiration of scripture. The Holy Spirit who inspired that book understood all about the prayers and the praises. Was there any reason for omitting mention of them? Who were these Jews? They ought to have been many years before away from Persia, bearing the burden and heat of the day with their own people in their

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own land. The true-hearted, as soon as the time of their bondage was up, went back to their own people. These, however, loved the fleshpots too well. They remained in the land, and refused to go away, because sacrifice was demanded of those who would serve God. Now the tale of God's work will never be bound up with the name of the man who flees from duty, or who hides himself when God calls for self-sacrifice. God and he are entirely separate. So it was with these people. The name of Jehovah was to be written with the story of the Israelites, but it was with the story of the Israelites who had gone back, who had sacrificed everything to do God's work. No. God's name is not there in the book of Esther. It is not linked with the history of those Jews in that foreign land—the land which they occupied in spite of the opportunity of returning. The Jew in Persia is the picture of the worldly Christian, who admires the heroism of God's servants, but who will never imitate it. God's story and that man's story will never be bound together. They live apart, they seek different things. But why was the book written then? You have God's intervention, and the judgment upon the persecutor even of the people, His people that are not doing His will—they all belong to Him—they are sacred in God's sight.

The book of Esther was written for Russia, and it is a revelation of what God will do to every persecutor, even of that people who are not living according to God's mind. God's name will not be written with their history till after they have turned unto Him. But God has decreed that those who bless them shall be blessed, and those who injure them shall suffer for it.

How can that silence have been there with all this truth behind it, unless you had a spirit of such wide and deep discernment as was never possessed by man?

IMMORTALITY.

There is silence with regard to immortality in the Old Testament scriptures. I know that there are many answers to that. It is said that the doctrine of immortality is taught in the Old Testament scriptures; but it is not *taught* in the Old Testament scriptures. The doctrine is *in* the Old Testament; but it is not taught or enforced in that part of the Bible. There is never any appeal to the future life in the book of the law. The Jew is never told to obey God's commandment so that it may go well with him in the future life. He is never told to refrain from breaking this or that commandment because it will go ill with him in a future life. There is no appeal to the future in the law of God. How can we explain that? That silence also, as Bishop Warburton puts it, is a proof of the inspiration of the book. The Jew was not ignorant of the doctrine of a future life. He could not have been a single day in that land of Egypt without knowing the doctrine of man's future existence. But God wanted His people to learn one thing first, and that is that He is the God of the present—the God of to-day. He is the beginning of the alphabet of the Christian life. He is the God of to-day, punishing sin even now upon this earth—intervening in the things of our ordinary life—with every step of our daily journey. So you find that this truth is taught to the people of God in everything.

When the children of Israel go forth the presence of God is with them—the pillar of cloud by day, and pillar of fire by night led them in all their journeys. They stop at certain places because God has paused: they proceed upon their journey again when the symbol of God's presence sets forward. God's tent is pitched in the midst of their tents. As a shepherd with his sheep, so God walks with His people, and dwells with them. When their bread fails God gives them bread from His own table in heaven. When their water fails, and they are in danger of perishing for thirst, God gives them streams in the desert. So in everything they learn that God is *the God of to-day;* and the foundation of religion, so to say, is thus laid in the kingdom of God. Then Christ comes and completes the lesson, and reveals the presence of God in His life as man, and then you have immortality and life brought to light in the gospel, and faith is now lifted toward the unseen, and we get the next stone laid in the kingdom of God—the doctrine of the life that is to be.

THE TRINITY.

Now there are other things in the Scripture in which inspiration is quite as distinctly seen. There is an unbroken continuity of doctrine in the Scriptures. You cannot say that the doctrine of the Trinity is taught in the Old Testament—it is true, and it is not true. It is an Old Testament doctrine as well as a New. It is in the Old Testament—not taught; but there. You have, for instance, in the first chapter of Genesis, a strange break in the uniform attributing to God all that is done—"God said, Let there be light, and there was light," and so on. Thirty-six times you have the mention of God in that first chapter of Genesis. And yet once, before there is any light, or any order, "*The Spirit of God*" broods upon the face of the waters. Why this mention of the Spirit of God? Remember, there is no other mention of the Spirit of God than that. Why the Spirit of God there, if it was just God Himself, the same person of the Trinity? In the Old Testament there is continual mention of the Spirit of God. So much did the ancient Jews feel this that they were unable to answer their Christian opponents who pointed back to that frequent mention of the Spirit of God in the Old Testament. Well, now, is there any mention of the second person of the Trinity in the Old Testament?

MELCHIZEDEK.

In Psalm cx. the prophet has a vision; the veil is lifted from the unseen; he beheld Jehovah seated upon His throne on high, and at the side of Jehovah another glorious personage—a personage so glorious that he bows, and worships, and lifts the cry, "My Lord." The Psalmist was a believer in the unity of God. He was no idolater, and yet in the presence of Jehovah he owns this glorious being as Divine. It was the second person in the Trinity, the Lord Jesus Christ as we now know. But there in the Old Testament one is worshipped in the very presence of Jehovah Himself. And this is done by the inspiration of the Almighty. Now how can all that be there—not yet blazoned forth, not yet proclaimed with trumpet voice, but still there? Whence this unity of docrine, unless all alike has come from the inspiration of the Almighty?

You will find the grandest light upon the precious doctrine of the priesthood of Jesus Christ in the Old Testament. I remember thirsting in my own soul to get some light on what Christ is to me to-day. I knew what He had been to me when He died for my sins on the cross. But I wanted to understand Christ's activity to-day, what He is to me every hour, and I can assure you I read one book after another, from one author after another, trying to find this out, and I could get nothing satisfactory; the vision was still dim. I could only get a firm hold upon it when I saw what I am now going to tell you.

There are two passages in the Old Testament that reach out hands to each other, and these hands are grasped in the New Testament. They form an arc of heavenly light, and the whole thing is plain. In Genesis xiv. you have a wonderful vignette, just so much shown you of a certain personage as God desires you to see. It is Melchizedek; you see him come forth to meet Abraham as he returns from the conquest over the kings of the East. First of all you are told

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that the king of Sodom comes, but you are not told of anything that Abraham said to the king of Sodom. Then Melchizedek comes; he does something for Abraham; he brings Abraham with himself into communion with the Most High God, and he blesses him in the name of "the possessor of heaven and of earth." You are told that he gives bread and wine, and that is all. Dear friends, Abraham was never in such danger as he was that day. Before that time he was safe enough. He had no liking for Sodom, and Sodom had no liking for him; but now, there never was such a man as this Abraham in the eyes of this people! Why, he has gone and defeated the foes that they could not measure their strength with. With a few men he has conquered the enemy. He has brought back the goods they never expected to see again, and the captives whose faces they thought they would never more behold. They say he is a glorious man, one of the grandest men they have ever known. So now Abraham is everything to them. Abraham might have said, "I shall now be able to influence this people; they would not listen to me before, they will hearken to me now. I shall get them to give up their horrible life." So, before he has time to speak with the King of Sodom, God sends another king, Melchizedek, a priest of the Most High God, and they enter together into the presence of God. Abraham's heart is put right, and he is able to judge things in the light of God's presence. So when the King of Sodom speaks Abraham can say, "Oh, no, I want nothing from you, lest *you* should say I have made Abraham rich!"

Dear friends, that is the picture of the priesthood of Jesus. Melchizedek is a priest without a sacrifice; not a sheep, or a ram, or goat is taken from the flocks and laid upon the altar. But he stands between the servant of God and temptation. He leads him into the presence of God and there ministers, giving the bread of new strength, and the wine of new joy—bread and wine of His own providing—His broken body and His shed blood.

Now go to another part of Scripture. In Psalm cx. Jehovah says of this glorious being who sits at His right hand, "Thou art a priest for ever after the order of Melchizedek." There are only these two passages in the Old Testament scriptures, and no others; and there is no comment on them in the Old Testament. You come down to the Epistle to the Hebrews, and the whole thing is laid open before you. There is a change in the priesthood, the sacrifices of the law are over because the one sacrifice has been offered; but Christ is a priest still, "a priest for ever after the order of Melchizedek." No more sacrificing now, but a people closeted with their Maker, and in the light of that presence learning to see everything rightly, and in that place making their paths straight, and walking in communion with God.

Now who has put these three passages in Genesis, the Psalms, and Hebrews? They were put in the Old Testament awaiting the day when the beam of light should shine upon them in the Epistle of Hebrews, and not until that epistle is written is the reason seen why these two passages are in the Old Testament. Who so arranged them, and made them answer to each other?

A PROPHECY OF EGYPT.

I want to close by commending you to an Old Testament prophecy, and if any man wants to know whether this book is of God or not, you just stand in front of some of these predictions, and then see what your soul will teach you to say about this book. You find four chapters of Ezekiel, all dealing with Egypt—xxix.-xxxii. There are seven predictions, each of them carefully dated. I am going to touch only upon one (xxix. 14, 15). We are told in the preceding verses that Egypt is to be led captive for forty years, just as Israel was led captive by the same king, but they are to return at the end of forty years. God is to bring them back to the land of Pathros; but the Scriptures say that it is to be a base kingdom, and the fifteenth verse says, "It shall be the basest of the kingdoms." That was a great statement to make of the grandest civilization the world had ever seen, and of one of the mightiest nations that had ever ruled over the surrounding peoples. This prediction has been fulfilled in our own day—it is being fulfilled to-day in connection with British policy. The Khedive went down to the south of Egypt lately to review his troops. He is a sovereign—he is called "the great lord" in his own country. Well, he said he would act like a king. When the troops were reviewed they did not please him, and he said to the officers that the parade was really a disgrace to them, and that the men should be far better trained than they evidently were. What happened? Why the officers found still greater fault with him. They were exceedingly indignant. The consequence was that the British Ambassador had a conversation with the Khedive, and His Majesty had to publish a statement saying that he had been quite misunderstood; he meant to praise the officers, so he praised them very heartily in the official gazette. Do you know any place in the world where there is any pretence of sovereignty where such a thing could take place? You go to the Cannibal Islands, and the king of the cannibals has more respect shown him than that.

Again the Khedive thought he would change his prime minister. His minister was a great deal too intimate with the British Embassy, and was deferring to them a little too much in the Khedive's opinion. He put away his minister, and put another in his place. What happens? Lord Cromer again goes up to the palace, and gives him twenty-four hours in which to undo what he has just done. The Khedive begs that he may not be humiliated utterly before his people, and that he be allowed to put in a third man, which was done. I ask, Where on the face of this earth is there a place in which there is any pretence of sovereignty where the like of this could take place? It was written from of old, "It shall be the basest of the kingdoms," and you and I are witnesses that this word of God is fulfilled in our own times.

CHRIST'S BURIAL.

I want to take another passage—Isaiah liii. 9. Here you have a wonderful prediction about the Lord Jesus Christ. "He made His grave with the wicked, and with the rich in His death." Now the word "made" could be rendered "appointed" (although we scarcely need to alter the rendering). "He appointed His grave with the wicked, and with the rich in His death." That was said about the Lord Jesus Christ. Now what is the meaning of it? The gospels will explain it to you. Joseph of Arimathæa and his friend Nicodemus desire to do honour to the body of their Master. They dare not touch the body; they dare not take it down from the cross, and give it the burial they desired. If they had dared to do that they would have interfered with the majesty of the Roman law. They did not think of doing it. They did not ask the Centurion who presided on that occasion for the body of Christ. The sentence of crucifixion carried with it the disposal of the criminal's body; it had to be buried at the foot of the cross. Just as Christ had died between two thieves, so must He needs be buried between two thieves. They appointed His grave with the wicked. It was involved in the very sentence passed upon Him. So they went to Pilate, the only man who could reverse the sentence, and they begged—because it was no light thing to grant—they begged the body. Pilate gave them permission to do what they desired, and so changed the decree. Hence the Lord Jesus was "with the rich in His death." He died having that doom of degradation passed upon Him. God said no; that death touches the deepest depth of degradation which Christ shall see. He dies for others, not for Himself. When His soul has been

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offered for sin, there shall be no further humiliation, "because He had done no violence, neither was deceit found in His mouth." Because He personally had done nothing to deserve degradation He shall not see it; but He shall be with the rich in His death.

Dear friends, Who put such a strange idea into the mind of a man 700 years before Christ was born? Who moulded the words, and put them in that very order, and formed that strange statement which perhaps some of us never understood? I ask, Who did that? You talk about the absurdity of verbal inspiration. The verbal inspiration is the very inspiration that has kept the writers of the Scriptures from mistake in the choice of their words, and every word from the lightest to the gravest is a reflection of the mind of the everlasting Father.

THE RESURRECTION.

By the Rev. JAMES SMITH, of Dufftown, N.B.

(At the Liverpool Conference, November, 1894.)

I INTEND to address a few words to you on the great theme of the near appearing of our Lord Jesus Christ for His Church, from the following three portions of Scripture in the New Testament.

First, in the gospel according to St. Luke, chap. vii. 13: "And when the Lord saw her, He had compassion on her, and said unto her: Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." If you turn the leaf, in this same gospel, at chap. viii. 49, we read, "While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole. And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but He said, Weep not; she is not dead but sleepeth: And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and He commanded to give her meat." Then, again, in the 11th chapter of the gospel according to St. John, 41st verse, we read, "Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Now you will notice that I have read not the whole of these three narratives, but only the central points of them—the *three raisings from the dead* by the Lord Jesus. These three cases of the raising of the dead by Jesus bring before our minds the *great thought of the resurrection;* and this is connected with the advent, for which we are just now waiting, of the Lord Jesus Christ from heaven to receive us unto Himself.

Here we are, dear friends, waiting for that blessed hope. That is our attitude. Let me sound that note at the beginning of our studies to-day. Our attitude is that we are waiting for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ. That, I repeat, is our attitude as the children of God. The chairman has reminded us that we are just in the middle of a verse of Scripture as we thus stand and wait. The Lord Jesus Christ has come the first time, and you remember how He said at Nazareth, "This day is this Scripture fulfilled in your ears; and all bear witness and wondered at the gracious words." You remember how, after finding the place in the book of Isaiah, he read so far and then closed the book. If he had read another word, you will observe, he could not have said, "This day is this fulfilled in your ears." He stopped at the point where the prophet writes of the day of vengeance of our God. Christ came and brought "the acceptable year of the Lord," and when he had read that he closed the book, and He is waiting in heaven and we are waiting on earth for "the day of vengeance." But before that shall come we are waiting for something else. There is a previous glory, namely the glory of the Advent of Jesus in the clouds to receive us unto Himself, that we may be for ever with Him. That is our attitude. I want to get a right foundation for the commencement of our studies. You have the details of that first great act, the accomplishment of that blessed hope for which we are waiting, in the 1st epistle to the Thessalonians, chapter iv. 13. That will be referred to often to-day. There, you have a specific account of that event for which we are waiting, the first thing we are hoping to see, the rapture of the saints.

The next thing that is going to surprise the church and the world will be the appearing of the Lord in the clouds to meet His people. That is the blessed hope for which we are waiting. These three raisings from the dead on the part of Jesus, bring to our notice all the essential elements of that bright and blessed hope. I presume you are familiar with them. You have the raising of Jairus' daughter, of the widow's son, and then of Lazarus. Let me remind you of the two things for which we are waiting in the accomplishment of that hope. It is double. Christ comes. Those who are living and believing when He comes shall never die. Surely we might not be far out if we ask our friends Christ's question, "Believest thou this?" Do you all believe this? He that is living and believing shall never die. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live, and he that liveth and believeth shall never die." These are the two points in this blessed hope. The Lord, when He comes to accomplish this blessed hope, is going to deal with the righteous dead and the righteous living. He is going to deal with the wicked dead and the wicked living afterwards.

First, He is going to deal with the righteous dead and the righteous living. Those that are dead He is going to raise, and those that are living He is going to change—that is the Bible word—"in a moment, in the twinkling of an eye," and then the rising dead and the changed living shall be gathered together and caught up in the clouds to meet the Lord into the air. That will be the accomplishment of our blessed hope. In these three raisings of the dead you have all the essential elements that are to be accomplished when that blessed hope arrives. "I come again to receive you to Myself, that where I am there ye may be also." Begin there to-day.

It is just possible that I am speaking to some beginners in this study, and I desire to be exceedingly simple and point you to the word which started me on this subject. I thank God for this, that with an open Bible in my hand I had not a great many things to unlearn, as many Christians have. From the time I was converted I realised the truth of our Lord's second coming, and everything which I have studied since then has simply confirmed me in my faith. There are two things which the Lord Jesus Christ will not leave others

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to do. Sometimes He employs His angels, sometimes He employs His people to do certain work, and sometimes they are employed to do wonderful things, but there are two things which He will not employ His angels or His people to do for Him. One is the preparation of the Home, and the other is the taking of His people into it. He has gone to prepare a place for us, and He will not allow anyone else to put a hand to the work. If we leave the preparation of the home to Him, we know that it will be right royally worthy of Him, and right blessedly prepared for the reception of the people He is preparing for it. "If I come again I will receive you unto Myself." He is going to do that, and the apostle Paul illustrates and expands the Lord's thought when he says the Lord shall descend from heaven—not an angel—to do that work. He is not going to delegate anybody to do that service for Him; He is coming back again for His church, His body, personally.

Let me now point you to three thoughts in connection with these raisings from the dead. First of all, you will observe, in each case of these three raisings, how *the presence of the Lord Jesus is connected with them.* The presence of the Lord Jesus is not only connected with them, but is necessary to them. You must recall how often the Lord Jesus worked miracles at a distance. Often He spoke away the trouble by a word, and not only in the presence of the trouble, but often far away from it. We do not limit the power of the Lord Jesus. We cannot do that. He can cure disease when He is at a distance, just as He can when in the presence of it; but in these three raisings one remarkable thing connected with them is that He was present, near the dead in each case. The presence of the Lord Jesus was there, just as His presence will be at the accomplishment of the blessed hope, by-and-by, when He comes to raise the dead and change the living. He was present at the raising of Jairus's daughter. He took a little company with Him, James and John and Peter, and the father and mother of the maiden. Those were the five witnesses He took into the room with Him, when all the rest were put out, as though they were unworthy to witness a deed like that, typical of the glorious resurrection. There was His presence, He came in and spoke to the maiden, "Maid, arise," the simple word of resurrection power, and she arose at the bidding of the Lord of life and the conqueror of death. His presence was there, and so He raised that young girl. So, also, He was present when the widow's son was raised. He touched the bier whereon he lay, and said, "Young man, I say unto thee, Arise." Then in the case of Lazarus at the grave's mouth. He was going to enter the grave Himself by-and-by, but He stood there and said, "Lazarus, come forth." Again He used the resurrection word, and the dead came forth. "Loose him and let him go," were the Master's words to His disciples. His disciples could do that, but the Master alone could raise him, a type, no doubt, first of spiritual resurrection; after which, His disciples may have a very blessed and gracious ministry to perform to the raised ones, in loosing them and letting them go free. So it will be at His coming. It is His presence. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." The Lord is there *Himself.* It is called His *parousia*, which means "being present," so that I think a new light may flash upon the whole subject if you will read that word *presence* in all the places where it is found. Sometimes we get so familiar with the words that we lose the meaning and force of them, and it is only when we translate by other words that we get the full force and meaning of them.

There will be, secondly, a wonderful *magnifying of the Lord's power* in the accomplishment of this blessed hope. This will be realised as we notice the *ages* of those who were raised from the dead. I think this will be most interesting to us at the commencement of our study of this great subject. One was very young, only twelve years old, quite a young girl. I don't think we shall be far out if we suppose that the widow's son was a young fellow, coming up to manhood. And then Lazarus, we may conclude, was a full-grown man, perhaps getting on to middle life, when he died. There you have in these three ages a remarkable indication of what is going to take place in the raising of the dead and the changing of the living when the Lord comes. We believe that young Christians, little boys and little girls, will be included in that changing. Thanks to His blessed name. If He were to come to-day I know that my own little daughter of ten years of age would be included in it. She is waiting for the coming of the Lord. She loves Jesus, and is waiting for His coming. She has known this truth since she has known anything. And there are thousands more of her age who are waiting for His coming, and who will be changed when He comes. Thanks be to God, the little daughter of Jairus will be included in that raising when He comes. The Lord Jesus will raise them. Then there will be the young men and the young women, and then the fathers and the mothers. Age does not matter. Age will not hinder the Lord from changing them. Then think again, in connection with these three raisings, of the various *stages of corruption.* In the first case the raising took place just at the point of death. The young girl had just died. "They came to Him and said, Thy daughter is dead; trouble not the Master, but He went into the house." She could not have been cold. Death had just transpired. In the next case the young man was at the point of burial. In the case of Lazurus, he was at the point of, if not in process of, corruption. "By this time he stinketh, for he hath been dead four days," were the words of Martha. There you have an emblem. In these cases there were all the possible stages of corruption consequent upon death, but this did not hinder the power of the blessed Saviour in dealing with them. Stages of corruption will not matter to Him. His power is equal to all this, and far more, and when He comes He will find some just dead, He will find some being carried to the cemetery, He will find some mingling with mother dust in the earth. He will find all these when He comes, just as He will find infants and children who are waiting for Him, young men and young women Christians, and old men and old women Christians. But, in all cases, He will change the living, raise the dead, and glorify and *magnify his power.* Remember what He said to the Sadducees who came to Him with a vexed question. The answer is what we must herald from this platform. He said, "Ye do err, not knowing the Scriptures nor the power of God." If you knew the power of God, He said to them, you would know that it is possible, and if you knew the Scriptures you would know that it is a certainty. If men and women would realise the power of the Lord Jesus, they would know that this resurrection is within the limits of His power. He can change the living. It is a mystery, Paul says, a splendid mystery, but let us just record the fact. It is a mystery, and I cannot tell how it is to be. What a thing it would be if it happened whilst we are speaking about it here. For my part I do not know anything that is to hinder it happening this very morning. That is my hope. I do not allow anything, the fulfilment of any one prophetic fact, to come between me and the immediate ascension up to heaven of those that are the Lord's people, by His mighty power. The power of the Lord is sufficient, and the word of the Lord makes it certain that it shall be done. Let us praise Him who is coming to bring to pass this blessed hope. Oh, what a hope it is! The Lord Jesus Christ has been in the grave, and is now ascended, and He is coming back to empty

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the graves. I believe the graves will be disturbed where the Christian dead have lain. The Lord's own grave was disturbed, and I take that as an emblem. When the Lord comes the people of the world will know something of the power which has been in operation. What did the Lord say when He was going to raise Lazarus? "For the sake of those that stood by I said it, that they may believe that Thou hast sent Me." And for the sake of the world standing round in amazement at this great thing will He say it again. How the people of the world will be amazed when the living ones are missed and the dead ones raised and the tombs disturbed. How they will stand aghast in wonder when the Lord has accomplished that blessed hope at His coming. Shall we see the graves open? We talk of closed graves, but, thank God, the door is open.

Jesus has left the door open. He is coming for us soon. He has been in death, but the grave is empty and the throne is filled, and He is going to fill it better when the redeemed shall be with Him in His glory. Thank God for such a hope.

One point more. The fulfilment of that hope will be the *final ministry of Christ's pity* to His own. It will be accomplished by His *presence*, and it will magnify His *power*, and it will be the final ministry of His *pity*. When the Lord Jesus comes to accomplish all that, He will comfort, as He comforted the parents of the daughter of Jairus; He will abolish grief, as He abolished the grief of the widow of Nain; and He will fulfil the deep desire of the church, as He fulfilled the deep desire of Mary and Martha when He raised Lazarus. I cannot help thinking He will do all that in a far larger degree when He comes, and I often delight to dwell upon the thought that His coming will be the answer to so many prayers which are still unanswered. You often wonder, true disciples of the Lord, why your prayers have not been answered, but His coming again will be the answer to them all. His taking us to be with Himself, and clothing us in immortality and incorruptibility, will be the answer to many prayers. The Lord Jesus Christ will not leave a prayer unanswered when He comes thus. Every unanswered prayer which was really and truly offered will be answered then by the coming again of our blessed Saviour to receive us unto Himself. For those who are living, and for ourselves here this morning who are waiting for this appearance from heaven, what shall we say? We can only repeat the lines which I love to quote:

> "Oh joy! oh delight! should we go without dying,
> No sickness, no sadness, no dread and no crying.
> Caught up with our Lord through the clouds unto glory
> When Jesus receives His own."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Third Paper. Continued from page 134.*)

WE come now to the second of the three great divisions of the Old Testament called

Nebeeim; or, "The Prophets."

There are eight books altogether in this division. Four are called "the Former Prophets," and four "the Latter Prophets," after Zech. i. 4.

These books are reckoned among the prophets because the Holy Spirit used prophets as the instruments in their composition, and because they record the deeds of those who were raised up as God's witnesses.

There was no place for the prophets in all the minute details and instructions given by God in the Pentateuch. Prophets and prophecies have always been connected with man's failure. The prophets were God's spokesmen when man's testimony failed. They were men specially raised up by God, qualified by God, and consequently the prophet was recognised by the people as "a man of God."* When priests and people alike failed, God provided for the failure by raising up a special order of men who should be witnesses to His people. The official title was *Nabee* or *spokesman*, as Aaron was the spokesman of Moses. (Exod. vii. 1, and iv. 16.) The prophet was therefore called "the messenger of Jehovah" (Haggai i. 13); "the man of the Spirit." (Hosea ix. 7.) He stands forward in the name of Jehovah; his word is "the word of Jehovah"; he is "the servant of Jehovah" (Amos iii. 7; 2 Kings xvii. 13, &c.); while the priest was only "the *minister* of Jehovah." (Num. xviii. 2, &c.) The prophet spoke from God (2 Peter i. 21), and for God; hence as man's thoughts and ways are contrary to God's (Isa. lv. 8), he was necessarily "against" man. (Jer. i. 17–19.) The prophets were therefore the most unpopular men in the whole nation, and as the priests became absorbed in their ritual the prophets were their natural opponents.

The eight books forming the *Nebeeim* are doubtless so placed because prophets were employed as the agents in writing down the words of the Holy Spirit.

The Former Prophets

are *prophetico-historical;* viz., Joshua, Judges, Samuel, and Kings. (See Zech. i 4.)

Joshua—"Y'Hosua"

THE INHERITANCE POSSESSED.

The first of these eight books is so called in the Hebrew, and in the Septuagint, Vulgate, and other versions. It is so named, not because Joshua was necessarily the author,† but because he forms the chief subject of the book.

Although it stands in close connection with the Pentateuch, yet it is absolutely distinct from it. For (1) it has never yet been found in any MS. bound up with or forming part of the Pentateuch, not even of the Samaritan Pentateuch. (2) Its record is complete in itself, and independent of the Pentateuch. For example, it repeats the account of the separation of the three cities of Refuge by Moses, and supplements it by completing the account of the three separated by Joshua. And (3) there is a peculiarity of language in which the archaisms which pervade the Pentateuch are entirely absent.

The book begins with the words, "Now after the death of Moses," and proceeds to define its two great subjects—(1) The *conquest* of the land, and (2) Its *partition.* (i. 2–9.)

The object of the book, as Keil devoutly observes, "is to

* See *The Man of God*, by the same author. Published by Eyre and Spottiswoode, Great New Street, E.C. Price one penny.

† Although the Talmud (*Baba Bathra*, fol. 14, 2) asserts that Joshua wrote all except the last eight verses.

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magnify the inviolable covenant faithfulness of Jehovah in the fulfilment of His promises." (xxi. 43-45.) All rests on the divine command and the associated promise, and Joshua himself is "called to effect the accomplishment of the divine promise, according to an appointment recorded in the law itself." (Deut. xxxi. 7.)

His name thus embraces the object of the book. His name *Oshea* (Num. xiii. 16), which means simply "Saviour," is changed to *Y'Hoshua—i.e.* "Jehovah is Salvation"; and it shows beforehand how Jehovah would bring Israel in by Joshua as He had brought them out by Moses. (Num. xiv. 8; Isa. xii. 2.)

It may be useful to note that in the following passages reference is made to events recorded in the book of Joshua. (Psalm xliv. 2, 3; lxvii. 54, 55; lxviii. 12, 13; cxiv. 1-8. Judges xviii. 31. 1 Samuel i. 3, 9, 24; iii. 21. Isaiah xxviii. 21. Hab. iii. 11-13. Acts vii. 45. Heb. iv. 8; xi. 30-32. James ii. 25.)

Judges—"Shopheteem"

THE INHERITANCE DESPISED.

In the Septuagint the book is called Κριταί, "Judges," and in the Vulgate, "*Liber Judicum*," "the book of Judges," being a translation of the Hebrew title *Shopheteem*.

The word Judges does not exactly represent the Hebrew, which does not mean to *subjugate* and then rule, but it is from the verb, *to set upright, put right*, and then *to rule*. The office was peculiar to Israel, and stands alone in the history of the world.

The origin and description of the office is given and explained in ii. 7-19.

Joshua begins, "Now after the death of Moses," and Judges begins, "Now after the death of Joshua." But if Joshua is the book of *the inheritance possessed*, Judges is the book of *the inheritance despised*.

The book is a record of the failure of Israel and the faithfulness of God. Apostasy, chastisement, and deliverance is the cycle constantly repeated. The last words of the book give the key to its one great lesson. "In those days there was no king in Israel: every man did that which was right in his own eyes."

Four times over the significant words are repeated, "NO KING." (xvii. 6; xviii. 1; xix. 1, and xxi. 25.)

Exodus xv. 18 had declared "the kingdom is Jehovah's"; and Deuteronomy xxxiii. 5 had said that "He was King in Jeshuron," but now through the apostasy of the people there was "no king"!

The book divides naturally into two parts; i-xvi. historical: sin, suffering, and salvation; xvii.-xxi., moral and historical, tracing the source and course of the evil.

In the former part there is no mention of "Shiloh" where "the house of God" (the Tabernacle) was set up (Joshua xviii. 1, the first mention of the place "Shiloh"), and where the congregation of the Lord "assembled together." (Genesis xlix. 10, "Unto Him shall the gathering of the people be.) In the latter half it is mentioned only three times.*

* It is mentioned *seven* times in Joshua.

The former half tells of disobedience and its consequences. It covers a period of 300 years, and yet no mention of Shiloh. After the death of Joshua the corruption soon set in, and the people fell away. So it was after the death of the true Joshua —"Jesus."

Idolatry in the garb of Christianity is arrived at by retrograde steps. Hence in Judges we have a picture of Christendom. Note these steps.

(1) The true "house of God" neglected. So much so that it was hard to find then, as it is now! (See xxi. 19.) Its position had to be minutely described to a seeker, and the direction carefully given. "Shiloh . . . a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." This shows the condition of things where God is not acknowledged, and there is "no king."

(2) Man makes his own "house of God" (see xvii. 5, R.V. margin), and depends on the power of "shekels" for the production of it. He makes his own gods and his own priest. (xvii. 6-13.)

(3) He pays his priest a fixed salary, ten shekels a year, a suit of clothes and his board, which proves poor pay.

(4) The blessing he "knew" he would get (xvii. 13) does not come, for Micah is disendowed and robbed of the whole thing, including his gods and his priest.

(5) The priest gets promotion, and becomes priest to a whole tribe instead of a family, and thus open idolatry continues the whole time that the true house of God was neglected in Shiloh. Note the emphatic words, "They set them up Micah's graven image, which he had made, *all the time that the house of God was in Shiloh*." (xviii. 31. This is the first mention of "Shiloh" in Judges.)

(6) Man's religion ends in reducing the three feasts of Jehovah to one, the chief feature of which was girls dancing! (xxi. 19, 21.) What a commentary on the "religion" of the present day, when everything is made "pleasant" for the flesh, to the accompaniment of "string bands" and "solo singers."

All the evil comes of forsaking the true "house of God," and this leads socially to lawlessness ("no king"); nationally to captivity; and ecclesiastically to apostasy.

"No king" is stamped upon the book of Judges! So it is to-day. Lawlessness prevails. Universal *charity* is the order of the day. All error is to be *tolerated* at the expense of the Truth; and *Union* is to be based on social considerations instead of on divine doctrines.

Quite so! But when David came there was a king in Israel, and then what a change! (Read Psalm cxxxii.)

The fact is remarkable that the tribe whose name means *judging* (Dan, Genesis xxx. 6; xlix. 16), is the tribe that fell upon Micah's "house of God," and this points to the fact that judgment is about to fall upon what now goes by that name.

Jeroboam's calves were afterwards set up in Bethel (the house of God), and Dan (judging), and so Shiloh was soon judged. In 1 Samuel iv., "The ark of God was taken," and its priests were slain.

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The last mention of Shiloh is in Jeremiah vii. 12–15, words which come with a solemn application to Christendom to-day: "Go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight."

While Christendom is thus warned and exhorted to look at Shiloh we wait for God's King, David's Son, and David's Lord. He will set up the true "house of God." He will be our true Shiloh, for "unto Him shall the gathering of the people be," and He is coming to gather His people to be with Himself for ever.

Samuel—"Sh'muel"

ASKED OF GOD.

In the MSS. and earliest printed editions of the Hebrew Bible Samuel is not divided into two books. The *Sedarim*, *i.e.*, the ancient divisions of the text, so called from the order for public reading, are numbered continuously throughout without any reference to *first* or *second* books. These are thirty-four in number.

The division into two books was first made by the translators of the Septuagint (Cent. iii. B.C.) merely for the sake of convenience, so as to close the first book with the death of Saul, and begin the second with the accession of David. This division was followed by the Vulgate, and was actually followed by Jacob ben Chayim in his edition of the Hebrew Bible. (Venice, 1524–5.)

The Septuagint designates these two books as the First and Second of the Kingdoms, and the Vulgate First and Second of Kings. Hence the heading in the A.V. (not the R.V.). The Book of Samuel is composed of the words of Samuel, Nathan, and Gad. (See 1 Chron. xxix. 29, R.V.)

Sh'muel means *heard of God* or *asked for of God*, and the two great events are—Hannah's request for a son answered in the gift of Samuel,* and the people's request for a king answered in Saul and David. The former to show what man's king was, the latter to show a king "after God's own heart" (*i.e. choice*). The difference was seen in the fact that when Samuel met them Saul was seeking for his father's asses, which he could not find; while David was keeping his father's sheep, which he did not lose! "Behold, he keepeth the sheep."

Asking of God is the key to the book, especially in the light of 1 Sam. viii., ix., xvi., and 2 Sam. vii. In answer to our prayers God may give in anger and take away in wrath (Hosea xiii. 11); but when He gives "after his own heart" there is blessing indeed.

Kings—"V'Hamelech David"

KING DAVID.

Like Samuel, the division of Kings into two books is not found in any Hebrew MS., not in the early printed editions. The Massorah regards it as one book, and the *thirty-five* divisions called *Sedarim* are numbered continuously throughout without regard to first and second books.

The Septuagint designates them Third and Fourth of the Kingdoms, while the Vulgate says Third and Fourth of the Kings. Like most of man's works, the division is very awkwardly made, cutting up the lives of Ahaziah and Elijah.

In the A.V. we have the first purely English title "Kings." "Now King David" gives the key to the whole book. Everything is measured by this standard. The character of all the kings is tested by the manner in which they approached or differed from David, and their lives are pourtrayed according as they followed or diverged from the way of David.

They are viewed as David's successors; not as so many independent kings, but as so many successors of David. Events are recorded to illustrate this great principle, on which prosperity or adversity depended.

The differences between the histories common to the books of Kings and Chronicles will be noticed under the latter book.

The great lesson of the book lies in its Hebrew title. It points us to the history and failure of man as a king. Man failed as a priest, he fails as a prophet, and he fails as a king, and causes those whose eyes are opened to cry out for the one divine Prophet, Priest, and King.

The book opens with the temple of God built, and closes with that temple burnt. It begins with king David, and ends with the king of Babylon. It gives the first successor of king David on the throne of his glory, and finishes with the last successor a dependent in the house of his captivity. Never shall the throne of David be occupied again until He comes whose right it is, and the King shall reign in righteousness. (Isaiah xxxii. 1.)

* Saul afterwards *asked* for Samuel, but did not ask of God. (1 Sam. xxviii.)

TWELVE PROPOSITIONS FOR THOUGHTFUL CHRISTIANS WHO ASSERT THAT THE WORLD WILL BE CONVERTED BY THE PREACHING OF THE GOSPEL.

BY MR. F. NEWTH.

1. THE Lord gives this instruction: "The field is the world." There is good seed, also bad seed. An *enemy* sows tares. Are tares still being sown? Then the enemy must be abroad doing it. Not only doing this, but being an adversary to all good, "as a roaring lion *walketh about*, seeking whom he may devour." When will he cease his enmity, or give up sowing tares? A world converted would afford him a larger field for his devouring animosity.

2. If the conversion of the world is the equivalent of the reign of Christ for a thousand years, one great feature of that time is to be the binding of Satan. Will any number of conversions bring about his eviction from this, his hunting-ground? Can he by such means be forcibly ejected? If not, who is to do it? As long as he is loose there can be no millennium, and believers will still have to read, "We wrestle . . . against wicked spirits in heavenly places." (See margin.)

3. Our attitude is to wait for the Lord from heaven. To keep the memory sensitive on this point is one of the designs of the Lord's Supper. A converted world would in this case be continually remembering that HE has *not* come. How

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long must a converted world continue doing this? If the second coming of Christ means the conversion of the world, then the converted world is to be testifying that He is still away.

4. We may assume that a converted world would find much profit in reading the word of God. It would therefore read, "Marvel not, my brethren, if the world hate you." (1 John iii. 13.) If the world is converted, who is to do the hating? This portion of the word would have no meaning, and it would be useless reading it.

5. All Christians are agreed that no work can be effectual on the heart of man but by the divine power of the Holy Spirit. Hostility to the Spirit is declared of the world: "Whom the world cannot receive, because it seeth Him not." The church of God is always addressed as called out, or separated from the world. If the world is converted, where does separation come in?

6. Let us suppose the world converted. Would it answer the prayer taught the disciples by our Lord: "Thy will be done in earth, as it is in heaven"? The millennial reign of Christ must issue in this, or else the prayer remains unanswered. In what way can a converted world bring this about?

7. If the gospel of God is to be instrumental in converting the world, then we ought to see it doing this now, and the longer it goes on the better will the world become. When, therefore, will it be necessary to leave off reading 1 John ii. 18? "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; *whereby we know that it is the last time.*"

8. If the power of the gospel of God is to prevail over human hearts, so that the world will be turned "from darkness to light, and from the power of Satan unto God," will it not be contrary to fact to read, "In the latter times some shall *depart* from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1); also, "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 4), seeing that the very opposite of this was coming about? How can the two conditions be made to agree—turning *to* the truth, and turning *from* the truth?

9. The church of God is always referred to as "called out"; being so called away from that which remains under judgment. If the world is brought by conversion into this sphere, and "all know the Lord from the least unto the greatest," then there will be nothing to separate from, and no longer a world of hostility. How then can this be true, that "all that will live godly in Christ Jesus shall suffer persecution"? (2 Tim. ii. 12.)

10. A kingdom must have a king. A king must be invested with power. Power is to command obedience to royal rule. Is the converted world to have such power given to it? Over whom will it be needful to exhibit this authority, if the whole world is obedient to the truth?

11. There is one large division of the race that Paul states yet continues in disobedience to the gospel, and will continue to do so. "Blindness in part is happened to *Israel*, until the fulness of the Gentiles be come in. . . . As concerning the gospel, they are *enemies* for your sakes." (Rom. xi. 25, 28.) How and when will the whole world be converted, when such is said of a people remaining in hardness of heart to the gospel that must be known before the world can be converted?

12. Paul, to the Romans writes, of a groaning creation, "And not only they, *but ourselves* also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." A converted world would present this anomaly. In proportion to the "extension of the kingdom of Christ," as those would teach who affirm it, is in this way to be brought about, so would the groaning be more extended. Then in what manner is the groaning to be made to cease?

HOW TO STUDY PROPHECY.

THE following canons or rules for the interpretation of Prophecy will, we trust, be found helpful to our readers.

I. The "Mystery" (*i.e.* Secret), or the special revelation concerning the Body of Christ, found only in the writings of St. Paul, must be kept quite distinct from all prophecies relating to the heavenly or earthly portion of the "Kingdom of Heaven," whether in the Old or New Testament.

II. The revelation of this "Mystery" did not in any way disannul the promises of God relating to the heavenly or earthly blessings, which had been previously revealed through the Prophets, and by the Lord Jesus Christ during His earthly ministry.

III. The heavenly portion of the Kingdom, and a "Heavenly Calling" with a "First Resurrection" of those who should reign with Christ, formed a part of God's revelation previously to, and quite independently of, the revelation concerning the Mystical Body of Christ. (Dan. xii.; Heb. xi.)

IV. This Mystical Body of Christ is mentioned no where in Scripture except in the Pauline Epistles.

V. The "Mystery" or "Body of Christ" is not mentioned in the Apocalypse, nor is any further detail given concerning it in the last book of Scripture.

VI. The Apocalypse gives additional revelations and details concerning the earthly kingdom, and the rule of the heavenly saints, but without adding any further particulars relating to the Mystery.

VII. It was given to St. Paul not only to preach the Gospel of Salvation, but also to make known the "Mystery," and to *complete* the word of God as far as the revelation of His wondrous promises concerning His purpose relating to Christ and the Church.

VIII. The Bride of the Lamb must not be confounded with the "Mystery" of "the Body of Christ."

The former is the "Holy Jerusalem," and includes all the redeemed who belong to the "Heavenly Calling" and the "Heavenly Jerusalem," which heavenly city God had prepared for Abraham, Isaac, and Jacob, and others of His servants, who were strangers and pilgrims on earth. (Heb. xi.; Rex. xxi., xxii.)

IX. The promised blessings of God relate

(1) to the earthly blessings;
(2) the heavenly blessings;
(3) the "Mystery."

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The Earthly calling, the Heavenly calling, and the Mystery, is the threefold division which must be recognised before there can be any correct outline of prophetic truth, or any clear system of Scripture Eschatology.

X. The fullest scope of God's purpose is found in the Epistles to the Ephesians and Colossians, but further details relating to the heavenly and earthly callings are given subsequently in the Book of the Revelation; nevertheless, as above stated, the Apocalypse contains no further revelation concerning the Body of Christ as such.

XI. Additional details and revelations are given in the Apocalypse, concerning those who will be in the "First Resurrection." The man-child of Rev. xii. and the 144,000 of Rev. xiv. have no direct reference to the Mystery or the Body of Christ.

XII. After the translation of the members of the body of Christ, as given in 1 Thess. iv., and 1 Cor. xv., we gather that there will still be additions to the number of those who will be in the "First Resurrection"; and those who when the great "Lie" or *pseudos* is abroad in all the earth, are faithful and have no part in this lie, will be in the place of special blessing indicated by the vision of the 144,000 in Rev. xiv.

XIII. The order of God's revelation related

(1) to the Earthly calling;
(2) to the Heavenly calling;
(3) to the secret purpose relating to the Body of Christ.

XIV. Scripture seems to show that in the *Epanodos*, or corresponding summing up of God's dealings at the time of the end, the order of blessing will be reversed, and the last of the above three will be dealt with first, thus:

(1). The completion and removal of "the Body of Christ." (1 Thess. iv.; 1 Cor. xv.; 1 Tim. iii. 16.)
(2). The completion of the number of those who will belong to "the Heavenly Calling" and "the First Resurrection." (Rev. xiii. xiv. and xx.)
(3). The fulfilment of the blessings to the earth and the restoration of Jewish national and earthly blessings.

XV. The messages to the Seven Churches in Rev. ii. and iii., although they have to be *applied* morally, practically, and historically to professing "servants" of the Lord from the days of the Apostle John until the Lord comes to take His Throne and Kingdom, nevertheless have not *exclusive* reference to the members of "the Body of Christ," nor will the *application* of these chapters cease on the fulfilment of 1 Thess. iv. 15–18, but will still be available for "overcomers" in the "time of the end," as will also the parables of Matt. xiii. to xxv., which relate to the Kingdom.

XVI. There being no reference of any kind to "the mystery" in the Four Gospels, the Eschatology there found relates to the "time of the end" after the completion and translation of "the Body of Christ." And therefore to begin the study of prophecy with the Gospels instead of from the standpoint of the Pauline Epistles is but to perpetuate the present confused and unsatisfactory schemes of prophetic interpretation.

XVII. The following distinctions should be recognised and carefully noted by students of prophecy.

(*a*) The Bride of the Lamb has a more inclusive application than the mystical "Body of Christ."

(*b*) The 144,000 of Rev. vii. and xiv. are distinct companies, and are in no way to be identified with the Pauline Mystery. They do not come on the scene until the "Body of Christ" is complete.

(*c*) The "Heavenly Calling" includes, but is not limited to, the members of the "Body of Christ."

(*d*) The omission of Abraham, Isaac, and Jacob, and the Old Testament saints from the Bride of the Lamb and the Heavenly City, is one of the most serious blots to be found in existing schemes of prophetic interpretation.

(*e*) The "Heavenly Jerusalem" is not to be identified with the "Body of Christ." It is a real and beautiful city, the home of God's elect.

(*f*) The Holy Jerusalem, the Bride of the Lamb, includes heavenly saints redeemed by the precious blood of the Lamb "*from* the foundation of the world." (Rev. xxi.)

The "mystery" was purposed "*before* the foundation of the world."

(*g*) The Coming of the Lord to the earth mentioned throughout the Apocalypse is the sudden thief-like coming in the Day of the Lord referred to in the Four Gospels, and has no reference to 1 Thess. iv. 15–18.

(*h*) The "First Resurrection" of Rev. xx. must not be confounded with 1 Thess. iv. 15–18.

(*i*) Many of the prophecies in the Old and New Testaments have a threefold *application*, as the name of Jehovah is threefold in meaning past, present, and future.

They referred—

(1) To the people in the prophet's own time;
(2) To the crisis at the end of age or "time of the end";
(3). To the moral and spiritual application in the historical interval between the prophet's day and the final crisis.

Students of prophecy should beware of labelling themselves as either preterists, historicists, or futurists, for the scope of the prophetic word is not to be restricted to either of these schools, it includes all three.

"NUMBER IN SCRIPTURE."

A REVIEW.

THE following review is from the pen of one who has been for many years a student of the Numbers of Scripture, in connection with the mathematical phenomena of Nature:

"The subject of this work is of supreme importance, and it has been handled with ability and discretion; for, while the book bears upon the face of it tokens of arduous labour and patient research, care has been taken to present the argument to the ordinary reader in an interesting manner, so as to display that beautiful variety which is one of the particular charms of the Divine arrangement of words and things; for, nothing that God does or says is ever wanting in

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that symmetry and harmony with which is necessarily bound up all sense of completeness, nor is ever anything begun by Him that He does not Himself continue and bring to a conclusion.

"Dr. Bullinger proves by this work that the Author of nature is in very truth the Author of the Bible; for, the style of our God is unique, inimitable.

"All the workings of nature are governed by an immutable law of number, the symmetry in which demonstrates design and the pre-existence of a designer—no matter whether the perfection of the original design have been interfered with or not; just as surely as a portrait in oils, whether smeared or not after its completion, argues the pre-existence of the painter. Our author, then, brings before us the regulation, by number, of the division of the heavens, of the movements of celestial bodies, of the divisions of the animal and vegetable kingdoms, of the arrangements of leaves on trees, of the ages of man and of physiological changes in general, of the chemical elements having relation to the principles of specific gravity, of the vibrations in musical pitch, of musical tones in the scale, and finally of the prismatic colours—all orderly, beautiful, complete, invariable, demonstrating indeed that which all men of well-regulated minds may know of God, even His eternal power and Godhead, and for which every grateful heart should glorify a beneficent Creator.

"With such premises as these, the writer proceeds to give us inductive proof that the Bible, whether examined as a great organic whole, or in its minutest parts (such as phrases, words, and letters), is held together by the precise same hard and fast law of number which compels the physical forces of nature to work with such unerring constancy, an overwhelming proof of identity of authorship; for, it would require more than ordinary credulity to put forward a plea of accident, or one of conspiracy between human authors, to produce the mass of numerical harmonies which can be extracted from a patient examination of Scripture.

"To give an instance: Psalm lxix. is quoted exactly seven times in the New Testament, of which four quotations are in the gospels and three in Paul's Epistles—the same division of 7 into 4 + 3 as found so often in nature. Further, these occur only in the first and last Gospel, only in the first and last of Paul's Epistles—*i.e.* Romans and Thessalonians—the eschatological and spiritual order, not the order of writing. Are we to be seriously asked to believe that Matthew and John and Paul arranged this between them, or that they even knew it? Or is it accident, considering there are thousands of similar harmonies all through the Bible? To deny inspiration, which accounts very simply for the facts, becomes, we repeat, fatuous credulity.

"Such a book, then, as this latest effort of Dr. Bullinger's could be made to serve a very practical end. The gospel is being preached, indeed, in the slums of our great cities, and in the heart of Africa and China, while no adequate presentment of it is being taken to our English universities and public schools, whence issue the leaders of modern thought. Chapels are attached to all of them, in which the students repeat at least weekly their belief that Jesus Christ is the Son of God, and that He was crucified and rose again from the dead; and while it is true that the mass of them believe nothing of the sort, it is nevertheless certain that they all know the Bible teaches it; that is, they believe the Bible contains the gospel concerning Jesus Christ, but do *not* believe that it is any record of God at all. But to believe God's record concerning His Son is to be justified unto salvation. Here, then, is irrefragable proof that God has spoken and set His seal to all of it. We wish every member of our universities could have a copy, and be induced, when on his divinity studies, just to test Dr. Bullinger's statements with his Bible."

Notes for Bible Study.

LAW AND GRACE.

WHAT is in *man* was revealed by *law*. (Rom. i. 18.)
What is in *Christ* is revealed by *grace*. (John i. 17.)

Law was not made for saints, but for sinners. (1 Tim. i. 9.)
„ intended for men in the flesh, not spirit. (Gal. v. 18.)
„ did not promise heaven, only long life here. (Ex. xx. 12.)
„ has no love, and cannot bring man to God. (1 John iv, 16.)
„ curses and kills and drives away, love only draws. (Gal. iii. 10.)
„ has no power over those who are dead. (Rom. vii. 4.)
„ was only a shadow, we have the substance. (Heb. x. 1.)
„ gives no liberty, Christ and His truth make free. (Gal. v. 1.)
„ of love and life delivers from law of works and death. (Rom. viii. 2.)
„ was given to show what man is and ought to be. (Rom. iii. 19.)
„ says "*do*" to the powerless, "*pay*" to the bankrupt. (Rom. v. 6.)
„ can never be the *ground* of life to a sinner. (Rom. vi. 23.)
„ can never be the *rule* of life to a saint. (Gal. vi. 15.)
„ appeals to the old man, we are in the new. (Rom. viii. 9.)
„ for the unrighteous, we have the righteousness of God. (2 Cor. v. 21.)
„ and its curse are all ended in Christ. (Rom. x. 4.)
„ is not intended for children of the resurrection. (1 Tim. i. 9.)

The cross put away man and all against him. (Gal. vi. 14.)
Hearing the voice of Jesus, we are drawn from Moses. (Gal. iv. 5.)
Dwelling in love, we dwell in God, above law. (1 John iv. 16.)

GRACE.

Grace is free—unmerited favour. God's free gift.
What law could not do, grace in Christ has done.

Provisions of grace, God and His word. (Acts xx. 32.)
Salvation by grace, and never by works. (Ephes. ii. 8.)
Subjects of grace, all men receivers or rejecters. (Titus ii. 11.)
Justified by grace—fully, freely, for ever. (Rom. iii. 24.)
Standing in grace is always our privilege. (Rom. v. 2.)
Under grace, we must be and are above law. (Rom. vi. 14.)
Growing in grace, as we feed on His word. (2 Peter iii. 18.)
Sufficient grace, for trial and every need. (2 Cor. xii. 9.)
Gifts of grace, for edifying and perfecting saints. (Eph. iv. 11.)
Singing with grace in our hearts. (Col. iii. 16.)
Speaking with grace, seasoned with salt of truth. (Col. iv. 6.)
Acting in grace, as freely as we have received. (2 Cor. ix. 8.)
Where to find grace, at His throne of mercy. (Heb. iv. 16.)
Riches of grace, it will take eternity to count. (Ephes. ii. 7.)
Salvation which grace presents to all men. (Titus ii. 11.)
Lessons which grace teaches to all saints. (Titus ii. 12.)
Hope that grace holds up to all believers. (Titus ii. 13.)
Culmination of grace, when He comes. (1 Peter i. 13.)
Perfection of grace, only through suffering. (1 Peter v. 10.)
Grace being above law can know no rule. (Gal. v. 23.)
Grace being spiritual can have no limit. (John iii. 34.)
Being under grace we cannot be under law. (Rom. vi. 14.)

W. G. CARR.

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Selected Gleanings.

JOHN WESLEY AND PRE-MILLENNIALISM.

THAT John Wesley was a millenarian is a statement which, although likely to surprise many to-day, is yet capable of very easy proof. Methodists in America hold the hope of the Lord's return to "rule the world in righteousness," more prominently than seems to be the case among their brethren in the Old World. Hence a tractate by Dr. Nathaniel West, of Syracuse, N.Y., the well-known writer on prophetic subjects, and entitled, "John Wesley and Pre-millennialism" (Hunt and Eaton, 150, Fifth Avenue, New York), has entered upon its instructive and useful career with the earnest recommendation of several influential members of the great Methodist body.

Dr. West says: "Wesley taught specifically (1) the spread of the Gospel as a testimony to all nations; (2) an apostasy yet more to be developed, and already at work, in Christendom; (3) the literal conversion and restoration of Israel to their own land; (4) that the full revelation of the antichrist precedes the Advent; (5) that it is the duty of the Church to observe the signs of the times; (6) the literal, visible, personal. and glorious Second Coming of the Lord; (7) that the third Beatitude, 'The meek shall inherit the earth,' refers to the Millennial Age; (8) that the curse shall be removed from the earth, and the animal creation restored to pristine innocence; (9) that there shall be a transfiguration of the planet into a new earth, with a new heaven, and a new climate; (10) that it is the duty of the Church always to pray and look for the coming of the Lord."

This comprehensive statement of teaching is supported by references to Wesley's sermons and annotations; and then it is shown that the many great men who influenced and consorted with Wesley were professed and hearty pre-millennialists. After quoting Wesley's acknowledgment of the great help he received from Bengel's *Gnomon*, Dr. West says: "The foundations of the Methodist Church were laid deep in the pre-millennial faith of the pure apostolic and primitive martyr Church; and would God but revive once more in the hearts of her bishops, elders, pastors, and itinerating ministry, the ancient faith that overturned the Roman empire, and kindled the souls of the two Wesleys, Fletcher, Coke, and the 'Oxford Methodists,' and gave to Bengel his dying fame, and yet dwells in the souls of thousands of God's dear children of different denominations to-day, what a conflagration of holy fervor and vital Christianity would sweep over our secularised churches, and over our land, so enslaved to material interests and to mammon!"—*Kingdom Tidings*.

Illustrations of Bible-Structure.

2 TIMOTHY i. 6–14.

THE SEVENFOLD GIFT OF GOD.

BY MR. GEORGE F. TRENCH.

In 2 Timothy i. we find the gift of God presented:

1. As Christ revealed, *v.* 6.
2. Bringing life and immortality to light, *v.* 10.
3. As grace given, *v.* 9.
4. And preserved for us, *v.* 12.
5. As the gospel through which we receive it, *v.* 10.
6. The spirit of ministry, *v.* 7.
7. The words, *v.* 13.

A | *v.* 6: "Stir up the GIFT OF GOD, which is in thee by the putting on of my hands."

B | *v.* 7: "God hath not GIVEN us the spirit of fear; but of power, and of love, and of discipline [sobriety]."

C | *v.* 9, 10: The "grace which was GIVEN us."
In whom it is: "In Christ Jesus," &c.
What it is: "Who hath brought life," &c.
How it comes: "Through the gospel," &c.

C | *v.* 12: "I know whom I have believed, and am persuaded that He is able to guard my TRUST against THAT DAY."

B | *v.* 13: "Hold fast the form of sound words which thou hast HEARD OF ME, in faith and love which is in Christ Jesus."

A | *v.* 14: "That good thing which was COMMITTED unto THEE keep," &c.

Note that in A and *A* we have the gift of God in ministry; in A, stirred up for use, in *A*, kept from abuse.

In B and *B* we have the equipment of the minister; in B in spirit, in *B* in letter.

While C and *C* refer to the grace given unto us; in C it is referred *back* to the counsels of God in eternity *past*, and in *C* it is referred forward to the safe keeping of Christ in the *Future*.

The above parallelism throws clear light on the meaning of "that which I have committed unto Him" in verse 12.

Questions and Answers.

QUESTION NO. 24.

Madame V., France, "Will the Old Testament Saints rise at the coming of the Lord, and will they form part of the Church?"

This question is one which is constantly rising in the minds of all students of prophecy. Nine-tenths of the questions sent to us are upon this subject. This is why we have inserted the article in our present issue, "How to Study Prophecy," believing as we do that until we learn to distinguish between the earthly calling, the heavenly calling, and the Church of God, we can make but little progress in "rightly dividing the word of Truth." As to this particular question we believe that the Old Testament saints partake of "the heavenly calling," do not form part of the Church, and will rise, not at the *coming forth* of Christ to meet the Church in the air, but at His *coming unto* the earth afterwards with the Church.

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Question No. 25.

C. M. W., Liverpool. "If, as you say, there is salvation only in Jesus, what about the millions of Jews and *Gentiles* who died before He came, and who never heard of Him? Had God any other way of salvation for them, or are they lost souls?"

Nothing is stated in Scripture concerning them, and it is better not to go beyond what is written. Anything beyond the written Word is only human opinion.

Question No. 26.

Anonymous. "Is not the *presence* of the Holy Ghost on earth dwelling in the hearts of God's people *that* which alone forbids the manifestation of 'the man of sin'? And if, when God's purposes by the 'Church' are accomplished, and that letting *thing* (the Church) has been removed, will not then the overspreading corruption fully develop in which 'that wicked' (energized by Satan) shall head up and complete the apostasy?

It does not at all necessarily follow that the Holy Ghost will leave the earth when the Church is removed. He wrought on earth and came on men before the Church was revealed, and may work in the same manner after the Church has gone. There is no definite statement concerning this point, and our friend merely records a popular "view."

It is to be noted that "the letting thing" does not accurately represent the inspired words; for in 2 Thess. ii. 6 it is *neuter*, while in verse 7 it is *masculine*. This distinction must be observed in translation. Further, the verb which is mentioned as "letting" is a *transitive* verb, and must have an *object* after it. The meaning of this verb is *to hold fast*, as may be seen from a careful study of all its occurrences — Matt. xxi. 38; Luke iv. 42; viii. 15; xiv. 9. John v. 4. Acts xxvii. 40; Rom. i. 18; vii. 6. 1 Cor. vii. 30; xi. 2; xv. 2. 2 Cor. vi. 10; 1 Thess. v. 21. Phil. 13. Heb. iii. 6, 14; x. 23—especially from 1 Thess. v. 21, "Hold fast that which is good." It is inconceivable that the same word can be used in the two epistles in two opposite senses. This verb therefore being *transitive* or *objective* must have an *object*, while the *subject* in verse 6 being *neuter*, and in verse 7 *masculine*, "it" holds fast something in verse 6, while "*he*" holds fast something in verse 7. Our own belief is, that in verse 6 it is the *place* which holds fast the man of sin with a view to his being revealed in his appointed season; while in verse 7 it is Satan who holds fast his position in the heavenlies until he be cast out into the earth, as described in Rev. xii. This is immediately followed by the revelation of the two beasts in Rev. xiii.

The Signs of the Times.

JEWISH MOVEMENTS.

"JERUSALEM'S NEW PROSPERITY.

"The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side, houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards.

"Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of 'Modern Jerusalem' has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa—oranges, olive-wood work (now an important local industry), and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighbourhood of Gaza, where it grows wild.

"An interesting enterprise which has recently been commenced is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe.

"The Consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to frry across the produce of Moab, which is a country rich in cereals, fruit, and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established, the whole produce of Moab would find its way to Jerusalem and the coast."

* * * *

The following extracts from Jewish newspapers are of interest:—

"THE NATIONAL MOVEMENT.

"A subject which has occupied the attention of the best hearts in Israel for some generations has been the desire to found a Jewish University. The Jerusalem School can gradually be advanced to such a lofty position. It would be enthusiastically supported by Jews in all parts of the globe. We put this to the consideration of the Anglo-Jewish Association, and if favourably viewed by them we would soon start a Jewish University Fund. We shall, however, await some expressions of opinion on it before we proceed."

* * * *

"A subject of immense national importance is now before the community. The four sections of the community are conferring together upon the question of Hebrew, and the religious training of the young ones. It is to be hoped they will act in a true national spirit. The religious training of the coming generation of the bulk of the Anglo-Jewish community is so important, and the efficient knowledge of Hebrew so much desired by the whole National Party, that it is certain the whole weight of that party, whether sitting on the United Synagogue or Sephardi benches, or members of the Federated or Reform Synagogue, will be given in its favour. While the question is under consideration it is hoped that the long-wished-for day when 'efficient' Hebrew instruction will be given to the children, is nigh. If classes of a 'thorough' character can be formed, and teachers of high repute in the community, and especially amongst the foreign element, be engaged, it can become a success."

* * * *

"The *Jewish Recorder* has singled itself out of all the jargon papers of the United States, and deserves the title of a Jewish National organ. The columns of the *Recorder* are filled with the 'movement.' The editor gives weekly a description and history of a colony in Palestine. Anyone acquainted with jargon should not miss reading this Nationalist paper."

* * * *

"'Self-Emancipation,' the only solution of the Jewish question, translated from the German by A. Finklestein, and published by the Chovevi Zion, is an excellent *brochure*, and ought to be on the table of every Nationalist."

SOCIAL SIGNS.

"IS ANARCHY SPREADING?"

There may be found to-day, in empty houses and sheds from Sydney to Melbourne, a rough charcoal sketch representing a female figure with tripod on head, a torch in her right hand, her left pointing back to a house in flames, and underneath the inscription, "Anarchy is Liberty! Down with all tyrants! No law, no law-giver!" Among the travellers this crude drawing is known as "The Stiffening Angel." Upon posts, gates, deserted houses, and bridges on many of the inland roads a white cross is also to be met, with the motto, "Anarchy is Liberty," while one mysterious brand is traceable for over 200 miles along a single line of road. These things are probably the work of a few madmen, but that does not lessen the danger to the society which has made them mad. The swagman's usual greeting, "Old man, it ain't far off," may yet possess a more dread significance than attaches to the voice of mere idle discontent.

The above, from the *Otago Daily Times*, is indeed a sign of the times. The inscription, "No law, no law-giver," is the sure precursor of coming apostasy which will prepare the way for "the lawless one," and that is not "far off," as they unwittingly testify.

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"RELIGIOUS" SIGNS.

HARVEST THANKSGIVINGS.

The images and relics repudiated at the Reformation have, alas! long been re-introduced. Harvest Thanksgivings must soon be placed in the same category. The enhancement of "devotional feelings by witnessing a fine profusion of Nature's grand productions" is not far removed from a revival of the worship of Ceres and Bacchus, as will be seen by the following extract from the *Cheltenham Examiner*, October 31st, 1894:

"A great deal of artistic talent and taste may be displayed in the arrangement of flowers and fruits and tokens at the Harvest decorations of our churches; and those who attended the services at St. Mark's Church on Sunday could not fail to have their devotional feelings enhanced by witnessing a fine profusion of Nature's grand productions arranged in a most appropriate and pleasing manner."

SUNDAY CLUBS.

We find in the New York *Nation* some details respecting what are called "Clubs within Churches" in the United States, which need no comment. These clubs are organized as auxiliary to regular church work. "The Men's Sunday Evening Club," for example, was got up to help clergymen solve the problem of the Sunday evening service. By having a club to take charge of the service and devise special programmes, and give particular attention to music, and induce the pastor to agree to preach short sermons, gratifying results have followed in certain churches. Others are more frankly social. Thus, the object of one "men's club" is said to be a monthly meeting "of the nature of smoke talks, without the smoke." Our contemporary thinks there's no telling what these organizations which the Church is now warming in her bosom will do to her when they get their growth. After the "smoke talk without the smoke" may come the preaching service without the sermon. Indeed, the tendency at present decidedly is to let the smoke in and crowd the sermon out. The "Men's Sunday Evening Club" already insists upon a "short sermon." From that the step is not a long one to such an attraction as was recently advertised in the notice of an evening service in a country town, "Sermon omitted." That step taken, could the morning sermon long escape?

THE IRREVERENCE OF THE SOCIAL GOSPELLERS.

"The Sermon on the Mount is the measure of Jesus' optimism, and its gradual fulfilment His justification. His ideas have matured in the human consciousness, and are now bursting into flower before our eyes. Thoughtful men of many schools are giving their mind to the programme of Jesus, and asking whether it ought not to be attempted. The ideal of Life, one dares now to hope, is to be realized within measurable distance, and the dreams of the Galilean Prophet become history."

This extract from the *Expositor* for November painfully illustrates the sad fact that the degradation of everything holy and sacred to the promulgation of the popular Gospel of "The Service of Man" is often accompanied by a very irreverent handling of the Word of God, and a total absence of anything approaching spiritual discernment.

THE AGAPEMONE.

The Second Epistle of Peter and the Epistle of Jude have prepared us for a renewal in the closing days of Christendom of the awful combination of immorality and false religion, which had already been introduced in the first century A.D.

Brother Prince's *Agapemone* is a proof that this terrible plague is ever ready to break out afresh.

"Brother Prince of the Agapemone, in Somersetshire, a curious enthusiast, who forty years ago occupied a position of no little notoriety, has just given renewed signs of life by publishing a book with the object of setting all the world right. He has now been for sixty years advocating his strange views, and insists upon them as strongly as ever. Apparently his delusion, that he is a kind of incarnation of Deity, does not hinder him from studying up-to-date writers like Professor Drummond, Professor Huxley, and the Theosophists."—*Echo*, July 5th.

SPIRITISM AND THE FORWARD MOVEMENTS.

The Spiritist organ *Light* of October 20th thus refers to the new "forward movements":

"One of the signs of the times is the birth of 'forward movements' in all the Churches. They are all in for it—even the Established Church and the Unitarians. Here it is an imitation of the Salvation Army, here an exodus from chapels to halls, here a paroxysm of slumming, here a development of ritualism, here a relaxing of dogmas, here a wave of socialism; but everywhere the thing indicates unrest, a longing to do something, a sense of comparative failure, perhaps a sense of shame.

"Are Spiritualists to be out of the fashion? Why should they be? As a rule, we do not care for being in the fashion, and the way of the world is not always our way; but there is sense in the old proverb, *Fas est et ab hoste doceri*. There is for Spiritualists a great opening, and they need not delay to keep pace with phenomena. They have a philosophy to expound and great truths to teach. When are we going to really begin? Perhaps our coming Conference and Congress will rouse us up and show the way."

If Spiritists will carefully read Revelation ix. and xiii., they will see that the "forward movements" will eventually, and perhaps at no distant date, develop "phenomena" of a sufficiently startling nature to satisfy the most ambitious of their company.

SPIRITISM AND POETRY.

Spiritists sometimes "drop" into poetry, as will be seen from the following extract from *Light* of December 8th.

"A poem, entitled 'By an Evolutionist,' gives the strong key-note in the daring first line:

"'The Lord let the house of a brute to the soul of a man.'

"The materialist says: 'Man is an improved animal, but still only an animal—a glorified Gorilla or refined pig.'—But the poet says that man is now something else—whatever he was. He has become a living soul—and he is now only the tenant of the body of a brute. Man is created; and the body is only the old muddy vesture of decay, able at any moment to be shaken off—without damage to the tenant.

"'The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
Said the Lord—'Not yet: but make it as clean as you can,
And then I will let you a better.'"

"PLANCHETTE."

The following advertisement recently appeared in a Theosophical journal:—

"JAMES BURNS,
WHOLESALE AND RETAIL AGENT FOR
'GUIJA.'
This instrument is a new style of 'Planchette,' and is declared to be the readiest and best know means of communicating with the Unseen."

"Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!" (Hab. ii. 19.)

"ANGLO-ISRAELISM."

AN ANGLO-ISRAELITE ON THE BLESSED HOPE.

In an article on "The Church and Israel, and the Close of the Times of the Gentiles," the Rev. Denis Hanan, D.D., in the *Banner of Israel*, of January 2nd, expresses himself as follows:—

"Not alone does no connection necessarily exist between the end of the times of the Gentiles and the end of the age, but such an assumed connection is opposed by the prophecies of the kingdom that is to come to the daughter of Jerusalem, when a pure worship is to be maintained, and the nations are to go up to Mount Zion (note, it is not the nations 'of the saved,' which words are an interpolation, but the nations existing on

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earth). A pure worship for the sons of men must be the Christian worship. Nothing higher can be for them, and nothing lower will suffice. And it must be then, at the time when the most hopeful effort can be made to evangelise the world, by the only body capable of doing it, and whose duty it is to do it—namely, Christ's Church, helped in her warfare with sin and error, by the development of political events, but yet facing the foe, and not *effeminately looking for rapture and for rest*, at the very time when the victory for which she has struggled for centuries is placed within her grasp, and when she can, by enduring the hardness of the final charge, establish that aspect of the kingdom which is foretold—'the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.'

"The world is not to be handed over to the devil when the times of the Gentiles end, but just the reverse. The Church, the body of Christ, is not to disappear *in nubibus* when the Turk ceases to tread down our God-given inheritance, but she is then to become pure and re-united and truly effective. Righteousness and truth will be maintained by Christ's executive—viz., Christian Israel, fitted and prepared by Him politically and religiously for this very work, and ready at this very time.

"The knowledge of Ephraim-Israel's separate destiny, and of its fulfilment to British-Israel, is the great corrective of vague speculation as to the future of the kingdom of God."

So, according to this eminent leader of the Anglo-Israelites, looking for the "Blessed Hope" is only foolishness! If the Lord came to-morrow, and gave Dr. Hanan the choice, he would, we suppose, "refuse to go up," and would elect to remain behind with the "earth-dwellers."

Editor's Table.

We have been requested to publish the following letter:

To the Editor of "Things to Come."

Dear Sir,—In the joint letter which we addressed to you last November, and which appeared in the December issue of *Things to Come*, we studiously abstained from saying anything calculated in our judgment to bring us into controversy with our friend the editor of *The Morning Star*. But our attention has been called to a "reply" which the editor has printed for circulation among "his friends and subscribers," and we have been urged to frame a rejoinder to meet the statements thus published. This, however, we decline to do.

We will only say that, after reading that "reply," we have nothing to recall or to modify in what we have written on this matter. Slips of memory there evidently have been, but not on our part.

The long letter which the editor of *The Morning Star* has appended to his own we prefer not to notice at all. Every paragraph of that letter gives proof that it was written under strong mental excitement, and to that excitement we are willing to attribute the extraordinary statements it contains. And, acting under our advice, the Convener of the Liverpool Conference has also consented to ignore it.

Yours faithfully,

R. Anderson.

January 5th, 1895. James E. Mathieson.

ERRATA.

In the report of Mr. Geo. F. Trench's address at Edinburgh, which appeared in our last, and which he had no opportunity of revising, several errors occurred, of which the following corrections apply to the most unfortunate:

In the three quotations in the New Testament of the words "The just shall live by faith," the first in Romans is given correctly; the second is in Galatians (not Colossians), see chap. iii. 11; and in the third the emphasis is on the word "live" (not love), indicating that patient continuance in hope is the result of faith. The just shall "live in hope" by faith.

In the passage referring to the quotations of Ps. viii. in the New Testament, it was pointed out that the first in Heb. ii. relates to the personal exaltation of the King, the second in Eph. i. to the glory of His kingdom, and the third in 1 Cor. xv. to the end of His kingdom. In the first of these a negative has been introduced by mistake in the report.

The last sentences of the report refer to John xi., and Mr. Trench is represented as teaching that the words "he that liveth and believeth in Me shall never die" refer to eternal death. His exposition was that they refer to the death of the body, that is, that those who are alive at the Lord's coming shall not die at all (the mystery of 1 Cor. xv. 51), but be changed in a moment into the image of the body of Christ in His glory.

The passage on the last page of our January number, 1 Cor. xxiii., should have been Acts xxiii.

REVIEWS.

Footsteps of Truth. (J. F. Shaw & Co., 48, Paternoster Row.)

This is a most excellent penny monthly, edited by Mr. C. Russell Hurditch, full of precious matter for mind and heart and conscience. The bound volume (vol. xii.) for 1894 is now ready.

The Promised Messiah; Good Tidings for the Children of Abraham. Sixth thousand. New and revised edition. (Published by the Society for Distributing Scripture Truth, 65, South Street, Eastbourne.) 1*s.*

Those who have friends and acquaintances in Jewish families in England, or in English-speaking countries, would do well to place a copy of this book in their hands. The work is published in Hebrew also, Judeo-German, and in other languages.

Shakespeare's Daughter. (Torquay: Charles King, 113, Lower Union Street. London: H. R. Allenson, 30, Paternoster Row, E.C.) Price 3*d.*

This is the first of the Torbay series of gospel booklets. We commend it very heartily to the notice of our readers who would like to send a very helpful little book to their friends.

We rejoice to see that "God's gospel concerning His Son" is more faithfully presented than is the case in many of those religious books which are now circulating by hundreds of thousands.

The following sentence will show that the writer sees the vanity of much of the "religiousness" of the day: "One may pray, and fast, and genuflect, and go through the whole form of ritual, with clockwork regularity, and yet remain a mere spiritual (religious?) automaton, and it is to be feared that a startling proportion of those who pose as worshippers in our assemblies to-day are of this automatic class."

The booklet is neatly bound and unique in appearance. We trust it will have an extensive circulation, especially amongst the well-to-do and thoughtless upper classes.

Trusting and Toiling is the title of the new organ of the Mildmay Mission to the Jews. All who are interested in the work of the Mission will gladly welcome this new departure, and help to make it known. We wish the new journal all success and blessing.

FREE DISTRIBUTION FUND.

	£	s.	d.
"Grace"	0	5	0
Mrs. H. C.	0	3	0
Mrs. Rigby	0	10	0

PROPHETIC CONVENTION.

"Grace"	0	5	0

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THINGS TO COME.

VOL. I.] MARCH, 1895. [No. 9.

Notes and Notices.

WE are thankful to record the fact that our Conventions are receiving a rich increase of blessing. The attendances have been large, the addresses have been faithful, the interest excited very great.

We are confident that this work is of the Lord, and that it is in itself a "sign of the times."

Not only are our meetings a witness for the rights of the Lord Jesus and a testimony to the world of His speedy return from heaven—they testify not only to a coming Saviour, but that He who is coming once suffered and rose again from the dead. Thus our meetings necessarily involve the preaching of the Gospel. They bear testimony against an ungodly world, and a worldly church, while they promote separation from the world and holiness of life in God's people.

As the greater includes the lesser, so does the great subject of these conferences contain all the lesser subjects for which other conferences are promoted.

* * * *

BRADFORD AND HALIFAX.

These two conferences were carried on at the same time, five meetings a day being held by the brethren who went to and fro between the two places.

Notwithstanding the inclemency of the weather, the meetings were very largely attended, and a deep feeling of enquiry was manifested.

* * * *

IRELAND

has had two conferences—one at Belfast, February 12–15, and another at Dublin, February 19–22. In Dublin we were greatly helped by Mr. Hermann Warsawiak from New York.

* * * *

THE MONTH OF MARCH

is to be marked by two conferences—one in

GLASGOW,

promoted and carried out by our local Scottish brethren, on March 13, 14, 15, and the other (our own) in

LONDON.

Two thousand circulars were sent out, and many favourable replies have been received. Upwards of 160 brethren have promised to co-operate either by preaching on the subject on the preceding Sunday, or by helping in other ways.

It will be held in

THE QUEEN'S HALL,

Langham Place, on the four days, March 25–28, and we are waiting on the Lord for a rich blessing.

A large number of invitations have been received from different places, and up to the present the following have been definitely arranged:

EALING . .	March 28, 29.
TUNBRIDGE WELLS .	The Great Hall, April 1, 2.
PORTSMOUTH . .	Victoria Hall, April 3–5.
ABERDEEN . .	Y.M.C.A. Hall, April 21–25.
EDINBURGH . .	The Free Assembly Hall, April 29 to May 3.
KESWICK .	The New Hall (seating 1,750 people), July 15–19.
DUNOON . .	Town Hall, July 30 to August 1.

The following brethren have promised to take part in the various conferences:

Dr. Robert Anderson, London; Rev. H. D. Brown, Dublin; Rev. Dr. E. W. Bullinger, London; Mr. W. G. Carr, Rochester, U.S.A.; Rev. Dr. Elder Cumming, Glasgow; Rev. Sholto D. C. Douglas, Coatbridge; Rev. Canon Fausset, York; Pastor Fuller Gooch, London; Mr. L. Liesching, Tunbridge Wells; Lieut. H. S. Mandeville, R.N., London; Rev. Canon Marrable, Dublin; Pastor F. E. Marsh, Sunderland; Dr. T. Neatby, London; General Sir Robert Phayre, G.C.B.; Rev. John Riddell, Glasgow; Pastor John Robertson, Glasgow; Rev. James C. Smith, Dufftown; Mr. Alex. Stewart, Glasgow; Rev. George Sutherland, Montrose; Mr. George F. Trench, Ardfert; Rev. John Urquhart, Weston-super-Mare; Rev. John Wilkinson, London; Rev. H. Lindsay Young, Portsea; Rev. H. W. Webb-Peploe, London.

We hope for the presence also of three brethren from the United States—Dr. J. H. BROOKS, of St. Louis, Dr. D. M. STEARNS, of Philadelphia, and Mr. GEORGE C. NEEDHAM, of Northfield.

Mr. James E. Mathieson is the Chairman.

Those who wish for conferences should apply to the Secretary, 18, Hamilton Square, Birkenhead.

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OUR QUESTIONS AND ANSWERS.

We trust that the replies to the questions in this present number will prove suggestive and helpful to our readers. We would especially call attention to the two replies to the questions on "Circumcision" and the words of James in Acts xv. 14, which have been answered by one of the writers of our contributed articles who has made a special study of these points.

The scope of the Book of the Acts is very little understood, and nearly all that has been written on this portion of Scripture is defective. Its transitional nature and its relation to the history of Israel are not sufficiently recognised. We shall be glad to receive further thoughts on these subjects.

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OUR OFFERS OF BOOKS.

This month we are issuing as a separate leaflet our Premium Offer of Books to those who obtain new subscribers to our journal.

So many have availed themselves of this offer that we have increased our list of books, and shall be pleased to forward extra copies of this list to those who would like to induce friends to take it up.

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Conference Addresses.

THEIR DEBTORS WE ARE.

By the Ven. Archdeacon PEROWNE.

(*A Paper read at the Islington Clerical Meeting, Jan. 13th, 1895.*)

"THEIR debtors they are." (Rom. xv. 27.) In these words the Apostle of the Gentiles, himself a Jew, is asserting the obligation under which Gentile Christians lay to befriend the Jews. It is true that the Jews for whom he claims the debt were not Jews still in Judaism, but Jews who had embraced the faith of Christ. It is true, too, that the Christians on whom he lays the debt were not Christians, who like ourselves had incurred it in the person of their forefathers, long centuries ago, but Christians who had themselves been brought out of heathenism into the Church of Christ by Jewish missionaries. And it is also true that it is only temporal succour, and not spiritual ministrations, that he here asks for in repayment of the debt. "It hath pleased them of Macedonia and Achaia," so he writes, "to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have become partakers of their spiritual things, they owe it to them also to minister to them in carnal things." (Rom. xv. 26, 27.) But these differences notwithstanding, I venture to maintain, and I shall endeavour to show this morning, that the obligation here insisted upon admits of extension to the whole of Gentile Christendom in every age of the Church, and that the debt incurred is such as can only be adequately discharged, not by silver and gold, but by giving back to them the "unspeakable gift" which we received through their instrumentality, and by making them partakers with us of "the unsearchable riches of Christ."

"Their debtors *we* are" will be, then, the motto of my address, the thesis which I propose to maintain before you to-day.

I. And first, in the broad, general obligation, which binds us to evangelize the whole human race, the Jew is certainly included. I claim by anticipation for the Jew every plea of duty that will be urged on behalf of the heathen, the Mohammedan, and the outcast at home. It is his as well as theirs. His voice unite with theirs to swell the mighty cry, "Come over and help us." And to him, no less than to them, the Lord hath assuredly called us to preach the Gospel. "Why call ye Me Lord," so runs the argument, and "do not the things that I say?" This is a "thing that I say," "Go ye into all the world and preach the Gospel to the whole creation." (Mark xvi. 15, R.V.) If in accordance with the tenor of these words, and with the boundless love that breathes in them, their message proves to be a gospel, not to man only, but to man's kingdom also; if in Him Who uttered them our Paradise is all regained; if even now, wherever the heralds of that Gospel are welcomed, "the wilderness and the solitary place are glad for them, and the desert rejoices and blossoms as the rose"; if "the groans of nature in this nether world" be but the travail cries of a coming birth, when that Gospel shall reign supreme, and the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God; if thus the goodwill of Heaven reaches for man's sake beyond man and below him, how can we venture to exclude from its gracious overtures any part of the family of man himself? In reply to this argument it is sometimes alleged that to man belongs the awful prerogative of putting himself beyond the reach of the Gospel message, and that the Jews by their rejection of Christ have done so. But when, we ask, was it that they did so? Was it when the rulers in judicial council condemned Him to be worthy of death, and the people raised the tumultuous cry, "Away with Him! Crucify Him!" How came it then to pass that the Author of the Gospel message said *after this*, that "repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem" (St. Luke xxiv. 47); and that His disciples should be His witnesses, first "in Jerusalem and in all Judæa," and then in Samaria and unto the uttermost part of the earth; and that in strict accordance with this order the Apostolic Missions of the Church were carried out? No later rejection by the Jews of the message when presented to them can reasonably be regarded as national and final; nor did the Apostles themselves so regard it. At Antioch, in Pisidia, the Jews as a body "put the Word of God from them, and judged themselves unworthy of eternal life; and therefore the Apostles turned to the Gentiles." But even there some Jews believed. And on leaving Antioch their very next act was to repeat the offer of the Gospel to Jews at Iconium. (Acts xiii. 46, 43; xiv. 1.) The result of Apostolic, as indeed of Christian Missions now, to the Jews, may be summed up in the words: "Some believed, and some believed not." (Acts xxviii. 24.) Is there not a confusion of thought between the—I will not say rejection, for "God hath not cast away His people," but the temporary deposition and degradation of the Jews from their primacy as a nation, and the exclusion of individual Jews from a place in the Church of Christ? "As touching the Gospel they are" now, as a nation, "enemies for our sakes." (Rom. xi. 28.) "Blindness hath happened unto Israel" (ver. 26), but it is neither final nor total. It shall only last "till the fulness of the Gentiles be come in"; and in the interval—mark the "gracious qualification"—it is only "in part." The stock of the ancient tree, "the holy seed," still stands and lives, though it "is felled" (Is. vi. 13, R.V.); and not only so, but some of its branches still remain; and into that stock and "amongst" those branches we Gentile Christians are grafted, and "with them" we partake of the root and fatness of the tree. (Rom. xi. 17.) "Even so then, at the present time also, there is a remnant according to the election of grace' (ver. 5.)

II. But while I thus claim for the Jew his right to a share in the "beseeching" invitation of Him Who "is in Christ reconciling the world unto Himself"; while I think that this common right should be made the broad foundation on which we rest our appeal to the Church to evangelize the Jew—I am very far from conceding that that is the whole of the obligation under which we lie to him. As the advocate of the Jew I magnify my office. Very properly, I think, has precedence been accorded to the Jew in the order of our deliberations to-day. Not in the outskirts of the world-wide throng, to which the voice of the herald is to reach, will I accept for him a place. Not in the highways and hedges—last and most distant—will I suffer him to be sought. His ancient prerogative is in abeyance, if you will; but it is not forfeited. As "touching the election," he is still "beloved for the fathers' sakes." "The gifts and callings of God are without repentance." It was the faith of my childhood. The experience of life seems to assure me that it is not the superstition of my old age; that the sentence of benediction, "Blessed is he that blesseth Thee"; "They shall prosper that love Thee"—though it include in its embrace all who by faith are children of faithful Abraham, has lost nothing of its old significance as regards the seed of Araham according to the flesh.

Their debtors we are, because they are of the number of "all men," and the God Whom we serve, "the God of Whom

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ɔmeth salvation," has told us that He "will have all men ɔ be saved." But their debtors we are, for many and 'eighty special reasons besides. Let us think of some of hem.

1. First among the "advantages" of the Jew, St. Paul numerates it, "that they were intrusted with the oracles ɔf God." (Rom. iii. 2.) The Bible is their Bible. Both of he Old Testament and of the New they were for the most ɔart the human Authors. It unfolds the history, it details the :xperience, it lays bare the heart, it breathes the spirit, it :lothes itself in its larger part in the garb and speaks to us n the language of the Jew. It is a Jewish book, or rather ı Jewish library. But this "advantage" which was his, the Jew has imparted to me, the Gentile. Shall I accept the gift ınd ignore the debt? He now lacks the "advantage" which I once lacked, but which through him I now possess. Is there no obligation upon me to see that, through me, he lacks it no longer? Shall I nourish and refresh my soul in that garden, where grows every tree that is pleasant to the eyes and good for food, and bestow not a thought on my hungering brother in the wilderness without? Shall I listen as to an ἐδιστον ἀκρόαμα, to the voice of the Lord God walking among the trees of the garden, and heed it not when it bids me cry in the wilderness without, and bring good tidings to Zion, and say to the cities of Judah, "Behold your God"? In that Jewish Bible I find, as a man, satisfaction for all my need. In that Jewish Bible I find, as a citizen, that which makes my fatherland free, and strong, and great. In that Jewish Bible I find, as a Churchman, that which makes my Church (God keep her so) pure and true and Catholic, the charter of her liberties, the standard of her faith, the storehouse of her ministers—that, and not chalice and wafer, committed to them at their ordination, that they may go forth, not to be sacrificing priests, but men of God, thoroughly furnished with those inspired Scriptures, unto every good work. Shall I find all this, and more than this, in this Bible which has been given me by the Jews, and yet deny that their debtor I am in consideration of the gift? Shall I not recognize my obligation to give them back, first of all, the book itself, for as regards even the Old Testament they are too commonly in need of it, and then to help them to "turn to the Lord," the Spirit, that the veil may be taken away from their hearts when they read it? Shall I not invite them to "search the Scriptures," that so they may come to Him of Whom those Scriptures testify, and coming may have life? Shall I not teach them that their own Holy Scriptures "are able to make them wise unto salvation," but that it must be "through faith which is in Christ Jesus?"

2. But if their debtors we are in respect of the Scriptures, their debtors we also are in respect of Him of whom those Scriptures testify. I am not unmindful of the Apostle's disclaimer of knowing Christ after the flesh. (2 Cor. v. 16.) I see in it the death-blow to that gigantic error, the *cultus* of the Virgin Mother, which stalks unabashed through so large a part of Christendom, and which is creeping, scarcely veiled, into our own Church again. But I remember that the same Apostle distinctly claims for the Jew, as a title to reverence and regard, the human lineage of our Lord, "of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 5.) When God over all, blessed for ever, took upon Him to deliver man, He took the manhood into God, that so with a hand that was human while it was divine He might reach and grasp the man whom He would deliver. But the manhood which he took into God was Jewish manhood. "For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham." (Heb. ii. 16; comp. Matt. xiv. 31.) When with the firstfruits of the Gentiles I bow in adoration before the cradle in Bethlehem; it is a Jewish Babe, the Child of a Jewish mother, before whom I bow. "The son of Adam, which was the son of God" (Luke iii. 38); but "the son of David, the son of Abraham" (Matt. i. 1) also. When I follow the Good Shepherd when in His earthly ministry He goeth after His own sheep till He findeth them, it is to "the lost sheep of the house of Israel," Himself an Israelite, that He goes. When I stand beneath the cross and drink in its saving lessons of strength and weakness, of shame and glory of life and death, my eye rests upon the title, "the accusation written" above the head of the Holy Sufferer, "Jesus of Nazareth, the King of the Jews." And as I ask myself, "What can I do for Him who did all this for me?" The answer comes to me, "I am not ashamed to call them brethren." "Inasmuch as thou didst it unto one of the least of them, thou didst it unto Me. Their debtor on My behalf thou art."

3. Their debtors we are; and yet another item in the debt we owe them should not be forgotten. It is the witness they bear to the truth of God. It is related that a prince once asked a preacher (according to one writer it was Frederick the Great, and a learned divine) to mention to him a convincing argument for the truth of the Bible in a single word, and that the striking answer was, "The Jews." The present position of the Jews amongst the nations of the earth is altogether without parallel in the history of mankind. They are scattered among all people, but they are nowhere amalgamated or absorbed. You find them everywhere, and everywhere you recognize them as Jews. They are oppressed and trodden down everywhere, but they are nowhere stamped out. "They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are 'few in number among the heathen.' They have trod the snows of Siberia and the sands of the burning desert, and the European traveller hears of their existence in regions which he cannot reach." . . . Between points of the world most distant "no inhabitant of any nation upon the earth would be known in all the intervening regions but a Jew alone."

> 'Tribes of the wandering foot and weary breast,
> When shall they flee away and be at rest?"

It is as though some rivulet had poured its scanty waters into all the greatest rivers of the earth, and yet those waters had never ceased to flow on distinct and unabsorbed, traced on the surface of each mightier stream by their own native and ineradicable tint and hue. It is as if some primeval rock had been shattered to its base, and its fragments hurled far and wide; and yet those fragments, though crushed beneath the iron hoof, broken and pulverized, neglected and overgrown, had never ceased to be recognized as belonging to the rock from which they were hewn. Their holy land and their sacred city, though trodden under foot by the Gentiles for eighteen centuries, is their land and their city still—theirs by the irrevocable gift of the God of Abraham and Isaac and Jacob, and theirs by the ineradicable patriotism of every true Jewish heart; theirs by the passionate cry, "If I forget thee, O Jerusalem, let my right hand forget her cunning"; and by the dignified resolve never to buy back as another's what by inalienable right and title they hold to be their own. And all this which we see and know to-day we find written long centuries before it came to pass, as even the Higher Criticism admits, in the Scriptures of truth—written with an accuracy of description, with a minuteness of detail, with a life-like and graphic power, which almost startles us by its resemblance to the work of the contemporary historian. "And the Lord shall scatter thee among

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all people, from the one end of the earth even to the other. . . . And amongst these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 64–67.) "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.) So wrote the ancient prophet and the yet more ancient lawgiver of the Jews; and so it has come to pass. Like as the Lord thought to do unto them, so hath He done, we are fain to confess to-day. And then this lamp of witness to the truth of God, kindled in the past, projects its heaven-born light, shining serene and steadfast amidst the rolling mists and louring clouds of our troubled sky upon the future that is in store for Israel and for us. "All Israel shall be saved, for it is written, The Redeemer shall come to Zion, and shall turn away ungodliness from Jacob." "The Lord shall reign in Jerusalem, and on Mount Zion, and before His ancients gloriously." And the "receiving of them" shall be "as life from the dead" to the Gentile world. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" When Joseph shall be made known unto his brethren, the Egyptians and the whole house of Pharaoh shall hear it. "From every clime they come to see Thy beauty and to share Thy joy, O Zion! An assembly such as earth saw never, such as heaven stoops down to see." And to this, the Jew, as he now stands before us, is a witness. The accomplished fulfilment in the present is the pledge and assurance of the expected fulfilment in the future.

Their debtors, then, we are, because they belong to the family of man to whom we owe it to preach the Gospel; because they gave us on their human side the Scriptures, and in His human nature our Saviour also, and because they are a standing witness to us of the truth of God.

Their debtors we are, and how have we paid, how are we paying the manifold and accumulated debt? The answer to this question may well fill all Christendom with shame, and bid the Church of Christ fall on her knees and pour forth her penitent *Kyrie Eleison*. The treatment of the Jew by Christendom is among the darkest pages in the world's history. Bitter hate, withering scorn, cruel and relentless persecution, have been the coin current in which the debt of the Christian to the Jew has been discharged. This, too, foretold in prophecy, the judgment of God, yet none the less the sin of man, concerning him. And when, as, thank God, in England now, that payment is repudiated, is there not too often substituted for it no better remuneration than neglect and aversion, suspicion and prejudice? We are verily guilty concerning our brother. Yet may not the very consciousness of this suggest and supply the motive of amendment?

"My debtor thou art"; there is a Voice that says to me, "'I forgave thee all that debt,' the penalty of that and of every other sin, because thou desiredst Me; forgave it thee freely, inasmuch as thou hadst nothing to pay—freely, and yet at how great a cost incurred by Me for thy release! By thy full and free discharge from that debt I have bound thee by a new obligation of grateful love, of willing service, of self-consecration to Myself. My debtor thou art, constrained by My love, enabled by My grace, encouraged by My approval, repay the debt, or desire at least to repay it, by bringing thy brother and Mine to Me. Albeit, I say not unto thee, how thou owest unto Me, even thine own self beside."

THE "DREAM" AND THE "VISION."

BY LOUIS LIESCHING.

(At the Nottingham Convention, May, 1894.)

(SECOND ADDRESS.)

THE dream of King Nebuchadnezzar was a revelation made to a heathen king. The same prophecy was repeated twice to God's own servant, Daniel, and it is natural to suppose that God would tell Daniel things which he did not reveal to the heathen king—such is the case. Some people read prophecy, especially the book of Revelation, as they would read the history of England, regarding it as a consecutive narrative, beginning with the earliest facts known right up to the reign of Queen Victoria. George the first was succeeded by George the second, and so on; and they read the Revelation in the same way, but this is the cause of great mistakes. In Nebuchadnezzar's dream we have four great world-Empires depicted in the form of a great statue. This was governmental authority in a passive form. In the seventh chapter of the book of Daniel God revealed the same thing to Daniel under the characteristics of living animals. God means by this repetition to impress upon our minds the absolute certainty of these prophetic Scriptures.

The first thing Daniel sees, in the seventh chapter, is the form of an animal,—a lion, with eagle's wings. The wings are plucked out, and this animal is made to stand on his feet, and a man's heart is given to it. That corresponds to the head of Gold. We talk of a man being lion-hearted, but the revealed Word speaks of the lion as being man-hearted, and gives an idea of the noblest characteristics which can be described in connection with the animal.

Then, to correspond to the arms and breast of silver you have a bear—a fierce animal, too, but of a more rugged character than the lion. The bear has three ribs in its mouth, and it is described as devouring much flesh. That exactly characterises the Medo-Persian Empire. The Medes and Persians overcame Assyria, the empire of King Crœsus, and Babylon, became the second world-empire, and acquired many countries, and thus devoured much flesh.

The next point in the dream of Nebuchadnezzar was the Grecian Empire represented by brass, and in the vision of this prophecy it is represented by a leopard. If ever you have seen a leopard,—as I have,—in his wild beauty, you will understand that it is the most graceful of wild animals. That exactly represented the character of Greece. Greece worshipped art. Greece left its impress, not only upon the Roman Empire which subdued it, but its characteristics last to this day. The language of Greece is the language in which the New Testament is written, and the Old Testament (Septuagint) was also written in Greek. The leopard represents the character of Alexander the Great, the head of the Grecian Empire.

The man who wrote this book—the critics tell us it was not Daniel—managed to make a very good shot, and somehow all his shots are very good shots, for, as far as we know, they all hit the mark. He seems to have found out by some extraordinary coincidence that this fourth empire was to have four heads. When Alexander the Great died childless, the Empire was divided amongst four of his generals. At the battle of Actium Augustus Cæsar conquered Cleopatra, and the Roman Empire became the dominant power of the world.

Daniel describes the next thing he saw as *a monster*, not as an animal, "After this I saw in the night visions, and behold

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a fourth beast, dreadful and terrible and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns." Just notice various points of similarity between this vision and the dream of the statue. It had great *iron* teeth. The lower part of the statue was of *iron*. The animal had *ten* horns; the statue had *ten* toes. Now, where are these ten toes and ten horns? Have they come to perfection? Can you tell me of any period of the world's history when the old Roman Empire had been divided into ten parts. Some of our prophetic friends say this means ten, *more or less*, but my idea of prophecy is that it knows nothing about such things as "more or less," but just gives the simple fact and neither more nor less. The Empire of Greece had not four heads, "more or less," but just four, and when you shall find the old Roman Empire divided into ten this prophecy will be fulfilled.

This obscure man who wrote the book of Daniel saw much that we have not seen yet, and was enabled to tell us of events which have not yet happened. Often in prophecy a conjunction or a comma divides centuries. Between the "acceptable year of the Lord" and the "day of vengeance of our God" nineteen centuries lie already. In understanding this prophecy of Daniel, you will find the same thing. Nineteen centuries have lain between the prophecy of the sixty-nine weeks and the last week, which is still in the future. Yet, as you read the verse, it seems to run on without a break. This is for the remarkable reason that history ceases in a great degree when the Jew ceases to be a nation, but it will be resumed when he is again in his own place. Prophetic history is sleeping to a certain extent whilst the Jew is a dispersed nation.

Here is another fact. Whenever, because of their national sins, the Jews are placed under the sway of a heathen king, immediately God begins to make that heathen king understand that though He has given the Jews for their punishment into the subjection of this heathen king, He is Jehovah, their God. The greatest missionary of the olden times was King Nebuchadnezzar, because he sent posts all over his vast dominions, telling everybody that Jehovah was the great and true God, and all people must worship Him. It was the same in the land of Egypt. God manifests His power to them in those wonderful plagues. It was the same when the ark of God was in the house of Dagon. The heathen nation had to confess that Jehovah was the God.

God reveals to Daniel what he did not reveal to Nebuchadnezzar. As Daniel considers these ten horns, which represent ten kingdoms, or the rulers of them, he finds an eleventh horn. This is a small horn, and the kingdom from which it springs is a small one. But this little horn assumes a very important place. He destroys three of the other horns, that is to say, he swallows up those kingdoms, and he has eyes like a man. That means to say that he is a being of wonderful intelligence and power, and introspection and foresight—a wonderful personification of all that is wise and crafty. He will be the very incarnation of the devil. He will derive all his power from him, and the world will go mad after him. This horn has a mouth which speaks great things, great blasphemies. Then we find that Daniel sees thrones cast down, or rather, set; and "the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened," etc. Now, I am trying to confine my observations within limits on which we are all agreed, and I think all our friends will agree that this has nothing to do with the judgment that takes place upon the earth. This is not the great judgment of the world. Things are going on in the unseen world, whilst we are engaged here in our pecuniary speculations and other worldly pursuits, which affect our interests in the most solemn manner. There are events transpiring there of which we know little or nothing. As far as I can understand, when this man shall have been developed, and is blaspheming God's name, subjecting the world to himself, as Christ said, "If another shall come in his own name, him ye will receive,"—while this is going on, an assize is being held. The Almighty calls together all His servants, and judgment is pronounced upon this wicked being, and the Lord Jesus Christ is solemnly invested with authority. We find, in the 13th verse, "One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed."

What is the result of that assize? Look at the eleventh verse, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain," that means to say that last beast (the monster) is slain, "and his body destroyed, and given to the burning flame." Now you see that is not yet fulfilled, for you read in the Revelation, written so long after this, that the beast and the dragon and the false prophet are thrown into the lake of fire. That lies in the future still, "but, concerning the rest of the beasts, they had their dominion taken away: but their lives were prolonged for a season."

Daniel is very much concerned to know what these things mean, and he asks the question of one of God's servants, and the explanation is given to him. You will find it in the twenty-third verse, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Do not suppose that this refers to a religious system. The Romish Church is an Anti-Christian system, but the Anti-Christisan individual, a person energised by Satan. *One man.* He is the "idol shepherd" of Zechariah, "the wicked one" of Thessalonians; and you read of him further in the book of Revelation. And this same one "will make war with the saints and prevail against them, until the ancient of days come, and then judgment will be given." To whom? To the saints of the Most High. The saints are to inherit the glory and the dominion under their master, "and the ten horns out of this kingdom are the ten kings who shall arise: and another shall arise after him; and he shall be diverse from the first, and subdue those kings, and speak great words against the Most High, and sit in the temple of God, showing himself to be god. He will seek to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." Lift up your heads ye saints, for now is the glory nigh. The greatness of the kingdom shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter.

Oh, take the words and dwell upon them, and let them be our hope in the dark time that is at hand!

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"THE DAYS OF NOAH."

By the Rev. JAMES SMITH, of Dufftown.

(*At the Edinburgh Conference, June, 1894.*)

THE portion I want to dwell upon chiefly to-night is Matthew xxiv. But if you will read with me first a few verses of Luke xvii. I think those remarkable words of our Blessed Saviour will help us, if we just quietly read them over. (Luke xvii. 2-4.) "As the lightning, that lighteneth out of the one part of heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day, but first must He suffer many things and be rejected of this generation, and as it was in the days of Noah, so shall it be also in the days of the Son of Man."

Now that is one of the two passages that set my mind at rest about this subject of the Lord's Coming. "As it was in the days of Noah, so shall be the coming of the Son of man." The other passage along with this that set my mind at rest on the matter, not only on the personal coming (I never doubted that; I read that in my New Testament as soon as I was converted, for that I thank God), but when you come to the idea whether the Lord is coming before the glorious millennium or not, you want scripture to settle that for you. That I found in the wonderful place in Luke where Jesus in His native Nazareth went into the synagogue, and the book was handed unto Him by the attendant, and when He had opened He found the place where it was written, "The spirit of the Lord God is upon me . . . ." and then it says, "He closed the book." Now that was the first place in the Bible that arrested me about this whole subject of the second pre-millennial coming of the Lord Jesus Christ, because I found when I turned back to the passage in Isaiah, that "He closed the book" in the middle of a verse. The acceptable *year* of the Lord had come, but the *day*, the day of vengeance, had not come, and will not come until He leaves those Heavens and comes down to the Earth, and then the "Day of vengeance of our God" will come. And so He immediately sat down and said, "To-day is this Scripture fulfilled in your ears." If He had read another clause that would not have been true, He could not have sat down and said, "To-day is this Scripture fulfilled in your ears." He closed the book right there, and our present dispensation in which we live is in the middle of that verse. And hence "The day of vengeance of our God" is still future.

Now, in the remarkable parallel in Matthew xxiv., I would ask you to notice how the Lord antedates the great coming of which He had so often spoken, and He draws a parallel between the antediluvian dispensation and the dispensation in which we live. These are not my thoughts, I am not responsible for these words. The Lord Himself declares that there is a distinct parallel reference between the days before the flood, and the days before the Coming of the Son of Man. If you want an age in the past that will correspond to the present, you will have to go back to the age before the flood. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." There is a great parallel between the age before the flood and the age that is now running.

(1) First of all it was an age of *material prosperity* and advanced civilization. It was a time as it were of building. There you have the idea of architecture. Cain went out "and he builded a city, and called the name of the city after the name of his son, Enoch." (Gen. iv. 17.)

Then you have *Agriculture* in Jabal, "he was the father of such as dwell in tents and of such as have cattle." (Gen. iv. 20.) This was before the flood. This *accumulation of wealth* is another thing we connect with a high state of civilization.

Then you have the *fine arts*. You have one man spoken of as the originator of the harp and organ: and those things were very plentiful in those "days before the flood."

Then you have *mechanical and commercial enterprise*. Who shall say how much is contained in these few verses in the 4th of Genesis? There you have all the indications of a high state of civilization before the flood. And are these not the very things that are before our eyes to-day? We are living in a high state of civilization—it does not prove at all that the world is really, in the judgment of heaven, any better. Now I know my ground and my audience and my dear countrymen; and I know that these ideas are not popular in Scotland. I had much to unlearn myself.

(2) I want you to notice the next point. It was an age of *social pleasure:* and so is this. How is it described? (you say there is nothing wrong about it—there is nothing evil). Eating and drinking, etc. There was nothing wrong in these things in themselves. But God was not in them! What is that thing we call "Society" to-day; is God in it? I challenge your better judgment, is the Lord God in that thing that we call "Society"? The "society" of the antediluvian was a society of *pleasure:* so is the society of to-day. *You* call it Society, the Bible calls it "the world." And by its independence of God you have in that second parallel I think the manifest comparison between that age and our own.

(3) And thirdly it was an age along with that of *moral corruption* of a most solemn and deep kind. There was Bigamy—you have that in Gen. iv. 23—then Polygamy and the rest of the horrible corruption that comes in its train. That is the kind of thing that went on with all this wonderful civilization and with all this wonderful Society, and building and planting and marrying and giving in marriage. So there was this moral corruption.

I intended to read out of the book of Genesis; I have not time, you must read it for yourselves. "God looked down"—it is very solemn to read that. "God," it says, "looked down." What did He see? Why, He saw that man with all his civilization, with his wonderful powers, had "corrupted his way upon the earth." "And God saw that the imagination of man's heart was only evil, and that continually." With all his beautiful "Society" his heart was rotten—his ways were corrupted, and God said, "The end of all flesh is come up before Me, I am going to destroy the people that I have made—the end of all flesh is come before Me:" that is what man is. If you want to learn what man is, you can find it out before you read through the first six chapters in the Bible. You will never get man any better than that, except by the grace of God; so there you have the parallel. What do we see to-day? We have a fine civilization, fine society; but the society and civilization of to-day consists of a seething mass of corruption. Men with fine phrases on their lips, men posing as leaders of the people, yet come in their last moments to lie down in adulterers' graves—that is true, and it can be multiplied a thousand times. Christ Jesus is responsible for the parallel between the dispensations.

(4) Then, fourthly. It was an age of *earnest testimony*. Now we come to something better. Here we have some good thing in the midst of all that corruption, and social advance. What is it? There were two men who testified in the midst of it all. Noah was "a preacher of righteousness." What does that mean? The Greek word means that he was a "Herald" of righteousness. He heralded that righteousness was coming, that judgment was at the door.

Then, what was more, you have "Enoch the seventh from Adam;" he too was a preacher. What did he preach about? What was his subject? The same subject that we have before us at this Conference. The subject of the Coming of the Lord. This little fragment that is given us in the Epistle

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of Jude. "Enoch the seventh from Adam prophesied . . . . saying, Behold, the Lord cometh with ten thousands of His saints." There was the testimony of Enoch alongside of the testimony of Noah. The difference between that dispensation and ours is this, that while they testified without results and without fruits, thank God the testimony of the gospel is not to be without results and without fruits.

Now the popular view is quite opposite to these words of the Lord Jesus. People believe that the world is going to advance and advance until the whole world is brought under the sway of the gospel, and the millennium shall gradually be brought in. If this be true then the parallel is all to pieces, entirely broken. But, dear friends, remember that when the Lord Jesus Christ comes in the glory that is spoken about here He asks, "Shall He find faith on the earth?" Were He to come to-night would He find a great deal of faith on the earth? Would He find a great deal of faith in this hall? Would he find a great deal of faith in Edinburgh, in Scotland? He would. But that is not what He is speaking of in Matthew. It is after the Church is taken away that this mass of corruption is going to reveal itself, and be headed up by the anti-Christ, that awful incarnate fiend, who is going to head all that seething mass of corruption; then when Christ is revealed in His glory shall He find faith on the earth? Exceedingly little. But when He comes for His Church He will, thank God, find a great deal of faith on the earth.

Thus you have these parallels. Enoch was translated; then came the flood. Lot was taken out of Sodom; then came the fire. Judgment came very speedily after these men were taken out of the condemned place

(5) Lastly, it was an age that was followed by a new earth—a world cleansed by judgment. Then the offering of Noah ascended to God as a sweet savour. So it will be when the Son of man comes and pours out His judgment on the beast and his armies, then the Lord Jesus shall reign. Now *grace* is reigning through righteousness. In the coming millennium *righteousness* will reign, and in the glorious hereafter, in the new heavens and the new earth, righteousness will *dwell*.

PITCHING "TOWARD THE SUNRISING."

By Mr. ALEXANDER STEWART, of Glasgow.

(*At the Edinburgh Conference, June*, 1894.)

I ASK you to read a passage in Numbers xxi. 9–11: "And Moses made a serpent of brass and put it upon a pole, and t came to pass that if a serpent had bitten any man, when ie beheld the serpent of brass, he lived. And the Children of Israel set forward and pitched in Oboth. And they journeyed rom Oboth and pitched at Ije-Abarim, in the wilderness, vhich is before Moab, toward the sunrising." First, they ooked on the serpent of brass, and then they pitched toward he sunrising. I do not say that the sequence is designedly ypical, but, at any rate, it is *illustrative* of the point I wish to nake, that the first thing is to be clear about the first Coming f the Lord Jesus, to look upon Him as the Lamb of God, nd be saved by the blood of His cross; and the next is o pitch toward the sunrising, to turn your eyes to the place rom which the light is about to spring, to look for His glorious ppearing. There is beautiful scenery on the firth near this ity, but when a man is drowning in the firth, he is not in state of mind to enjoy it. The first thing for him is to be aved. After he has been saved he will be in a condition o appreciate the prospect. The first thing is to be firmly lanted on the finished work of the Son of God. The next ning is to look for the same Lord Jesus coming back. As long as a man is uncertain as to to his foothold, he is always looking down, but he who can say, "On Christ the solid rock I stand," can lift up his eyes and look out, for the Lord's appearing.

Now, while the Coming of the Lord is light, it is darkness also, for the judgment of God is coming on the ungodly, and for them the outlook is black indeed. If you should ask one of the speakers at this Conference, "Are you a pessimist or an optimist?" he might answer, "I am both a pessimist and an optimist." If you ask us concerning this present age, and what is to be the end of it, we are pessimists in the blackest sense of the word, taking the worst possible view of things. But if you ask us about the age that is to follow, we are optimists to the full height of that superlative.

There are difficulties in the minds of one's brethren, which one would like to meet. People say, Is not the world a great deal better than it was, and are not Christians more numerous than they used to be?" As to the number of Christians, the roll is kept in heaven, but if it were the case that they are more numerous, I would remind you of the passage, Act vii. 17, "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." The people were never so numerous, but the doom of Egypt was never so near. An Israelite might have said, "How many we are. I believe there will be a rising, and the throne of Pharaoh will topple, and he will go down, and we shall have the land to ourselves," but that would have been a false conclusion. It was not God's way.

Judgment is ahead. The book of Revelation, about which a good deal has been said, is a book of judgment throughout. If I were to venture to give a division of it, I should say that it divides into three parts. It treats first of the judgment of the churches, the Lord Jesus walking among them with His eyes as a flame of fire. Then it shows the judgments of God poured out upon the wicked living on the earth; and then at the end of a thousand years, the dead are seen standing for judgment before the great white throne.

Judgment must begin at the House of God, and therefore He begins with the churches. Their judgment is not future. Further, you have heard of the doctrine of purgatory; well, purgatory as a doctrine is right, only the people who hold it put it a stage too far on. Purgatory is going on now; if we are children of God we are in it, and the furnace is sometimes very hot. Thank God it is the only purgatory we are ever to know. There is no penal judgment for the child of God. He can sing:

> "Death and judgment are behind me,
> Grace and glory are before,
> All the billows rolled o'er Jesus,
> There exhausted all their power."

What then are you doing? We are looking to the place whence the light is going to spring—for the appearing of the glory of the great God and our Saviour Jesus Christ.

The gospel of Luke begins in the first chapter, with the earthly priest in the earthly temple; it ends in the last chapter with the heavenly priest ascending to the heavenly temple. Zacharias was well employed within, burning incense in the temple of the Lord, and the people were well employed outside. We read that they were "praying," that they "waited" for Zacharias and "marvelled" that he tarried so long in the temple, as if they were saying now and then, "He has been a long time inside, when do you think he will come out?"

In the end of the gospel our Lord Jesus is seen ascending. He lifted up His hands and blessed His disciples; and while He blessed them He was parted from them, and carried up into heaven. The last look they got of Him was with those benedicting hands held up; and they are not like the hands of Moses that needed to be stayed up by Aaron and Hur. From that hour to this they have never hung down, and

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therefore it is that the blessing of God is sure to the Church of God.

There are many cares in this city to-night, many burdened men laying down their heads, and sighing to think of what may be on the morrow, but no man is anxious lest the sun should not rise to-morrow; that is one good gift of God he is certain of. And no Christian need be concerned about the blessing of God coming down upon him to-morrow. The uplifted hands of the Great High Priest make blessing and victory sure. He had said, "I will come again." He went in and He is hidden from view, but

"Though a while He be
Hid from the eyes of men,
His people look to see
Their great High Priest again.
In brightest glory He will come
And take His waiting people home."

They wait for His appearing.

What about the time now present? In 2 Corinthians v. we are instructed as to the only three possible states in which a Christian can be, and they are these, burdened, unclothed, and clothed upon. The saints now living on earth are rightly described as burdened—"we that are in this tabernacle do groan, being burdened." Why does a believer groan? Because he is a dual man. As to his spirit he is joined to the Lord. "He that is joined to the Lord is one Spirit," but as to his body he is joined to a groaning creation, and while still in the body he is "burdened," though not always to be so, for there is to be a redemption of the body. But in what state is the writer of this epistle at present, one of whom it has been said that it is a wonder that ever he should have been able to describe himself as "Paul the aged," considering what he went through. He is "unclothed," therefore burdened no more. The body that had been scourged, buffeted, and tossed, was at last laid down. Where is he now, and what is his condition? Listen to what he says in Philippians, "With Christ which is far better." But though he is in a better condition, he is not yet in the best condition. Paul is still looking with us for that moment when he will be "clothed upon" with his house which is from heaven, when our Lord Jesus Christ shall come back, and when He will change our body of humiliation that it may be fashioned like to the body of His glory. You have heard of full salvation; that is it. Nobody has got it yet, and nobody will get it before another. But we shall have it then.

Towards the end of his course Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love His appearing." He has not got his crown yet. The crowning day is coming, but it has not yet come, not even for Paul and the blessed dead who rest with the Lord Jesus. It will not come for any of the saints till it comes for all the saints—those who are here and those who have gone hence. As he said to the Corinthians, "Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you."

In that day, for which the Lord Jesus and all His saints are waiting, mortality shall be swallowed up of life, and death shall be swallowed up of victory. It is the day of resurrection, the day therefore of the triumph of Christ over death. Those who are alive and remain are mortal, that is subject to death; upon those who are asleep death has passed, but in a moment mortality and death shall alike be overcome, and the saints shall be perfectly like their Lord, and they shall be with Him for ever.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Fourth Paper. Continued from page* 153.)

The Latter Prophets

are prophetico-predictive; viz., Isaiah, Jeremiah, Ezekiel; and after them, united in one book, the twelve so-called "minor [or lesser] prophets." These follow the four prophetic books of history, and refer more particularly to the future. They are "the words of Jehovah" who was, and is, and is to come, the self-existent God. Therefore prophecy has a reference to the past, present, and future; and a præterist, presentist, and futurist interpretation. No one of these three by itself can exhaust the fulness of Jehovah's word.

Isaiah,

THE SALVATION OF JEHOVAH.

In the Sept. Version the book is called "Esaias"; and in the Vulgate, "Prophetiæ Isaiae."

Isaiah lived midway between Moses and Christ, and prophesied concerning Judah and Jerusalem, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, four kings intimately associated with the ruin and hope of the nation.

Uzziah apostatised, and was "cut off from the house of the Lord." (2 Chron. xxvi. 21.) Jotham "entered not into the temple of the Lord." (xxvii. 2.) Ahaz "shut up the doors of the house of the Lord." (xxviii. 24.) Hezekiah "opened the doors of the house of the Lord." (xxix. 3.)

Isaiah's prophecy opens with a description of the religious degradation of the people—a degradation seen in the fact that the people were never more religious or zealous in ritual observances, and never a greater abomination in the sight of God. (Isaiah i. 10–15.)

Thus the way is prepared for the revelation of "the salvation of Jehovah," as the name of Isaiah means, In no other book of the Old Testament (except the Psalms) is the word "salvation" so frequently found. It will prove a fruitful study to read the book with this word in the mind, and to interpret it in the light of the meaning of the name Isaiah. The book prophecies the coming of Him who should be Jehovah's salvation to the end of the earth. (xlix. 6.)

He is called forth "in the year that king Uzziah died." (vi. 1.) He sees the king of Judah driven forth from among men—smitten with leprosy and cut off from the house of the Lord; and he beholds another king—"the LORD sitting upon a throne, high and lifted up, and his train filled the temple!"

Thus side by side with the death of the earthly king is presented the King of heaven, whose own arm was to bring Salvation. (lix. 16.)

It is the book where several important things are mentioned for the first time. "The day of the Lord" (chap. ii.), a

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definite "Messiah." The Bride. The new heavens and the new earth, &c., &c.

It is worth remembering that all the earlier editions of our English Bible had the opening words of this prophecy printed on the title page, and most significant and suitable they were in such a connection:

"Hear O heavens
And give ear O earth:
For the LORD hath spoken."

Jeremiah—

WHOM JEHOVAH LAUNCHES FORTH.

Or raised up and appointed by Jehovah (see i. 5, 7) to be his witness against man. (i. 17–19.) That this is the leading thought of the book may be seen from i. 2, 3; vii. 2; xi. 6; xix. 1–3; xx. 3; xxii. 1; xxv. 1, 2, 17, 26; xxvi. 1, 2; xxvii. 2, 3; xxviii. 15; xxix. 1; xxxvi. 2; xlii. 8; xliv. 1; xlvi. 41.

The more faithful God's witness is, the more he will be hated by man. (2 Tim. iii. 12.) Jeremiah was persecuted not only by the kings (Jehoiakim and Zedekiah xxxvi. 26; xxxii. 2, 3; xxxiii. 3; xxxvii., &c.) against whom he witnessed, but by his fellow-townsmen (xi. 18–21), and by his own family. (xii. 6; see also xii. 5, 6; xv. 10; xviii. 18, &c.) The chief priest put him in the stocks. (Ch. xx.) In xxvi. 7, &c., he is falsely accused by the priests and acquitted. According to tradition he was stoned in Egypt by his own countrymen, and later on his grave was shown in Cairo.

Our own day is remarkably like that of Jeremiah. Religious corruption is proceeding apace, open apostasy is approaching. The word of God is being cut up, not with penknives by its enemies, but with pens, by those who profess to be its friends. And the few faithful witnesses whom Jehovah raises up and sends forth to testify against the evil have to suffer as Jeremiah suffered.

We are at no pains to defend the book of Jeremiah from its many critics, because we need those very prophecies and Jeremiah's example to stimulate us as good soldiers of Jesus Christ to meet and withstand them, and if need be to suffer for His sake.

The leading thought of the book lies in the meaning of the prophet's name—*the witness sent by Jehovah.* This is why in so many points he is a type of Him—"the prophet"—"the faithful witness." Those who desire to study this point may profitably compare—

xxix. 27	with	John viii. 53; Matt. xxi. 11.
„ 26	„	John ii. 20; x. 20, 39.
xx. 10	„	Luke xi. 54; Psalm lv. 12, 13.
xxvi. 15, 16	„	John x. 21; Luke xxiii. 13, 14, 15.
„ 11	„	Matt. xxvi. 65, 66.
„ 15	„	Matt. xxvii. 4–25.
xviii. 23	„	John xi. 53. (Contrast Luke xxiii. 34.)
xiii. 17	„	Matt. xxvi. 38; Luke xxii. 41.
xi. 18	„	Isa. xi. 2; John ii. 25.
„ 19	„	Isa. liii. 7, 8. (Contrast Isa. liii. 10.)
„ 20		Contrast Isa. liii. 11.
Lam. iii. 14	„	Psalm lxix. 12.
„ 48	„	Luke xix. 41.
„ i. 12	„	John i. 29; Isa. liii. 10.
„ iii. 8	„	Matt. xxvii. 46.

Ezekiel—

WHOM GOD STRENGTHENS.

The compound is with *El*, God (not *Jah*, LORD) like Daniel and Joel. *El* is the mighty God, and His strength is seen not only in the name, but in the references to it, i. 3; iii. 8, 9, 14.

In Hebrew it is *Jechedseq-el;* in the Sept. it is *Jezeki-el*, while in the Vulgate it is *Ezechi-el.* Luther spelt it *Hesekiel.*

The meaning of the name is in conformity with the special message of the prophet, and the character of the time; for the names of the prophets are divinely given.

God, the strong one, strengthens His messenger against the face of his enemies, and uses him to strengthen the souls of the faithful, who would see in his name and his mission and his message the blessed hope that the strength of God would bring future and final redemption for His people.

Thus the three "greater" prophets foretell the coming of "the servant of Jehovah." In Isaiah He is presented as coming as the salvation of Jehovah; in Jeremiah as the suffering witness; while in Ezekiel we see Him as the mighty God subduing all enemies under His feet, reigning in glorious peace as "Jehovah Shammah"—the Lord is there—which are the closing words of Ezekiel.

THE MINOR PROPHETS.

The twelve books which are known by this name are so called, not on account of any lack of importance or authority, but only on account of their brevity: *i.e.*, the lesser prophets.

According to the MSS., and all the printed texts, these twelve books have always been grouped together, regarded and enumerated as one book; probably, as Kimchi observes, lest one should be lost on account of its small size.

The *Sedarim* or ancient divisions of the Text for public reading are twenty-one, and they are numbered continuously through all the twelve books. Dr. Ginsburg* quotes the St. Petersburg Codex, which states that this book contains 1050 verses.

These twelve prophets are arranged chronologically, and appear to be put into three groups:

The Assyrian period, 7 books, from Hosea to Nahum;
The Chaldean period, 2 books, Habakkuk and Zephaniah;
The Post-exile period, 3 books, Haggai, Zechariah, and Malachi.

As with the greater prophets, so with these smaller; the *name* of the prophet is in harmony with, if not the key to, the prophecy; and the *order* of the books is determined by the subject-matter as well as by the chronology, each prophet being linked on unmistakably to the one preceding.

Hosea ends with penitent Israel consoled with the promise of abundant fruitfulness; while Joel begins with a call to repentance at a time of dearth.

Joel (iii. 16) ends with Jehovah roaring out of Zion, and uttering His voice from Jerusalem; while Amos opens his prophecy with the same striking words. (i. 2.)

Amos (ix. 11, 12) foretells that the tabernacle of David

* *Introduction to Hebrew Bible*, p. 95.

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shall be built again, "that they may possess the remnant of Edom"; while Obadiah (*v.* 19) repeats the words and unfolds them in his prophecy.

Obadiah begins, "We have heard a rumour, and an ambassador is sent among the heathen," while in Jonah we see an ambassador thus sent. (Compare Jonah i. 2 with Obadiah 1.)

Jonah iv. 2 declares the attributes of Jehovah as given in Exodus xxxiv. 6, 7; while Micah vii. 18 and Nahum i. 2 take up the theme.

Nahum is a "burden," depicting the judgment of Nineveh; while Habakkuk is another "burden" concerning the Chaldeans who executed that judgment.

Habakkuk (ii. 20) calls for silence on account of the presence of the Lord, while Zephaniah (i. 7) repeats the striking words.

The three post-exile prophets fall naturally together, connected by the same great subject.

Hosea,

SALVATION OR DELIVERANCE.

The name of the prophet accords with the great subject of his prophecy, which announces the ruin and destruction, and points to the final deliverance. See i. 7; xiii. 4, 9, 10, 14; xiv. 3, 4.

This "beginning of the word of the Lord by Hosea" (i. 1) is most significant in connection with the *first* of these Lesser Prophets.

Joel,

WHOSE GOD IS JEHOVAH,

or Jehovah is God, describes the terrors of "the day of the Lord," and points out the promises which flow from the fact that there is deliverance and blessing for those whose God is Jehovah. (ii. 18, 19.)

Amos,

BEARER OR BURDEN.

Amos bears onward the burden of what is threatened and promised in Joel. Compare Amos i. 2 with Joel iii. 16; and Amos ix. 13 with Joel iii. 18.

Obadiah,

THE SERVANT OF JEHOVAH.

In Obadiah we have the expansion of Amos ix. 11, 12.

Jonah,

A DOVE OR PIGEON,

fleeing from all unpleasantness, and the harbinger of peace and blessing.

Jonah is God's ambassador sent to preach repentance to the Gentiles. So was Israel. He objects to Gentiles being thus blessed, and flees from the unpleasant task. He is visited by a divinely-sent storm, and is thrown into the sea. So Israel now is cast into the sea of the nations; but, like Jonah, is not lost, for presently Israel will be cast up on the earth, and become the ambassadors of Jehovah and the conveyers of blessing to the Gentiles.

Micah,

WHO IS LIKE JEHOVAH?

Micah declares the word of Jehovah against Samaria and Jerusalem, *i.e.* all Israel. He takes up the attributes of Jehovah as given at the close of Jonah (iv. 2), and bases his solemn words upon them, repeating them in chapter vii. 18, introducing them by the phrase which answers to the meaning of his name. "Who is a God like unto Thee?" (Compare i. 2–4; iv. 1–7; vii. 18–20.) His prophecy consists of three parts, (1) i. and ii.; (2) iii.–v.; (3) vi. and vii. Each beginning with the same word "Hear," being a call to hear the words of Jehovah. (i. 2; iii. 1; and vi. 1.) He thus takes up the word of his namesake, 1 Kings xxii. 28, "Hearken, O people," continuing in Judah the call which had been first given in Israel.

Nahum,

CONSOLATION OR COMFORTER.

Nahum opens with a like reference to Jonah iv. 2, and though his "burden" is against the enemy of Israel, it is a consolation for his own people (i. 7–13), based on the fact that to the enemy "God is jealous" (i. 2), while to His own "Jehovah is good." (i. 7.)

Habakkuk,

AN EMBRACED ONE.

Habakkuk is from the root which means *to embrace*, hence one who is embraced, a favourite or a friend. Two-thirds of the prophecy (chap. i. and ii.) is a conversation between God and the prophet. Nowhere else do we find such a discourse carried to such an extent. Habakkuk writes as the friend of God, and hence we have here the great statement as to justification on faith-principle (ii. 4), which was alike the possession of Abraham and all his spiritual seed. "The just shall live by faith" is quoted three times in the New Testament, Rom. i. 17; Gal. iii. 11; and Heb. x. 38.

Zephaniah,

JEHOVAH PROTECTS.

Zephaniah takes up Habakkuk's (ii. 20) call for silence at the presence of the Lord, and repeats it (i. 7) while he goes on first to describe the coming judgment of God, and then to show (iii. 8–20) how His people should be hidden and protected and saved. Jehovah is revealed three times as "in the midst" of His people, iii. 5 as just; iii. 15 as king; and iii. 17 as mighty. They are hidden in Him, and He amidst them. Hence they will be protected. Thus the subject of the book corresponds with the name of the prophet.*

Haggai,

MY FEAST.

We now come to the three post-exile prophets. Between Zephaniah and Haggai there lay the seventy years' captivity, and the prophecies of Jeremiah, Ezekiel, and Daniel.

The time had come for the temple to be rebuilt, and the feasts of Jehovah restored. Hence his mission and prophecy corresponds with the meaning of his name.

* Zeph. iii. 8 is emphasised by the fact that it contains every letter of the Hebrew alphabet, including the five finals. The Massorah calls attention to the fact.

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Zechariah,

JEHOVAH REMEMBERS.

The study of the prophet Zechariah will show that the prophecies of coming glory for Israel are all based on Jehovah's remembrance of His covenant. Again and again He promises to return, and will yet comfort Zion, and will yet choose Jerusalem. (i. 3, 16, 17; ii. 5, 8, 10, 11; vi. 12, 13; viii. 3; ix. 9, 10, 16; xii. 10; xiii. 9; xiv. 3, 4, 9.)

Malachi,

THE MESSENGER OF JEHOVAH.

It is this prophecy which foretells the sending of the "messenger of Jehovah." (iii. 1; iv. 5, 6). Malachi is the last of the prophets of the Old Testament, and the New Testament opens with John the Baptist echoing his voice and crying out, "I am the voice of one crying in the wilderness, as it is written in the prophet, Behold I send My messenger before thy face, which shall prepare thy way before Me." Thus the two covenants are linked together.

THEOSOPHY A REVIVAL OF GNOSTICISM.

By D. M. PANTON, Jamaica.

THEOSOPHY is not an isolated production, the sport of modern magicians, or a freak of demons. Its doctrines, as well as its claim, link it on, not only to the huge growths of religion in other ages, but to that especially virulent form of Satanic daring, Gnosticism. Gnosticism was a bold union of Oriental heathenism with the Christian faith, arising in a day in which—as the apostle John, its special opponent, informs us—men evilly inspired abounded. (1 John iv. 1.) This conjunction of Satanic and Christian worship culminated, perhaps, in the rites of a Gnostic sect, the Ophites, who were in the habit, according to tradition, of enticing from its chest their tame snake, that it might coil around the sacramental bread, and then be worshipped as the great king from heaven who in the beginning gave to the man and the woman knowledge of the mysteries.* It is identity, at the root, with this pernicious system, which is claimed, and I believe rightly, for Theosophy. For, it is said, Theosophical doctrine "has proved to be that which constituted the basic and secret doctrine of all the great religions of antiquity, including Christianity—the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."† The Gnosis is called "the divine science": the earliest troublers of our Lord's truth become "that great school which, apparently because it approached too near the truth to be safely tolerated by a materialising sacerdotalism, was denounced as the most dangerously heretical—the school of the Gnostics."‡ The belief which is the pith and marrow of Theosophy—that all sacred books contain one secret doctrine, and that all religions are but forms of this hidden mystery—was the soul of Gnosticism; and to one who sees in every religion, but the Christian, systems of differing evil, but all of demonic inspiration (1 Cor. x. 20), the doctrine contains a profound truth. Theosophist and Gnostic alike see in the Scriptures doctrines "based upon earlier teachings, known as the Mysteries or Gnosis."* Thus each finds himself in practical sympathy with all that can be known of Orphic, Eleusinian, Hermetic, and Kabbalistic Mysteries, for it is the acme of daring in each to claim for himself the Word of God by right of "illumination"—an illumination, it appears, never possessed by the Church of Christ. "We do not deny or destroy Christian doctrine," says Mr Kingsland; "we affirm and re-establish it."† Of like wolves, clad as sheep, the early (Ephesian) disciples were warned (Acts xx. 29); similar doctrines, not necessarily unscriptural in phraseology, and claiming to be purer, stricter, more self-denying, are foretold as heralds of the final Apostasy. (Matt. vii. 15, 2 Tim. iii. 5, 1 Tim. iv. 3.)

The parallelism is close, and at points identity can be made out, between these two pseudo-Christian schools. (1). Gnosticism attempted a solution of the origin of evil, and that solution was found in the inherent evil of matter, which thus became the kingdom of darkness. This radical tenet, immediately destructive of Christianity, Theosophy endorses. "But as man has fallen, so he must also rise; and his first triumph over evil, or Satan, or matter—*for the three are synonymous*—is foreshadowed in the type of the Messiah."‡ (2). The next step was logically necessary, and was taken by all the Gnostics. If matter be evil, the Creator of this world was blameworthy for the creation of it. Jehovah, therefore, the Archon, creating Aeon, Demiurge, the Jehovah-angel who sheltered the Jews, was censured even by the Judaic Gnostics as "a compound of shining qualities and insupportable arrogance."§ Theosophy advances with equal step. The God of the Old Testament is charged with "all the attributes of arrogance, jealousy, hatred, and revenge which exist in the unregenerate and sinful human heart."‖ (3). Out of the Pleroma, or regions round about Deity, Gnostic thought made numberless Emanations, or Aeons, to descend. These were the attributes of the supreme, inaccessible God, made persons. Though Theosophy, leaning to Buddhism, hesitates, unlike Gnosticism, over the personality of the Supreme, advanced Theosophists admit these Emanations. "God's Ideas, like God, are real things, Divine personages, that is Gods."¶ These are as varied and even unlimited in number** as the Aeons, and are, as in branches of Gnosticism, "the active agents of creation."†† (4). The Syrian Gnostics, borrowing the sharp Dualism of the East, saw in the Demiurge not only an ignorant and faulty Creator, but actually Ahriman, or the

* *Primitive Culture*, v. ii. p. 242. † *The Perfect Way*, p. 1.
‡ *Ibid.* p. 22.

* *Esoteric Basis of Christianity*, p. 37.
† *Ibid.* p. 34.
‡ *Es. Basis*, p. 21, my italics; so *Perf. Way*, pp. 40, 49, *Esoteric Buddhism*, p. 97.
§ Mosheim's *Ecclesiastical History*, p. 26.
‖ *The Higher Science*, p. 10.
¶ *Perf. Way*, p. 211.
** Paul therefore forbids Christians "to give heed to fables and *endless genealogies*." (1 Tim. i. 4, also Titus iii. 9, 1 Tim. iv. 7.)
†† *Perf. Way*, pp. 84, 126.

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Person of Evil—the Satan of Christian thought. Theosophy is in the neighbourhood of this awful doctrine, for "the legions of Satan," say the authors of the *Perfect Way*, "are the Creative Emanations."* (5). It was the life-work of Gnosticism to sever where God has united. It severed Jehovah and God; the Old Testament and the New; Jesus and the Christ.† Jesus was a mere man, indwelt and energised by the Aeon, Christ. Theosophy, on rather different lines, severs the two which in God's Word are one. "Understand this matter well—*Jesus* is the personal historical character, *Christ* is the *type*, which has been grafted upon and associated with that character."‡ (6). The Christ was supposed to have been more or less of an apparition by the Gnostic school; it was impossible, they held, that a holy Aeon should become incarnate in evil matter. Theosophy revives the idea. An adept, after long training, becomes phantasmal, that is, in terms of Theosophy, a Christ; he is "free of matter, and will never again have a phenomenal body."§ Our Lord is claimed as a perfected adept; and therefore must have been, as the Gnostics supposed, a deception of the senses. (7). A select circle of initiates, the πνευματικοι (*pneumatikoi*), Gnosticism regarded as the sole recipients of the Gnosis; the only souls capable—made so by "illumination"—to receive and understand the "higher truths from the world of Aeons." They were the men of γνωσις (*gnōsis*), of direct knowledge of the Supreme; all others were men of πιστις (*pistis*), blind believers.‖ (8). The Emanations, as we have seen, were attributes of God, persons, and named according to the attribute; as the Mind, the Word, the Life, the Truth. Theosophy is full of like terms; a thousand Paths, Words, Christs, but not the One.¶ (9). "Every one," Basilides taught, "suffers either for actual sins or for that evil in his nature which he brought with him from an earlier state of existence, and which may not as yet have come into actual operation."** This is the Karma, involving reincarnation,†† of Theosophy. By the law of Karma, conduct in one incarnation not only draws down full recompense at that date, but affects the kind and place of succeeding incarnations.‡‡

* *Ibid*, p. 362.

† Surely Paul, in Tim. vi. 20, alludes to Gnosticism; and we may translate, with Govett—"O Timothy, guard the deposit, turning away from the profane babblings and antitheses of the (system) falsely named Gnosis." Certain divisions, especially that between the Law and the Gospel, are very right; but the Gnostics pushed the contrast into subversion of all truth, and instituted other antitheses in no way recognised by God's Word.

‡ *Es. Basis*, p. 35.

§ *Perf. Way*, p. 221.

‖ Cf. *Es. Basis*, pp. 35, 36.

¶ Our Lord gathers all these titles into Himself, in whom dwelt the fulness, the πληρωμα, of the Godhead, bodily. (Col. ii. 9.) "I am *the way*, and *the truth*, and *the life*: no one cometh unto the Father, but by Me." (John xiv. 6.)

** Neander's *Church History*, p. 64.

†† Is not the spread of this doctrine, among Theosophists and the French Spiritists, preparatory for the re-incarnation of the Antichrist. (Rev. xiii. 3). See *Apocalypse Expounded by Scripture*, by "Matheetees" (R. Govett), v. iii. One secret of its popularity lies, probably, in its offer of further probation after death.

‡‡ *Esoteric Buddhism*, p. 79.

THE COMING REIGN.

"BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isaiah xxxii. 1, 2.)

"Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He put all things in subjection under His feet. But when He saith all things are put in subjection, it is evident that he is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." (1 Cor. xv. 24.)

"They lived, and reigned with Christ a thousand years." (Rev. xx. 4.)

"When the Son of Man shall sit on the throne of His glory."

He who loved to call Himself by this title in His lowliness and rejection, will some day come again and begin His reign of righteousness. Alas! we know that the great crisis and the righteous dealings in judgment and vengeance with apostate Christendom and with Israelites and Gentiles have to come first. Yes, when the great mystery of godliness which has been manifested in flesh, justified in spirit, seen of angels, preached amongst the Gentiles, believed on in the world, and received up into glory—when the mystical body of Christ has been translated then will come the times of the *Pseudos* [see the articles on the *Pseudos*, and Babylon in the July to September numbers], the false "Peace and Safety," the restoration of Israel in unbelief, the rule of the deadly wounded one, the Prince of Israel, the false Messiah, the great tribulation, "the day of the Lord," and "the wrath of the Lamb."

But then, ah then! a King shall reign in righteousness and princes shall rule in judgment. He shall be as the light of the morning when the sun ariseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain. What joy and blessedness to be in His train, and to see the day of His rejoicing! Yea, blessed to be with those in that first resurrection, who also will share in the glories of that bright millennial dawn. They will die no more, they will be equal to the angels, and will reign with Him who has redeemed them, for a thousand years—they belong to the beloved city and the new creation, and will be in the blessed home of God and the Lamb, when, after the thousand years are over, a new heaven and a new earth will have been created. To Him, the glorious Lord and king, every knee shall bow, of things in heaven, and things on earth, and things under the earth. His authority will be supreme, and all will be subjected to Him, except our God and Father, who will have subjected all to Him, Who once humbled Himself and became obedient unto death, even the death of the cross. He will put down all enemies, and death last of all.

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Then will He deliver up the kingdom to Him Who loves Him, and Whom He loves with a love passing all finite understanding. The Apocalypse gives but a brief statement as to the eternal state, and nothing is said of any period between the millennial reign and eternity.

Can finite minds, stained with sin and infirmity, comprehend the infinite glories of eternity? No. Our most gracious God and Father, and our blessed Comforter and Guide, have given us in the Scripturess of Truth all that we need now to know, during our painful, sorrowful, yet rejoicing pilgrimage. Let us not listen then to speculations and imaginings, or attempt to be wise above that which is written, lest perhaps, just at the end of our journey, some gleam of doubtful light thrown across our narrow way be used to take our eyes off the more brightly shining goal.

"Blessed is he that keepeth the words of the prophecy of this book."

Yea, let us keep them, and be very watchful against any attempt to add unto them. Let us hold fast till He comes.

For the Father's Children.

"LITTLE CHILDREN."

1 JOHN ii. 28.

THE Apostle is an old man now. Fifty years or more have passed since the night when he leaned on Jesus' breast, but every incident of that night is still fresh in his memory. After the Master and Lord had taken the place of a bond-servant, and washed their feet, there came over Him a wave of sorrow, an anticipation of Gethsemane, as that was an anticipation of Calvary.

Then the traitor was revealed to himself and to John by Christ, and he, with the fresh proof of the Lord's divinity, went forth to betray Him into the hands of men.

Must not John have heard a heart-sigh of relief as Jesus turned to the eleven, and once more forewarned them of His quickly coming departure; and with a love, a yearning love, greater than a mother's, He gave them a new commandment to be kept by them during His absence.

Almost the whole teaching of this epistle general of John is an echo of Christ's own teaching, and especially of the discourse in the supper-room. Not, however, a mere lifeless echo, but the lovely and fervent Amen of a loving and obedient heart.

The word that Christ had used, "little children," comes again and again to the Apostle's lips as he dictates, and now (2–28) he uses it again as he passes on the message, which he had himself heard (John xiii. 33, 34) "Little children, abide in Him." But why does not he reiterate the new commandment, "Love one another?" Does he not do so? How shall we love one another except we abide in Him? Nor can we abide in Him without, at the same time, loving one another.

When the command was first given, it was in anticipation of the approaching departure of Christ out of this world, but "now" John's thoughts are turned to the Second Advent, and he urges the abiding in Him during His absence, that we may be ready to welcome Him when He appears. Just as a mother would tell her little children, when she was going from them, to love one another during her absence, and then after she had gone, one of the elder ones would remind the others: "Little children, remember mother's word, so that when she comes back we may tell her all, and not be ashamed before her when she is present." Just so simple are the words of the disciple whom Jesus loved.

However much besides, "abiding in Christ" may mean, certainly it includes obedience, for it involves walking as He walked. He walked in love. So if we are looking for Him, it will influence and fashion our lives after His pattern life, and the expectation of seeing Him will, in itself, tend to conform us to His image, as the Apostle goes on to teach us. The face that is lifted up without spot when He comes, will be one resembling His face.

In John's case we see, without doubt, that the love for his absent Lord led to longing for His return, and the longing, he tells us, calls for living in such fashion as to be ready to welcome Him with gladness. May the loving and the longing and the living be reproduced in us! And especially does it behove all those who love His appearing, also to love one another for His sake, and to heed His own warning about the servant who, in the long absence of his lord, began to smite his fellow-servants. X.

Notes for Bible Study.

ONE of the most profitable methods of Bible study is to read any particular book through with a special object. The same book may be gone through again and again—each time with a different object.

In this way points will be noticed which would not otherwise be seen.

For example, the Acts of the Apostles might be studied to note all the different *subjects of preaching*. The Epistle to the Hebrews might be read through just to find all the "*better*" things, and again to find and note all the *titles* given to Christ. Other books might be read with the view of finding the quotations in it from the Old Testament. Others to find testimonies to the truth of the Old Testament.

These might become valuable in the way of evidences. For example, one of the theories of the so-called "higher critics" is that the laws of Moses, for the most part, originated at a much later date, and that the book of Deuteronomy was written (not to say forged) at a date posterior to the Minor Prophets.

For example, the prophet HOSEA might be studied for the purpose of noting the references to Deuteronomy, and *ten* at least will be found in Hosea's fourteen chapters.

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The following is the result of a study of

THE BOOK OF AMOS

BY THE REV. DR. ELDER CUMMING, OF GLASGOW:*

I. *The History of Israel* is implied by Amos.

1. *Their Religious History*—

They had a law from God Himself, consisting of separate commandments. (ii. 4.)
Which they did not keep, but despised. (ii. 4.)
Their fathers did also so. (ii. 4.)
They were greedy and oppressive. (ii. 6.)
They were impure (ii. 7), idolatrous (ii. 8).
They had earlier prophets. (ii. 11; vii. 14; viii. 11.)
God had spoken by these. (viii. 11.)
They were the only race that knew God. (iii. 2.)
Bethel and Gilgal had been places of transgression. (iii. 14.)

2. *Their Internal History*—

The people had once been one. (iii. 1.)
Now, Zion was not grieved for the trouble of Joseph. (vi. 6.)
High places of Isaac were known—Moriah and Beersheba, etc. (vii. 9.)
David's instruments of music. (vi. 5.)
Bethel was the king's chapel. (vii. 13.)

3. *External History*—

Brought out of Egypt. (ii. 10; iii. 1; ix. 7; v. 25.)
In the wilderness forty years. (ii. 10; v. 25.)
Amorites destroyed before them. (ii. 9, 10.)
Idolatry in the wilderness. (v. 25, 26.)
Covenant with Tyre. (i. 9.)
Gilead destroyed. (i. 13.)
Sodom. (iv. 11.)
Much of David's dominions lost. (ix. 11.)

II. *Sacrifices of Mosaic Law referred to*—

Burnt-offerings. (iv. 4; v. 22.)
Meat-offerings. (v. 22.)
Peace-offerings, v. 22 (only the fat to be burnt).
Thank-offerings. (iv. 5.)
Freewill offerings. (iv. 5.)
Feast days and solemn assemblies. (v. 21.)
New moon service. (viii. 5.)
Sabbath law. (viii. 5.)
Law as to debt. (viii. 6.)
Law as to Nazarite, ii. 11, 12 (touching wine).
Law as to baldness for dead. (viii. 10.)
The altar of burnt-offering. (ix. 1.)

These give thirty-four references, more or less precise, to earlier history, as contained in the Pentateuch.

Is it needful to add that for a system so detailed and so exact, both in requirement and in prohibition, there must have been a formal institution and a law of observance? Custom alone can explain neither its beginning nor its continuance. Custom might account for one or two leading ceremonies; but not for the minute and difficult details of such a system as that of Moses. And if a law and code be therefore implied in Amos, why must we reject the one which we possess in order to substitute a conjectural one, which is only now suggested? Amos himself gives strong testimony to the historical truth both of the system of Leviticus and of the code that regulated it.

* *Expository Times* for January, 1895.

Correspondence.

To the Editor "Things to Come."

DEAR SIR,—It is with much pleasure I read in the *Things to Come* that the importance of Paul's writings is strongly shown. And this is quite in accord with *Things to Come*, or the literal rendering of those words, which is, "and the things that are about to be He will reveal"; *i.e.*, Jesus speaking of the Holy Spirit after His own departure would so do, and He has done so by His servant Paul, in what He calls "My gospel."

Having therefore got Paul's epistles on the canvas, so to speak, let us focus those things which make it more manifest (as peculiar to the apostle of the Gentiles). THERE ARE THREE which stand marked out, being introduced in the text by the words (firstly), "FOR THIS WE SAY UNTO YOU BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 15–17.)

Secondly. Again, denoting special revelation, "FOR I have RECEIVED OF THE LORD that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake, and said, This is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till He come*." (1 Cor. xi. 23–26.)

Thirdly. Again another special revelation to Paul. "If ye heard of the dispensation of the grace of God which is GIVEN ME TO YOU-WARD: how that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. UNTO ME, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship (or dispensation) of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." (Eph. iii. 2–10.)

Thus we have in Paul's ministry—

(1) The coming of the Lord.
(2) The Lord's Supper.
(3) The mystery (or secret) of the body or Church.

THREE "*things*" made known, but during Jesus' ministry yet "*to come*."

I am, dear sir,

Yours very faithfully in the Gospel,

G. F. WINDHAM.

BEMBRIDGE, ISLE-OF-WIGHT, *December 8th*, 1894.

DEAR SIR,—I see by Dr. Brown's letter in the December number of *Things to Come*, that he still holds to a post-millennial coming of the Lord. Forty years ago his book on the second advent was my text book, until one day reading the second chapter

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of Acts my views underwent an entire change. On coming to verse 29, Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (*v.* 30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the *resurrection* of Christ, that His soul was not left in hades, neither His flesh did see corruption." Manifestly connecting Christ's sitting on His throne in the flesh as a thing to take place subsequently to His resurrection; and not only so, but Christ, as David's seed according to the *flesh*, is to do so, and it is emphatically said that to fulfil this promise God raised up Christ from the dead. Now He never has sat on this throne, and at the end of the thousand years He takes the Great White Throne to judge the wicked dead who are then to be raised, and this is to be followed by the conflagration of the earth spoken of in the Second Epistle of Peter, chapter iii. Now I should like to ask Dr. Brown *when* the Lord is to reign as David's son and David's heir, which the promise of God and the oath of God alike declare He will.

Yours in His love,

R. DILL.

BRIGHTON.

Questions and Answers.

QUESTION NO. 27.

The following has reference to a very thoughtful letter we have received from Cork, on a very important subject new to many of our readers:

Acts xv. 14.

Is there any allusion to the body of Christ, the members of which are now being taken out of Jew and Gentile, in the words of the apostle James in Acts xv. 14, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name"?

We believe none whatever. The apostle James, speaking in the power of the Holy Ghost, quotes the Old Testament prophets synthetically, but with a specific reference to the words of Amos ix. 8–12. The statement of the same Spirit working in the apostle Paul forbids such a conclusion, for it was a mystery that had been kept in silence from times eternal, and was only made known by special revelation to the same apostle. Consequently it was a theme entirely outside of the scope of the sayings of Amos and the rest of the prophets. Not so the Gospel. The Jews were to believe on their Messiah, and there would be a remnant of the Gentiles who would be for their possession and rejoice in Him with them.

The sphere of teaching of the Book of Acts is entirely distinct from that of Paul's Epistles, though in point of *time* the two overlap one another.

The Book of Acts, like Romans ix. to xi., explains to us the transfer of the assembly of God from the Jew to the Gentile, based on the failure of the Jews to act up to the divine injunctions given in the closing portion of the book of Deuteronomy—twice quoted in Romans x.

We can best explain this by giving a rough outline of all these three books, for without a right *division* of the "Word of truth" there is no test of controversy.

Deuteronomy

Has the following natural subdivisions:

A | i. to vi. Statutes to be obeyed *before* entry into the land—and thenceforward.
B | vii. to xi. Injunctions to be followed *on* entry into the land.
C | xii. to xxvi. Statutes to be obeyed *during* Israel's stay *in* the land.
B | xxvii. to xxix. Injunctions to be followed *on* entry into the land.
A | xxx. to xxxiv. The form of obedience required *after* ejection from the land.

From a study of the fifth of these portions, xxx. to xxxiv., it is evident that the form of obedience therein required was a return to the *principle of faith* from which they had departed.

Romans.

The Epistle to the Romans has four great broad subdivisions:

Chaps. i. to v. 11. Justification from *sins;* the *blood* of Christ; the Gospel.

Chaps. v. 12 to viii. 39. Justification from *sin;* the *cross* of Christ; death and resurrection with Christ; the foundation of the Mystery.

Chaps. ix. to xi. Transfer of the assembly from Jews to Gentiles.

Chaps. xii. to xvi. Practical exhortations as to Christian walk.

The Acts.

The Acts of the Apostles has also four very marked natural sub-divisions. The fulfilment of the remarkable Song of Deuteronomy xxxii., which is the great chart of Israelitish history, past, present, and future, had reached verse 19 at the time the period of the Acts commenced, and it remained to be seen whether they would return to the *principle of faith*, or whether, as "a very froward generation, children in whom is no *faith*," the word should be fulfilled in them,

"They have moved Me to jealousy with that which is not God;

"They have provoked Me to anger with their vanities:

"And I will move them to jealousy with those that are not a people;

"I will provoke them to anger with a foolish nation."

Those words are the key to the Acts, and the rest of the Song is occupied with the Day of Vengeance (the Apocalyptic judgments) and the establishment of the Millennial Kingdom, when the Gentiles will rejoice with the restored people of Israel.

Thus we find the Acts has the following construction:

Chaps. i. to ix. Eye-witnesses of the transactions in Judæa, from the days of John the Baptist to the Resurrection, carry the Gospel message to the twelve tribes scattered throughout the earth, beginning at Jerusalem, whither "devout men" from the dispersion went up to keep the Feasts of Jehovah.

Chaps x. to xii. Admission of the Gentiles. Attack on the Apostolic Syndicate by the murder of its president and intended murder of its leader. Blasphemy of Herod.

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Chaps. xiii. to xv. Consequent fulfilment of Deuteronomy xxxii. 20 to 21—"the Jews filled with jealousy"; excision of the nation under the mission of Paul and Barnabas (see specially xiii. 41 to 47); and confirmation of the reception of the Gentiles by the apostolic syndicate. (xv.)

Chaps. xvi. to xxviii. Establishment of the assembly among the Gentiles; confirmed provocation of the Jews to jealousy xvii. 5, etc.); period of Paul's Epistles; Barnabas replaced by Silvanus, Timothy, Trophimus, Tychicus, and others, as Paul's companions.

The Pauline "Mystery" was not preached until the Assembly had been transferred to the Gentiles. (Romans xvi. 26, 27, and Colossians i. 27). As it is not till Acts xvi. that we come upon the establishment of Gentile churches, it follows that the events to which James alluded, beginning with the conversion of Cornelius, had reference not to the Body of Christ, but to the *rejoicing of the Gentiles with the Jewish people* to be restored (on faith-principle) in the Day of the Lord, of which Pentecost was the precursor. (Acts ii. 16–21.)

All that was interrupted, and a great hiatus in the progress of Deuteronomy xxxii. intervened, which will not close before the number of the members of the Body of Christ be complete. The Jewish synagogues being spread throughout Christendom, where God, Christ, and the Bible are now owned in place of Jupiter, and where the Gospel is preached, God's mercy to the Gentiles has kept faith alive, ready for a national restoration to come, through Messiah being again preached in the synagogues; but the Pauline mystery is beside the question altogether. The "Body" is not once mentioned in the Acts; the "synagogue" not once in Paul's Epistles. Yet when, in the *epanodos* of all this, the Lord has come into the air, according to 1 Thessalonians iv. and v., and the members of the Body are gone, the Gospel still among the Gentiles, the Jewish spokesmen in the synagogues can quote the words of Peter and James in Acts xv. to support fellowship with Gentile believers in reference to national restoration.

Question No. 28.

Is the converted Jew taught that circumcision is not essential in order that he may receive spiritual blessings, but is absolutely essential to qualify him to receive material benefits, Jewish national privileges?

To the first part of this question the answer is an affirmative, of course; but as regards the "national Jewish privileges," of which circumcision is a token, they are neither open to a converted Jew nor required by him.

It is unfortunate that in some quarters the Gospel is being preached to the Jews with reference to the *Jewish* hope—the grant of the land to Abraham and his seed after the flesh, extending from the Nile to the Euphrates—and not with reference to the *Christian* hope based on *death and resurrection with Christ*, and the coming of the Lord into the air for the Church which is His Body, in which is "neither Greek nor Jew, circumcision nor uncircumcision, bond nor free" (Col. iii. 11); for Christ is "our peace," having broken down the middle wall of partition between Jew and Gentile, circumcision and uncircumcision, "having abolished in the flesh the enmity, even the law of commandments contained in the ordinances; for to create in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 11–16.)

Now the very beginning of doctrine, which ought to be taught to every believer on conversion (alas! it is not taught to one in a hundred!), is the truth set forth in Romans v. 12 to viii. 39. The Christian is there told by the Spirit that he is dead, crucified with Christ, on account of sin—not sins [plural] but sin [singular], *i.e.*, a sinful nature. God forgives sins, *i.e.*, acts of sin, but a sinful nature, never; for "the wages of sin is *death*," and from this penalty there is no escape. We are therefore told, "Reckon yourselves dead." Can a dead man expect or desire "national privileges"?

In Romans we are taught, *i.e.*, in the doctrinal part of the Epistle (v. 12 to viii. 39), to regard ourselves as crucified with Christ, but alive to God in Him. It is part of the faith-obedience to reckon ourselves dead; there must not only be justification from *sins* by the *blood* of Christ, but justification from *sin* unto life by the *cross* of Christ (Romans v. 18, vi. 7), believing God and counting ourselves dead with Him.

Colossians takes us a step further than Romans. We are there seen as raised with Christ from the dead: "Ye are complete in Him, Who is the Head of all principality and power; in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism" (*cf.* Rom. vi. 1–7), "wherein also ye were raised with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. ii. 10–12.)

Here, then, is circumcision *à fortiori;* the *whole* "old man" is cut off. And the greater includes the lesser.

These are the primary truths which the Holy Spirit revealed to the Apostle Paul to proclaim among converts out of Jew and Gentile. The true "spiritual life" of the believer *begins* with the spiritual apprehension of them.

But, alas! when the meaning of Romans v. 12 to viii. 39 (which contains the foundation of them) is not perverted, the ex-Gentile is too often taught that he can "deepen" his spiritual life without them, and the ex-Jew is taught that he must meet his brethren in separate assemblies from Gentiles, in view of national privileges to come!

After the Lord has come for His Church, according to 1 Thess. iv. and v., God will again have dealings with the Jew nationally; but it will be *first* in controversy, to purge out the silver from the dross by an unprecedented tribulation, and *then* there will be national repentance, and Jehovah will remember His covenant with Abraham to perform it.

Are those, then, who hold up the national hope to converted Jews aware that they have no authority for it? And what has the converted Jew done that he may not take his place with us as seated together in heavenly places in Christ (Eph. i. and ii.)—which completes the chain of doctrine begun in Romans and continued in Colossians, and displays to us the riches of God's grace as the result of death and resurrection with Christ, which implies the absolute surrender of all earthly hopes whatsoever?

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Question No. 29.

Tempting and Temptation.

The answer to question No. 5 in our August number has incited one of our friends to make further enquiries, and as the whole subject is one of great interest we subjoin a few additional notes.

We have to observe first that a Lexcion of *classical* Greek is not the safest guide when it is a question of *Biblical* Greek. The only way to ascertain the true meaning of a word is to examine and see *how the Holy Spirit has used it*, and how it was commonly used at the time, especially by the Hebrews.

Now the words πειράζειν (peirazein), rendered "to tempt," and πειρασμός (peirasmos), rendered "temptation," are used sometimes of the trial of God by men (Exodus xvii. 2, 7; Numbers xiv. 22), and sometimes of the trial of men by God.

The verb we shall find means simply *to try*, and the noun *a trial;* and these words are used in the same wide sense in the Greek as they are in the English. Indeed, our very English word *tempt* means *to stretch out*, so as *to try* the strength of anything, and is derived from the Latin *tendo*, to stretch. In our word *attempt* we see it again, as meaning *to try*.

But how does God *try* men? By sending or allowing some affliction, disaster, or trouble to come upon them. Thus the very word *trial* came at length to mean *trouble*.

Hence we find in Deut. vii. 19 the plagues of Egypt are so called, because they were the grievous afflictions or trials which God sent. (See also iv. 34 and xxix. 3.)

When we come to the apocryphal books (which are perfectly good and sound as to the *usage of words*) we find that this idea of punishment or affliction had become the common meaning of the word, rather than our modern use of the word *tempt*.

Wisdom iii. 5: "And having been a little chastised, they shall be greatly benefited: for God *proved* them," &c. Here the word is used as parallel with chastisement.

Wisdom xi. 10: "for when they were *tried*, albeit they were but in mercy chastised."

Sirach ii. 1: "My son, if thou wilt come near to serve the Lord God, prepare thy soul for *trial* (*i.e.* trouble or chastisement).

Judith viii. 24–27: "Let us give thanks to the Lord our God, who *trieth* us as He did also our fathers." The special trouble here referred to consisted in an army being sent to afflict them, as is explained in what follows: "for He hath not *tried* us in the fire as He did them for the examination of their hearts, neither hath He taken vengeance on us: but the Lord doth scourge them that come near unto Him to admonish them."

When we come to the New Testament we find the same *usage* of the words.

In Luke viii. 13 "time of temptation" is interpreted by the Lord (Matt. xiii. 21) to mean "when tribulation or persecution ariseth." So in Mark iv. 17.

In Acts xx. 19 Paul uses the word of "*perils* by mine own countrymen"; and we see from 2 Cor. xi. 26 that those perils were physical.

Heb. ii. 18. It is used of sufferings from which persons can be succoured. "For in that He Himself suffered having been *tried*, He is able to succour them that are being *tried*."

1 Peter i. 6: "though now for a little while, if need be, ye have been put to grief by manifold *trials*." Here the whole context shows that physical persecutions are referred to. So in Rev. iii. 10, where the tribulations referred to are recorded later in the book.

We may apply the same meaning to other passages, and thus throw great light upon them; *e.g.*—

Matt. vi. 13 and Luke xi. 4: "bring us not into trial," *i.e.* into tribulation or persecution, but rather deliver us from it.

In 2 Peter ii. 9 the *trial* of the godly is contrasted with the punishment of the unrighteous.

Matt. iv. 1, Mark i. 13, Luke iv. 2: "to be tried by the devil," *i.e.* to be assaulted, afflicted, and persecuted by the devil, and referring to the physical sufferings as well as to the spiritual trials of the Saviour in the wilderness. This is referred to in Heb. iv. 15: *tried*, *i.e.* afflicted "in all points like as we are, yet without sin," the point being that *our* afflictions are in consequence of our sins, but His were borne, although He "had no sin," "did no sin," and "knew no sin."

Thus the uniform usage of the word forbids us to speculate on the "secret things," and to reason about the nature of the Lord Jesus, as to how far, and in what way, the more *modern* usage of the words "tempt" and "temptation" may be applied to Him.

Question No. 30.

Mrs. W., Maida Hill.—Will you kindly explain Eccles. xii. 11? "The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd."

Eccles. xii. 11.

The confusion apparent in this translation arises (1) from the fact that the *structure* of the verse is not seen, and that (2) consequently the *ellipses* (*i.e.* the words in italics) are not accurately supplied.

The structure consists of four lines, arranged as an *introversion*, in which the *first* line answers to the *fourth*, and the *second* to the *third*.

In the first and fourth lines we have "*words*," while in the second and third we have a *comparison* to which they are respectively likened. In the former case this comparison *follows* the subject, while in the latter it *precedes* it.

The structure shows us how we are correctly to supply the *ellipsis*:

a | The words of the wise
  b | *are* as goads,
  b | and as tent-pegs well fixed
a | are *the words* of the masters of assemblies.

In the former case we have "the words of the wise," which, like "goads," incite men to worthy deeds and noble actions; while in the latter we have the stablished principles and settled truths of those who are leaders in the assemblies of men, which, like tent-pegs well fixed, are firm and stable.

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But "*both* are from the same shepherd." As the shepherd gives to one servant a "goad" for him to use, or to another servant a nail, *i.e.* "tent-peg," to drive into the ground, so we have now "diversities of gifts, but the same Spirit." "For to one is given by the Spirit the word of wisdom (the goad); to another the word of knowledge (the nail) by the same Spirit. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." (1 Cor. xii. 4–11.)

This, in New Testament language, is the explanation of Eccles. xii. 11.

The Signs of the Times.

"THE FORMER AND THE LATTER RAIN."

DEUT. xi. 14.

AMONG the many Signs of the Times is the marked increase of the rainfall in Palestine, especially in what is known as the "Latter Rains." For many centuries the prophecy of Isaiah v. 6 has been fulfilled, and there has been a terrible scarcity of rain. The want of water has been an effectual bar to colonization and agriculture. A friend has sent us tabular summaries of the rainfall at Jerusalem for the past thirty-four years, from which we extract the following:

For the period.	Former rain. Average inches.		Latter rain. Average inches.		Total. Average for 10 yrs.
1860–1870.	16.553	...	4.372	...	20.925.
1870–1880.	17.402	...	6.077	...	23.479.
1880–1890.	21.230	...	6.620	...	27.850.
	4 yrs.		4 yrs.		4 yrs.
1890–1894.	25.225	...	7.754	...	32.979.

The Dead Sea, which receives all the water from the Jordan, and consequently the rainfall of Palestine, and retains it, as there is no outlet but evaporation, has, during the past twenty-five years, become considerably wider in its area, and an island which was visible twenty years ago is now submerged. These facts are certainly remarkable, and show a regular and steady increase, preparing the way for the fulfilment of Deuteronomy xi. 14; Joel ii. 23.

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THE JEWISH NATIONAL MOVEMENTS.

From the Jewish newspapers we learn the following facts:

RAILWAYS IN SYRIA.

"The construction of the network of railways in Palestine and Syria is making steady progress, and in a very few years it is probable that the entire territory will be in direct communication with the east and the west. The Beyrout-Damascus line will soon be opened, and a branch railway from Damascus to the Hauran is nearly finished. A French company has secured a concession for the extension of these lines from Damascus to Biredjeh on the Euphrates viâ Hoems and Aleppo. Biredjeh is to be the junction of the Asia Minor railways and the projected Tigris line. The Acre-Damascus line will be opened this year as far as the Jordan. When a short branch from this railway is made to Jerusalem European travellers will be able to get to the Holy City with no other sea journey but the crossing of the Bosphorus."

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A JEWISH UNIVERSITY IN JERUSALEM.

"A subject which has occupied the attention of the best hearts in Israel for some generations has been the desire to found a Jewish University. The Jerusalem School can gradually be advanced to such a lofty position. It would be enthusiastically supported by Jews in all parts of the globe. We put this to the consideration of the Anglo-Jewish Association, and if favourably viewed by them we would soon start a Jewish University Fund. We shall, however, await some expressions of opinion on it before we proceed."

A NEW COLONY.

"Another colony has just been formed of the farm labourers in Palestine, aided by the United Chovevi Zion Associations, and a very important colony will soon be established under the anspices of the British, American, and Russian Chovevi Zion, in the Bashan Province. Add to this some private companies in the States of America, in Paris, or in Dublin, and in Bulgaria and Roumania, as Dr. Grunwald informs us. With industrial and commercial interests in Palestine, fostered by the 'Lemaan Zion' of Germany, we may reasonably hope and expect the 'National Movement' to become a reality. The Hebrew language is becoming vernacular in Palestine. The 'Sapha Berurah' of Paris, and the B'nei Zion in London, are making Hebrew a conversational language. The revival of Hebrew poetry, and the rise of a Hebrew literature on *all subjects* in Russia and America, is owing to the influence and to the impression the 'National Movement' has made on young Israel."

* * * *

THE DAUGHTERS OF ZION

Are joining in what is now called "The National Movement." The Jewish papers record the formation of a society called the *B'nōth Sion*, "The Daughters of Zion," and quote the Scripture, "Lift up thine eyes round about, and see all, they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side, therefore let Mount Zion rejoice, let the daughters of Judah be glad."

"The times may recur when we shall have a second Deborah in our midst. The girls are here solving the web of complicated theories concerning the duties and aspirations of women. They are forming, under the Association, a class for the study of Hebrew. The leader of this new movement is Miss Goldstein, and we heartily congratulate them, and wish them every success."—*Jewish World.*

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THE ADVANCING APOSTASY.

THE "FORWARD MOVEMENT" IN RELIGIOUS THOUGHT.

In the *Echo* of Feb. 12th we were enlightened as to the tendency of the "New Thought of to-day from a Unitarian point of view":

"On Sunday evening, in twenty churches of London, the first of a series of five sermons was simultaneously preached, all bearing on the 'Forward Movement' in Religious Thought, as interpreted by Unitarians. The series has been specially planned, after much careful forethought, with the object of reaching those who may have gradually drifted away from all direct religious influences because of their inability any longer to accept the creeds of the orthodox Churches.

"The subject selected for the first discourse was 'The Old and the New Thought of the Bible.' A very large congregation assembled in Rosslyn Chapel, Hampstead, to hear the sermon, or lecture, from Dr. Brooke-Herford, based on 2 Cor. iv. 5. The 'new orthodoxy' and the 'old heterodoxy' are no longer poles apart, and the 'heavenly treasure in earthly vessel' definition, which was practically the Doctor's definition, was probably heard perhaps in less explicit terms preached in many a pulpit of the Metropolis at the very same hour. If not always uttered from the pulpit, as the preacher went on to show, it was openly discussed by those in the pew, and orthodox ministers were ready to tolerate such ideas from those of their flock who sought their personal advice. The 'New Thought' of to-day, which a large and increasing proportion of worshippers within the Orthodox pale believe, is simply what the Unitarians have ever held. In short, their alleged 'infidelity' of a century ago has become recognised as a more truly spiritual, withal reasonable, view of God and the Universe."

Let us see what this "more truly spiritual" and "withal reasonable" (rationalistic) "view of God and the Universe" is:

"The main difference between the two parties to-day is that the one reluctantly concedes to what it terms 'new' or down-grade thought, while the other boldly expresses its grounds of belief. Rejecting the idea of plenary inspiration, that which is true, divine, and direct from God Himself is seen as a golden cord stretching through the centuries, or as a light growing brighter each day, and burning forth with peculiar effulgence in Jesus Christ, the greatest manifestation of the Divine who has ever walked this earth. The Bible is not a book, but a library of books, some history, war documents, poetry, proverbs, and some containing the highest spiritual truth revealed to any age or to any people.

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"'When God makes the prophets He does not unmake the men,' says Emerson. Joshua destroying the city of Jericho, and putting every man, woman, and child, and every animal, to death at the edge of the sword, was not obeying God's voice; but that same man, stricken in years, the brave old captain, taking no credit to himself, but giving all honour to God, and crying 'Choose you this day whom you will serve; as for me and my house, we will serve the Lord,' had, indeed, received direct inspiration from heaven.

"Passing to the New Testament, Dr. Herford showed how the Divine shone out more clearly and brightly here, and more especially in the Gospels. There is more of the Divine, said he, in the Sermon on the Mount than there is in the Epistle to the Romans; more in the simple words of Christ the Master than in the interpretations put on them by the writers of epistles at a later period. He regarded this Forward Movement as a sign of the spirit of the age, which was distinctly Christward *The old Pauline theology was gradually giving place to a Christo-centric theology*, which has been made possible because a whole generation has studied Christ, as they never did before, in his simple *human* life. It is in Him, the Master, that are found the way, the truth, and the life. The next discourse of this highly interesting, and in twenty churches simultaneous, series, will be given next Sunday, the 17th, on 'The Old and the New Faith in God.'"

We read in Revelation xiii. that the "second beast" will have "two horns like a lamb." It is truly significant that the "old Pauline theology" finds no place in the "new forward movement." The "new faith" is very lamb-like in appearance, but nevertheless it seems to speak as a dragon.

Probably before long this "new forward movement" will advance still more rapidly, when the "re-union of all the churches" is an accomplished fact.

A "civic church" must be the handmaid of international progress, and there must be a close alliance between the Harlot and the Beast.

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THEOSOPHY AND THE BROTHERHOOD OF MAN.

As many of our readers are aware, the English Theosophical Society is in the throes of a great quarrel which threatens a disruption of the confraternity. A long letter in the current issue of *Light*, from the pen of a leading Theosophist, indicates a sad departure from Theosophical morality. Alluding to the controversy in which Mr. Judge is concerned, the letter concludes:

"A more disgraceful scene than this mean, venomous, and protracted assault on the most devoted, sincere, and hard-working member of our Society by the Judases, Brutuses, and Piggotts of that same Society I never expected to see; and earnestly do I look forward to the day when these poor dupes (to put it generously) shall have finally succeeded in kicking themselves out of the Society, leaving their still firm and steadfast brethren to render to Mr. Judge that meed of trust and honour which he so well deserves after their contemptible and squalid abuse."

That Theosophists should be engaged in abusing and slandering one another is doubtless very sad; but we have already referred to that which gives us infinitely more pain than this dishonouring of themselves amongst themselves, namely, the awful blasphemies contained in their writings against the truth of God and the name of the Lord Jesus Christ.

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CHRISTIAN SCIENCE.

Under this title there comes to us news of another of the many phases of the advancing apostacy—an issue of a Canadian paper of February 5th, 1895 (*The Kingston News*).

This new movement has just dedicated a new temple in Boston which has cost about 240,000 dollars. It is described as a magnificent structure of granite, iron, terra-cotta, and mosaic work—wood being used only for the doors and a few unimportant parts of the building.

"The congregation was organized by Mrs. Eddy, on April 19th, 1879, about thirteen years after she had reached what she believed to be a scientific certainty that all causation was mind, and every effect mental phenomena, and had made her discovery of the 'science of divine metaphysical healing,' to which she afterward gave the name of Christian science.

"Four years prior to the organization of this church she issued the first edition of *Science of Health*. She has since, from time to time, revised the book, and the ninety-first edition is now about to be issued.

"The theology of the denomination is set forth in its text book—*Science and Health*. This, together with Mrs. Eddy's other writings and the Bible, are its only authorized sources of self-instruction in Christian science and metaphysical healing. The first church has a brief confession of faith, prepared by Mrs. Eddy, which all applicants for membership are required to sign.

"It declares the Scriptures to be the guide to eternal life; it acknowledges one supreme God, and also His Son and the Holy Ghost, and man as the divine image and likeness; it recognizes God's forgiveness of sin in its *destruction*, and declares that sin and suffering are not eternal; the atonement is declared to be the efficacy and evidence of divine love and of *man's unity* with God, and in conclusion acknowledges the way of salvation demonstrated by Jesus to be *the power of truth over all error, sin, sickness, and death*, and the resurrection of human faith to seize the great *possibilities and living energies* of divine life.

"The denomination does not administer baptism, but celebrates the Lord's Supper, without the bread and wine, in what it terms a *spiritual* communion.

"There are now between 100,000 and 200,000 members. There are one or more congregations in New York, Chicago, Cleveland, Cincinnati, Buffalo, Philadelphia, Detroit, Toledo, Milwaukee, Madison, Scranton, Peoria, Toronto, Atlanta, and nearly every other important centre of population.

"In addition to the regular membership, the denomination claims that it has numerous adherents among the members of the older churches and among the non-church-going population.

"With simple ceremonies, four times repeated in the presence of four different congregations, aggregating nearly 6000 persons, the church was dedicated as a home for the first church of Christian Scientists, and a testimonial to the discoverer and founder of the Christian Science, Rev. Mary Baker Eddy."

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THE WORLD'S "RELIGION."

The ways of the world in extracting money are being surpassed by the Church! In a local paper is the following: "The Rev. F. Hall, a member of the Committee, returned thanks for the use of the grounds of————, on July 28th, 1894, for what was called an unique gathering for collecting funds for the school." This was effected by a public rubber of whist with living characters. There is a great deal said about the interesting sight—"of trumps, of spades, aces, tricks, and knaves." Perhaps it will be as well to close the account with these last words.

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SOCIAL SERVICES.

In the *Young Man* for August, 1894, an account is given of two religious services specially for cyclists. One, at the Baptist Church in Willimausett, Mass., the Rev. E. S. Ufford preached from the text, "Thou causest me to ride upon the wind." (Job xxx. 22.) The pulpit was decorated with two bicycles, and so many cyclists attended that an overflow meeting was necessary.

"The Rev. J. L. Scudder, of the Tabernacle, Jersey City, took for his subject 'The Bicycle and the Church.' He said, 'The bicycle is a thoroughly Christian machine . . . makes a man look on the bright side of things . . . puts vivacity into his religion. When I feel stupid, or cross, or blue, I get on my twenty-five pounder and take a lively spin.

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I begin to feel like an angel. I feel as if I had wings, and I act more like an angel, my wife tells me, next day. I know from experience that a minister can preach better on Sunday if he rides a bicycle on Saturday.'"

These two preachers are called "up to date ministers." What things will come to if the "date" has to be much longer extended is difficult to foresee. A preacher will require as part of his equipment a box of conjuring tricks to make his message acceptable.

Had the former of these two ministers included the next verse (23rd) in his text, he might have obtained some stronger points for his sermon. "For I know that Thou wilt bring me to death, and to the house appointed for all living."

Editor's Table.

REVIEWS.

John: the Baptist, Forerunner, and Martyr. (London: Marshall Bros., Paternoster Row.)

This is an elegant little book by Dr. Elder Cumming, of Glasgow. (Price 1s.) It is a helpful Bible study, combining all the Scripture references which speak of John, and elucidating all in eleven interesting chapters. The Gospel record contains 194 verses concerning John. Yet in 18 or 20 verses we trace over 50 references to Old Testament statements, 40 of which are from the three prophets—Isaiah, Malachi, and Jeremiah. Thus delightfully does the learned author lead us through the green pastures of the Word.

After the Thousand Years. By GEO. F. TRENCH, B.A. (London: Morgan and Scott.)

This book is an attempt to show from Holy Scripture, that besides the Reign of Christ with His Saints for a thousand years, there is to be a post-millennial period "magnificently prolonged," during which Christ will reign as Man before He delivers up the kingdom to God, and therefore before Eternity.

Mr. Trench argues from the insurrection of Gog and Magog, foretold in Rev. xx. 7–10, *after* the Millennial Reign is *concluded*, that "the Millennium will be, humanly speaking, a tremendous failure" (p. 47); and that if, after the "suppression of all enemies," our "Lord were immediately to abdicate the throne, His royal glory would be a very insignificant, almost despicable, affair." (p. 101.)

True, he says that "as regards Israel every term and language is exhausted to convey the depth and sweetness and perfectness of the national benediction," but he argues that the millennial state will be, outside Israel, a state mainly of unbelief, of inward rebellion against the sovereignty of Christ; and that while, as far as appearances go, there will be obedience and peace—in reality that obedience will be feigned, and that peace, the result of strong repression, even *suppression*, and righteous rule with the sceptre of iron." (pp. 43, 44.)

We cannot accept these conclusions, nor can we reconcile them with passages which speak otherwise of Christ's millennial reign; *e.g.*—

Isaiah xi. 9: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Habakkuk ii. 14: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Isaiah xix. 24, 25: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

Isaiah xxxii. 1: "Behold, a king shall reign in righteousness."

Isaiah xi. 10: "And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek: and His resting-place shall be glorious."

These and many other passages, such as, "Rejoice, ye Gentiles, with His people," and, "His reign shall be glorious," will doubtless at once come to the hearts and minds of those who read the expressions Mr. Trench has used concerning the time when "the Son of Man shall sit on the throne of His glory."

Mr. Trench says (p. 13) that if the Millennium be "the KINGDOM of the Son of man in its final form, if it exhaust the prophecies and promises of His human glory as Redeemer-King, there is no more to be said. Then, indeed, when its failure has been shown by its terrible end, He will sadly deliver up the wreck and ruin of it to His Father, and God will be all in all. But is this true?"

Mr. Trench proceeds to answer the question, and to show, from (1) the locality, (2) the moral character, and from (3) the end of the Millennium being war, that the Millennium is not that which is spoken of as the kingdom: that the former *is a failure*, while the latter will be very different in its character and results.

These and other similar expressions will grate upon the ears of many who will not consent to ascribe "failure" to that which God declares to be "glorious." *Man* will be a failure. He will fail under the glory of the millennial dispensation as he has failed under the gospel and every other dispensation. *Glory* will do no more for the old nature then than *grace* will do now. But the gospel dispensation is not a failure in itself. The gospel will accomplish all that God has purposed to accomplish by it. It will be a perfect *success* as to all that God has designed for it. So will the millennial reign of Christ accomplish all that God has purposed for it, and will perfectly succeed in fulfilling all His counsels. It is one thing to speak of *man* as a failure, but it is another thing to speak of Christ's reign as a failure!

To put down enemies, to destroy death and cast Satan into the bottomlesss pit—to put down all authority and power will without question be part of the Lord's prerogative; but is not righteousness against sin, and judgment against wickedness, an integral part of His Millennial administration?

It is true that Mr. Trench says (p. 13), "for this enquiry we are (let it be firmly settled) shut in to the pages of God's Book. No theory of men, no effort of imagination . . . will avail us." We regret, therefore, that he should afterwards conclude from the theories of men that Christ's reign extends to "the million worlds above our heads"! and that he should rely at all on the "imagination" as to "those innumerable spheres"!

CONFERENCE FUND.

	£	s.	d.
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FREE DISTRIBUTION FUND.

Miss Ruth Wood . . .	0	10	0

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THINGS TO COME.

VOL. I.] APRIL, 1895. [No. 10.

Notes and Notices.

THE Lord's work committed to our hands goes forward with manifest tokens of His presence and blessing.

We are preparing for our London Conference just as we are going to press, and are full of prayerful hope that our God may own our effort to testify to the world that "the King's Son shall reign, as the Lord hath said of the sons of David." (2 Chron. xxiii. 3.)

* * * *

GLASGOW.

The Rev. John Sloan kindly sends the following account of the recent conference held in that city:

"A Conference on the return of the Lord has been held in Glasgow on 13th, 14th, and 15th March in the large hall of the Christian Institute. The meetings were held in the afternoons and evenings. There was a good attendance, increasing towards the end.

"Of the speakers there were only two who were not local men, Rev. Dr. Bullinger and Rev. John Wilkinson, neither of whom are strangers in Glasgow. It was hoped that Mr. Brandreth would have been one of the number, but he was prevented from coming just at the last. The others who took part were Revs. Dr. Elder Cumming, Sholto D. C. Douglas, John Riddell, and John Sloan.

"The chair was taken by four laymen, each of whom belonged to a different section of the Church, so that the Churches were all represented. This was not an object kept in view in arranging for the occupation of the chair, but a happy result discovered when the arrangements were completed.

"It is well that the friends should know how deeply they are indebted to the kindness of Mr. Brandreth, who generously sent large bills advertising the Conference, and had them posted at his expense; and to a party of ladies who, on hearing that there was to be such a gathering, printed handbills and neat cards containing all information about it, and sent the former to various centres of Christian work and the latter to ministers, asking them to read the intimation from their pulpits.

"The addresses were as varied as the speakers. Some were elementary, others more advanced and scholarly — all were spiritual and to the point. Some of them are to be printed; may all of them be imprinted on the hearts of those who heard, that they may become living epistles."

* * * *

FUTURE CONFERENCES.

TUNBRIDGE WELLS . . .	April 1, 2.
PORTSMOUTH . . .	April 3–5.
ABERDEEN . .	April 21–25.
EDINBURGH . .	April 29; May 3.
KESWICK .	July 15–19.
DUNOON .	July 30; Aug. 1.
LIVERPOOL .	Nov. 19–22.

Others are in negotiation, and will be announced as soon as the dates are fixed.

* * * *

OUR PREMIUM OFFERS' OF BOOKS

for subscribers to *Things to Come* still holds good. No new list of books is issued this month. That given last month, as an inset, is correct, except that we are obliged to withdraw our offer of *Strong's Exhaustive Concordance*, which we offered for twenty new subscribers.

* * * *

QUESTIONS AND ANSWERS.

Under the heading, "Questions and Answers" for this month, we give some important queries by Dr. W. J. Erdman in the American monthly magazine, *The Truth* (for March, p. 180).

We consider these queries so very important that we have given them in full, together with our replies, which we trust will commend themselves to our readers as being in accordance with the Scriptures of Truth.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE INSPIRATION OF THE SCRIPTURES.

BY DR. T. NEATBY.

(At the Edinburgh Conference, June, 1894.)

IT is appropriate and important that this subject, The Inspiration of the Scriptures, should take precedence over all others, because it underlies them. If the various "Scriptures," which we call the Bible, be not the Word of God, we have nothing to stand upon in regard to any doctrine; nor have we anything to rest upon for eternity. There is no doctrine, however important, upon which you can rest your soul if the word of God is not indeed, in every letter of it, the very word of God. Of course, in saying "every letter of it," I speak of the scriptures as they came out of the hands of God. We are English-speaking people. The scriptures were not written in English, but God has taken great care even about the translation of His word; and I suppose we have one of the most perfect translations extant. There is no better proof of this than the fact that so little has been gained by the Revised Version. The good old English Bible is, as nearly as possible, the reproduction in English of the word of God as it came from His pen.

I have been led to ask myself this question, "Why is the Bible the object of so many attacks from the enemy, especially in this day?" Not that these attacks are confined to this day. They have been going on ever since there was a Bible. They are seen in a refined and subtle form in these days, as well as in the grosser way. The Bible is the chief object of Satan's attack. I was struck with the reason of this one Lord's Day morning quite recently. In ministering the word, I was reading Psalm xl. 7, "Then said I,

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lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Here, thought I, is the secret of all these attacks on the Bible. It is because *Christ* is written of in the volume of the book. This is the reason the enemy is so active against the scriptures. This is why he attacks them so openly when he dares to do it. This is why he attacks them in such subtle way. It is because, in the volume of the book it is written of Christ, of whom he is the adversary, "I delight to do Thy will, O My God." The accomplishment of that will was, above all, on the Cross. There the will of God was done. Oh my brethren! let us hold fast by that Cross. Let us hold fast by the blessed One who hung there. The will of God as to the awful question of sin *is done*; and Christ has done it. It was God that was before the heart of the Lord. God's glory was the first thing in Christ's heart. True, He died to redeem us, blessed be God! Each one of us who believe can say, "The Son of God Who loved me, and gave Himself for me." How passing precious is that word! Think of Christ Jesus looking down through the ages and seeing me—a poor lost sinner! Marvel of grace, He loved me! I can say *me*, and I beg each of you to say *me*. Make it personal, as the Lord has done in that precious verse—Gal. ii. 20.

But this was not the chief purpose in the death of Christ. God has been dishonoured in His own creation, disobeyed by His own creature, defied before the universe, by the man set over the works of His hand. Christ even when "made sin" honoured God to the uttermost. He obeyed even when obedience cost the hiding of God's face, and the death of the Cross. Man's rebellion was the occasion of "I delight to do Thy will." "Now is the Son of Man glorified, and God is glorified in Him." "Therefore doth My Father love Me, because I lay down My life, that I might take it again." He magnified God in everything: in His majesty, in His truth, in His righteousness, in the righteousness of His government, and in the holiness of His nature; all was perfectly vindicated and glorified in that Cross. Therefore it is that the enemy seeks to attack this, the central point—the person of Christ and His wondrous Cross. These are the great subjects of "the volume of the book."

In this book the word of God is called "the Scriptures." Perhaps it would be better if we called them by the same name. We call it "the Book," or the Bible. It is very well: but perhaps it would be better to call it by the name which our Lord constantly used—"the Scriptures." Just refer to one of the instances in which the Lord uses this expression. In the last chapter of the gospel of Luke, verse 27, we read, "And beginning at Moses and all the prophets He expounded unto them in all the scriptures the things concerning Himself." The Lord Jesus puts His stamp upon "the Scriptures." He was surrounded by those who were acquainted with the Scriptures as they were written then. They had the book of Moses, the Prophets, the Psalms—the three divisions of the Old Testament which are perfectly familiar to us. He puts His divine sanction upon all these Scriptures as they were then possessed by the Jews, and known to His apostles, who surrounded Him when He spake these words. He showed that in all the Scriptures the testimony was to Himself. He was the Messiah, rejected and slain, to Whom Jehovah had nevertheless said, "Sit Thou at My right hand."

It is thus that Psalm xl. receives its accomplishment. Nor it thus alone; the blessed Lord shows that in the volume of the book, the whole of it—in the Pentateuch, in the poetic parts, and in the books of the prophets, from Samuel on, HE was spoken of. The Lord puts His stamp upon the Pentateuch in a special way in His dealings with Satan. We only read of the Lord being tempted of the devil on two occasions. The first was immediately after His baptism. The Lord Jesus went into the water associating Himself with those who were confessing their sins; and God took blessed care that there should be no thought of *His* having any sins to confess. The Father proclaimed from heaven, "This is My beloved Son, in whom I am well pleased." He was immediately led by the Spirit—not by any desires of His heart, as we are so often led into temptation—into the wilderness to be tempted by the devil. The devil comes to Him in a most specious way. He suggests, in effect, "If you are the Son of God, take the matter into your own hands. It is evident your Father does not care for you, seeing he has left you here forty days without food. If you are the Son of God, make these stones into loaves." This is the temptation. But He immediately answers as an obedient man—as the One who has taken the place of obedience. He had been accustomed to command; all heaven had found its delight in obeying Him. But He has taken the lowly place of obedience, is found in fashion as as a man, and He at once refers the devil to the law of His God in Deuteronomy. In quoting He says, "It is written." Let me beg you to notice this with special care. The Lord Jesus appeals to *Scripture*, "It is written," as a thing *which decides everything*. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." All through the temptations He makes the same appeal to Scripture, and to that part of Scripture which to-day is the special subject of attack.

In the portion to which I have referred already, the last chapter of St. Luke, it is exceedingly attractive to notice how the Lord treats the Scriptures (xxiv. 44), "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms, concerning Me." The disciples had been greatly troubled. They had received Him as the promised Messiah of Israel. But He had been crucified. Some of them had said, "We trusted that it had been He which should have redeemed Israel." They had read in a multitude of Scriptures of the *reigning* Messiah. But Messiah is "cut off, and has nothing," according to Daniel. Yes, He was the Messiah, and for that very reason was "cut off and had nothing." The Lord Jesus now opens their understanding to understand the Scriptures and what was said there concerning Him. "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day." It was written not only that He should reign, but also that He should suffer. They had entirely overlooked the one class of testimony; they had taken up the other willingly and simply. Christ will yet fulfil every promise of God in His Person as the true Messiah, and Israel shall yet be blessed beneath their King; for the gifts and calling of God are without repentance. But the Lord pointed out to them that it was clear to anyone who had read the Scriptures intelligently that the Messiah was to be a suffering One. There are not so many Scriptures by far for His suffering as there are referring to the exercise of His power, but they are as clear as they can be. Look at "the law of Moses" and see how God "provides Himself a Lamb," and how He unfolds His sufferings as well as His manifold glory. The Psalms, too, abundantly tell the same tale. Take for example Psalm xxii. Do you not see the suffering Messiah there? "My God, My God, why hast Thou forsaken Me?" Isaiah's testimony also is perfectly clear on this point. The "root out of a dry ground," the lowly despised Jesus, is "wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

Such was the Lord's instruction to His beloved disciples in that critical moment when they thought that all was lost. "All things must be fulfilled which were written." That is the

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foundation of blessing, and of every sort of blessing. Without this Israel could not be restored and placed in their own land, nor could any child of Adam be saved. There could not have been a kingdom upon earth without the cross of our Lord Jesus Christ. "It is written," is the Lord's blessed sanction of the whole word of God in these most critical times, and on these most solemn subjects.

But it is not confined to this. The Lord quotes passages with regard to the Flood as having the full authority of Scripture. (St. Matt. xxii. 38.) That is from "the law of Moses," or, as we call it, the Pentateuch. "As it was in the days of Noah so shall it be in the coming of the Lord." Noah was then a real person, and the Flood a known event for the Lord Jesus. He owns it as the literal word of the living God, as part of the history that God has given to the world. It was so with Lot and the destruction of Sodom. For Christ it is true history, a divine one, even to Lot's wife and her awful fate. Christ puts His sanction upon every detail. Learned people will not believe that Lot's wife was turned into a pillar of salt. The Lord Jesus taught it. Let it be seen as pure infidelity, and then the soul has to choose between it and the word of God. The Lord Jesus Christ makes Himself responsible for the whole story of the destruction of Sodom and Gomorrah. So also as to the history of David. He stands between His disciples who were charged with breaking the Sabbath and their accusers; and shows that David and his men ate of the shew bread although it was not lawful. He thus put His sanction upon the historical books of the Bible. The same remark applies to the history of Solomon and the queen of Sheba. Very clearly to the point is the history of Jonah. "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." People tell us that the story of Jonah is nothing but a myth. Much wiser than these learned critics was the simple Christian woman who said, when told a whale could not possibly swallow a man, she would have believed the Bible even if it had said that Jonah swallowed the whale. This is true intelligence. God's power is measured by His will. It is an integral part of the word of God, vouched for as such by the Son of God. An illustration, moreover, of the truth we saw that "in the volume of the book" it is written of Christ. No one can read the second chapter without feeling that a greater than Jonah was there. There is no place in Scripture more touching, when it is understood that it is the Lord Jesus Christ who is speaking. It was Jonah no doubt who spoke, just as it was David who spoke in Psalm xxii., but it was the spirit of Christ that was speaking both in the twenty-second psalm and Jonah.

The Lord has made His own, so to speak, all these facts and teachings, and the scriptures of the Old Testament are all put beyond the shadow of doubt by the Lord Jesus Christ. "All scripture is given by the inspiration of God." It is God-breathed. God breathed through men the very language of scripture. Is it possible that He only gave the great facts and ideas and left men of like passions with you and me to their own devices as to the way in which they were to express the most solemn truths which have reference to yourself, to myself, to Himself; which have reference to how we are to stand with God, and how we are to meet eternity? Is it possible? Would you believe that of God? Is it credible that He who watches the fall of a sparrow, who numbers the hairs of our heads, has not provided better than that in regard to our spiritual and eternal well-being? No, our God, wonderful in counsel and excellent in working, has well provided in His blessed word, "That the man of God may be perfect, *throughly* furnished unto all good works." (2 Tim. iii. 17.)

In conclusion I would say to any one who has doubts about this blessed book being fully inspired, take any chapter, such as St. John xiv., or Romans viii.; study it thoroughly verse by verse, comparing it with every other part of scripture connected with it either by its phraseology or by its deep meaning, and you will find that the word of God is its own proof and its explanation. If you do this with humble dependence upon God to guide by His Spirit, you will rise a reverent worshipper of Him "for Whom are all things, and by Whom are all things," Who has deigned to reveal Himself in the very words of scripture.

The Bible needs no evidence outside itself; it is its own proof. The Word of God needs no defence. "It is quick and powerful, and sharper than any two-edged sword, . . . and is a discerner (*kritikos*) of the thoughts and intents of the hearts." It only needs careful, profound, reverent study. It only requires to be *searched* from Genesis to Revelation to find that it is one Divine *whole*. It will be found that one part proves, illustrates, and explains another. What is said of prophecy in 2 Peter i. 20 applies to the whole of Scripture, "it is not of any private interpretation," or it does not interpret itself apart from the rest of Scripture.

The Bible is the revelation of God Himself, and His purposes of love to man. It is the revelation of God, culminating and concentrating itself in the person of the Lord Jesus Christ. *He* is the living Word, *this* the written Word—both Divine, eternally inseparable. *He* is "the image of the invisible God"; *it* bears the stamp of God's own heart and hand. They stand together. May you and I know this blessed book better! May we bind it to our hearts! May its truths possess and form our hearts, and be *lived out* in our daily lives!

WILL THE CHURCH, OR ANY PART OF IT, GO THROUGH THE GREAT TRIBULATION?

By Pastor F. E. MARSH.

(*Address given at the Liverpool Convention, November*, 1894.)

MY subject is, "Will the Church, or any part of it, go through the great tribulation?" Before I touch directly on the subject there are three things which it will be well to recognise. First, as to the Church. We must be perfectly clear as to terms. When I use the word Church I refer to those who have been called by God out of the world and separated to Himself, and who constitute the mystical body of Christ. The Church is not Christendom, although the Church is in Christendom, but Christendom is not included in the Church. In the second place, I want you to recognise the fact of the great tribulation. It is spoken of as "the time of Jacob's trouble" in the thirtieth chapter of Jeremiah; it is "the time of trouble" that Daniel's people are to pass through, as referred to in the twelfth chapter of Daniel. It is brought before us by picture and by symbol in the book of the Revelation; and it is described by the Lord Jesus in the twenty-fourth chapter of the gospel according to Matthew. Third, the time of the great tribulation. It takes place in the last half of Daniel's seventieth week, that which is described under the fifth, sixth, and seventh seals of the book of Revelation.

There are three classes of teachers, each of which would give a different answer to the above question. The first would say, "The whole Church will go through the fiery ordeal of the hour of trial that is coming to try those that dwell upon the earth." The crushing argument to this theory is, that it makes us expect certain events to take place before

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the Lord comes for us; the consequence is we are looking for them and not for Him:—such events as the formation of the ten kingdoms on the territory of the old Roman Empire, and the manifestation of the personal anti-Christ. These must precede the great tribulation, and the great tribulation must be passed through before the Lord comes. If the Church is to go through this terrible time of trouble, then our eyes are turned from Christ to coming events. Nowhere is the believer told to look for anything to take place before the Lord comes for His saints. While, on the other hand, the New Testament abounds with illustration and exhortation to wait for Christ from heaven. Let us take six of the epistles of Paul, and see what he says in relation to our attitude in waiting for Christ.

"*Waiting* for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

"*Waiting* for the coming of our Lord Jesus Christ" (1 Cor. i. 7).

"We *wait* for the Hope of Righteousness, by faith" (Gal. v. 5).

"We *wait* (R.V.) for a Saviour, the Lord Jesus Christ" (Phil. iii. 20).

"He shall appear a second time to them that *wait* (R.V.) for Him" (Heb. ix. 28).

"To *wait* for His Son from heaven" (1 Thess. i. 10).

In the first five of the above scriptures, the meaning of the word "wait" is to "expect," as when one is expecting a certain event to take place; as when a mother is ardently waiting the return home of her sailor boy. The other word in 1 Thess. i. 10, has the same thought. As the night-watcher waits for the day-break, so the early Christians were longing for the return of Christ. As when the high priest on the great day of atonement was looked for by the children of Israel to come out from the tabernacle, after he had gone into the holiest of all with the blood of the bullock and the goat, so we look for the Lord Jesus to appear the second time, and at any time, seeing He has gone into the presence of God for us. Israel was not looking for something to take place after Aaron had gone into the holiest of all. Israel waited the coming of the man who had gone into God's presence on their behalf; even so the true attitude of the Church is to be waiting for God's Son from heaven, and *not* to be looking for something to take place, for if we do, we not only allow some other object to come in between us and Christ, but we also put the coming of Christ in the far distance, instead of it being a living, near, present reality. Over and above what the Holy Spirit says through the apostle Paul, we have the direction and commendation of the Lord when he says, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that *wait* for their Lord. . . . Blessed are those servants," etc. (Luke xii. 35–37). And as we are thus waiting for Him, do we not have special and peculiar fellowship with Him? For is He not waiting patiently till His Church is complete, and then He will hasten to be with us? Is not that the meaning of Paul's word, when he says, "The Lord direct your hearts into the love of God, and into the patient waiting of Christ"? (Margin 2 Thess. iii. 5). Oh! may we ever delight His heart by a present expectation of Him.

Another class of teachers tell us that only those who are waiting for Christ will be taken when He comes, that is, only those who are morally fit, and that the rest, the unwatchful, will have to pass through the great tribulation to make them fit for the Lord's presence. This makes our being in the glory depend partly upon us and partly upon Christ. I quite apprehend that our *position* in the glory depends upon our faithfulness to our Lord, but our *being in the glory finds its cause in His favour*, and not in our fidelity. As I intend to refer to this theory in detail I pass on.

The scriptural teaching upon this subject, as it presents itself to me, is as follows. Seeing that the coming of Christ is presented as the hope of the believer generally, and not to a specific few, and that the hope is based upon Christ's work for us, and His promise to us, when He returns He takes all His own to Himself, for we are told in 1 Corinthians xv., "They that are Christ's at His coming," then it must be a question of grace. When Christ said to His disciples, "I will come again and receive you to Myself," He did not give the promise to some of the disciples, but to all. If that promise was not of His grace, then He might have said, "Because you will deny Me, Peter, and be guilty of a sectarian spirit after Pentecost, and because you, Thomas, will doubt the truth of My resurrection after I am risen from the dead, I will, therefore, allow you first to go through the great tribulation, and then afterwards, and after the rest have been received, I will receive you to Myself." But the Lord Jesus made no distinction, but gives the promise equally and alike to all. This promise, I need hardly remind you, was not given to Judas, for He had already gone out of the upper room upon his hellish task of betraying his Master, as we read in John xiii. 30. I want now to give several reasons why I believe no part of the Church will go through the great tribulation.

I. *No part of the Church will go through the great tribulation, because the Lord's coming for His saints to take them to Himself in His glory is a matter of grace, and not of attainment.* Many are the passages of scripture that indicate that Christ's coming for His saints is a matter of grace absolutely and entirely. I take two.

"They that are Christ's at His coming" (1 Cor. xv. 23). How does any one become Christ's? This has a two-fold answer. *Godward.* The believer becomes Christ's by the purchase price which He has paid. *Selfward*, we become Christ's by faith. If I am Christ's, He claims me at His coming, and if I am not I am left behind. What did Christ ask in that high priestly prayer of His with respect to His own? "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me" (John xvii. 24). The Father in His grace has given us to Christ, and Christ in His love wills that we should behold His glory. This again is a question of grace from first to last. Again, listen to the wondrously woven words of love, which present in such a concise and clear manner the action of God's grace, "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He glorified." (Rom. viii. 30.) What a leap from justification to glorification! What is said of the multitude who are saved out of the great tribulation (this multitude does not represent the Church, nor any part of it, but the Gentiles, who will turn to the Lord after the Church is taken away) may be said of all the redeemed, they are in the glory, "Because they have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14), "Therefore are they before the throne of God and the Lamb." From all these scriptures the one thought is, that grace and glory are linked together, and that the former is the cause of the other. No grace, no glory, but having grace, grace is glory in the bud, and glory is grace in the flower.

The other scripture is Col. iii. 4, "When Christ, who is our Life, shall be manifested, then shall we also be manifested in glory." It may be said that this verse refers to the manifestation of Christ, and therefore points on to the time when Christ shall come with His people, and not when He comes for them, for some would make the coming of Christ for His people to be identified with the word "*parousia*"; and Christ's coming for His people identified with the word *phaneros* rendered "Appearing." But there are two scriptures which upset this theory—if not more. First, 2 Cor. v. 10, R.V.,

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"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Second, 1 John iii. 2, R.V., "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is."

There are three things that I would have you notice in Col. iii. 4:

1. Glory with Christ depends upon life from Christ.

2. There is no distinction made between the pronouns "our" and the "we."

3. The time of His manifestation to us is the time of our manifestation with Him in glory. Mark the "*When*" and the "Then."

That our being with Christ in glory is an act of grace is abundantly proved from other scriptures. Let me give a few: Romans v. 2, "By Whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." Here grace and glory are connected like two links in a chain. The one being dependent upon the other, and the latter being the outcome of the former.

"Christ in you, the Hope of Glory" (Col. i. 27). The connection of these words is that God has been pleased to make known the mystery of His purpose in this dispensation in forming the Church, which is Christ's mystical body; and the "riches of His glory" is, that Christ is in those that believe, as an Earnest, that they shall share His glory; and by virtue of what Christ had for them, and what He was to them, the Holy Spirit through the apostle urges them by His teaching to be living up to the glory that "Every man may be perfect in Christ Jesus."

"For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory," etc. (Heb. ii. 10). The one thought in the verse is, that Christ passed through the vale of suffering to make Him efficient to bring us into the glory.

"The God of all grace, who hath called into His eternal glory by Christ Jesus" (1 Peter v. 10). Here again grace and glory are seen yoked together.

One who believes that a *part* of the Church will go through the great tribulation says, "There is no lack of proof that the Church will be gathered to the Lord in two translations, one taking place before and the other after the great tribulation and the persecutions of the Anti-Christ." Well, that is assertion. Where is the proof? I want no other against such a statement than Col. iii. 4.

II. *No part of the Church will go through the great tribulation, for those who are truly the Lord's, answer to all that is said of those who escape from it.*

There are three scriptures that the advocates of the first-fruits theory bring forth—one in the Gospels, one in the Epistles, and one in the Revelation. Let us examine them.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death, if by any means I may attain unto the resurrection from the dead" (Phil. iii. 10, 11, R.V.).

It is said that the apostle was seeking to attain to the first resurrection, that is, the resurrection which will take place when Christ comes for His people, hence he refers to the resurrection of the body, that resurrection which is unto life. But my difficulty in accepting this is twofold. (1) It makes the resurrection from the dead a matter of attainment, whereas we are told "Christ the first-fruits, afterward they are Christ's at His coming." Resurrection by Christ depends upon association with Christ, and not upon a practical apprehension of Christ. (2) Paul attaining to the resurrection from the dead, presupposes that he knew he would die, whereas the evidence is all the other way; the one thing that actuated the life of the apostle and filled his spiritual horizon was the return of Christ, as he says in verse 20 of the same chapter, "We look for the Saviour." To what does he refer then? To the same resurrection that he speaks of in verse 10, Eph. i. 19, and Col. iii. 1; namely, the power of a risen living Christ to lift him out of a worldly, selfish life.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). Surely to keep the word of Christ is a mark of being Christ's, for the one thing that marks the good-ground hearer is that he keep the Word of God and bring forth fruit with patience (Luke viii. 15)?

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." What are "These things" to which Christ makes reference? Christ is speaking to His disciples about what shall take place just before His coming in judgment with His saints. He is also speaking to those who represent the Jewish nation, as can easily be gathered from the words—"this generation" (verse 33), "great distress in the land" (verse 23), "Jerusalem trodden down" (verse 24), "your redemption" (verse 28), "Kingdom of God is nigh at hand" (verse 31). There is no mention of the Church here at all; Christ is speaking to His disciples as the representatives of the Jewish nation. Besides, where is Christ spoken of in His coming again in relation to the Church as the Son of Man? Again, believers do not stand *before* Him: they sit on thrones with Him. Mr. Pember says on this scripture: "These words . . . certainly intimate that a Christian, though sure of eternal life, is not sure of being removed from earth before the troubles of the last week. This favour will be granted to those who have progressed in holiness, only to those who have been so strengthened with might in the inner man that they can watch and pray." How can they be believers if they do not watch and pray? Are not these signs of Spiritual life? Therefore when they are not manifest, life is wanting. "Such a growth in grace *may*, indeed, be attained by all believers: the *power* of watching and prayer is given to every man at his conversion; but if he be able to bring it into action, he must be willing to deny himself, to take up his cross, and follow his Master," which implies a man may professedly believe in Christ, and yet not follow Him, which is a contradiction in terms. What is to believe in Christ, but obey Christ? and to obey Christ is to follow Him, and not to follow Him is not to believe in Him. Mr. Pember further says: "The Lord has no thought of translating worldly-minded believers from the toils of life into the joy of His presence, admitting them to honour and immortality by the gate of glory instead of by the dark valley of death." "A worldly-minded believer!" Such a person is a thorny-ground hearer in the word of God, as illustrated in Demas, who loved this present evil world. The love of the Father is not found in those who love the world, as we are told in 1 John ii. 16; yea, those who love the world are the enemies of God, as we are unmistakeably informed in James iv. 4. I cannot accept the teaching that only a part of the Church will be taken away when Christ comes, for it implies that a believer may be in the world, when we are distinctly told that he is taken out of it—such doctrine, therefore, lowers the standard of the Grace of God in its practical issues. I would like to ask two questions. What kind of community is the Church of God? What kind of persons are those who are born again?

What kind of community is the Church of God? I give three scriptural answers: (1) The Church of God is a company of believers who are purchased by the blood of Christ.

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Paul, in speaking to the elders of Ephesus, spoke of the Church of God, which God had "purchased with His own blood" (Acts xx. 28). If I am the purchased property of the Lord Jesus Christ, what does it imply? That I am not my own. That I do not belong to myself, but belong to Him who bought me, and if it is true of one it is true of the whole, that the Church of God is composed of those who have been purchased, and who recognise the ownership of the Lord Jesus. (2) The Church of God is a sanctified company; they are "sanctified in Christ Jesus," as we are told in 1 Cor. i. 2. (3) The Church is a dominated company. We are told in Eph. v. 23 that Christ is the Head of the body, which is the Church. What does this mean, Christ being the Head of the body? Does my hand do as it likes? No. It is under the power of my will. If Christ is the Head of the body, which is the Church, it means that those who are in the Church of God are not only purchased by the blood of Christ and separated in Christ, but dominated by Christ.

What kind of persons are those who are born again? We have only to turn to the first epistle of John for the answer. Please mark the words "born again," or "born of God," which we have again and again in the first epistle of John. We get seven characteristics of those who are begotten of God: (1) The people who are born of God are *righteous*. "Every one that doeth righteousness is born of Him" (ii. 29). If I am not doing righteously, what evidence have I that I am born of Him? (2) Those born of God are an *unsinning people*. "Whosoever is born of God doth not commit sin" (iii. 9). Sin is not the habit of life of the one who has been born again. The trend of his life is not in the old paths of sin. (3) Those who are born of God are an *abiding people*. "His seed abideth in him, and he cannot sin, because he is born of God" (iii. 9). (4) Those who are born of God are a *loving people*. "Every one that loveth is born of God" (iv. 7). (5) They are a *believing people*. "He that believeth that Jesus is the Christ is born of God" (v. 1). It is not merely that they say that Christ is Christ, but they know Him experimentally as the Christ in power. (6) Those who are born of God are an *overcoming people*. "Whatsoever is born of God overcometh the world" (v. 4). The evidence, therefore, of being born of God is victory over the world. (7) Those born of God are a *preserved people*. "Whosoever is born of God sinneth not, but He that was begotten of God keepeth him" (v. 18, R.V.) Those who have been born of God are kept by the power of God. These are the people who constitute the Church of God, and I say they answer to everything that is said of those who are found faithful, and who escape the things that are coming in the future.

III. *God always protects His people before judgment comes. This is another reason why He will not allow the Church to go through the Tribulation.* Before the judgment of the flood came God took Enoch away: "He was not found for God took him." Lot must be safely out of Sodom before the avenging fire can fall from heaven. Noah and his family must be safe in the ark before the waters of judgment begin their work of vengeance. The firstborn of Egypt must be sheltered by the blood of the paschal lamb before the Lord passes through the midst of Egypt, meting out to the Egyptians the punishment they deserve. The spies must be out of Jericho, and Rahab's safety assured, before the blast of the ram's horn proclaims the doom of Jericho. Surely, when God says "There is *no* condemnation to them who are in Christ Jesus," He means no *kind* of condemnation, and it would be a condemnation if a child of God was to come under the condemnation of the Great Tribulation in any way. Besides noting God's action in grace in the past in preserving His saints from judgment, as illustrated in His dealings with them, we have God's own illustration in Revelation xii. in the man-child being caught up to God and His throne. The man-child refers undoubtedly to the *historical Christ*, and His ascension to the right hand of God; but He also symbolises the *mystical Christ*,* which shall be "caught up" as well, as we read in 1 Thess. iv. 17. One thing is said of Christ *personally* and Christ *mystically*, and that is, they shall rule the nations with a rod of iron (Rev. xii. 5; ii. 26). The thing to which I call special attention is, that it is *after*, not before, the man-child has been caught away that Satan begins to persecute the woman, which woman represents Israel, which to me plainly proves that the Tribulation begins after the Church is removed.

IV. *That all believers will be taken away when the Lord comes is implied, in that there may be those who will be ashamed before Him at His coming, therefore they cannot have passed through the Great Tribulation.* "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii. 28). Of one thing we are perfectly assured, and that is that eternal life is the gift of God; but on the other hand we must not lose sight of the fact that it is possible to "suffer loss" in not obtaining a reward for work done, as we read in 1 Cor. iii. 15; that we may be disapproved as servants in not receiving the "well done" from our Lord, for that is the sense of the apostle's utterance in speaking of being "a castaway"—that is disapproved as a servant (1 Cor. ix. 27),—is evident; and that we may be ashamed, or, as Westcott puts it, "shrink with shame from Him," is plainly indicated; but the one thing that I would have noticed is, that even those who are ashamed must be in the presence of the Lord when He comes for His saints, for them to shrink with shame from Him. Undoubtedly it will mean a loss of reward for those saints, but not the loss of being in the presence of the Lord when He comes, for the time of their shame is at His coming.

V. *If only the watching ones are to be taken away when Christ comes, or are to have precedence over the rest, then those who have fallen asleep, who were watching, will not have any advantage, for all those who have fallen asleep are among the whole who are caught up.* I would most reverently say, that it would be unfair on the part of our loving Father to take away at Christ's coming only the watching ones who are alive. I fully recognize God as a sovereign, and that He has absolute power to do as He wills, and that if He wills to take away *only the living watching ones* it is not for me to question His action; but I am sure that He would not, nor could not, do anything that was not consistent with His action to all alike. That the sleeping saints, who were watching when they fell asleep, will have no advantage in the sense of being taken before the unwatching who fell asleep, is perfectly clear from 1 Thess. iv. 14, for there we are told, "Them that are fallen asleep in Jesus will God bring with Him." It does not say some of them, but it simply says the sleeping ones as a whole. Besides, it seems to me equally clear, from 1 Thess. iv. 15, that the living ones have no advantage over those who have fallen asleep, for it says "that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep" (R.V.). Does not the word "together" in 1 Thess. iv. 17 settle the matter? If the living ones and sleeping are to be caught up together, where is there any intimation that any one section of believers have any advantage over another section?

VI. *The teaching of the New Testament is clear, explicit, and emphatic, that all believers will be taken away when the Lord comes.* Surely if only the watching ones were to be taken away, the Holy Spirit would not omit to mention the fact to every church to whom He wrote? A matter of such pressing

* Christ as the Head, and the members of His mystical body, are said to be "Christ" in 1 Cor. xii. 12.

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importance could not and should not be left out. Let me give sixteen scriptures out of fourteen different epistles as showing that the coming of Christ for His people is a blessing for all believers, or that all will be taken when He comes. And I would call special attention to the *plural* pronouns in verses, which pronouns I put in italics.

"Now is *our* salvation nearer than when *we* believed" (Romans xiii. 11).

"So that *ye* come behind in no gift, waiting for the coming of *our* Lord Jesus Christ; who shall confirm *you* unto the end, that *ye* may be blameless in the day of Jesus Christ" (1 Cor i. 7, 8).

"Behold, I shew *you* a mystery; *We* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52).

"*We* must all be made manifest at the judgment seat of Christ, that every one may receive the things done in the body" (2 Cor. v. 10, R.V.).

"*We* through the Spirit wait for the Hope of Righteousness by faith" (Gal. v. 5).

"That He might present it to Himself a glorious Church," (the whole, not a part) "not having spot or wrinkle" (Eph. v 27).

"*We* wait for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of *our* humiliation" (Phil. iii. 20, R.V.).

"When Christ, who is *our* Life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4).

"*We* who are alive and remain shall be caught up together" (1 Thess. iv. 16, 17).

"Keep the charge. . . . until the appearing of *our* Lord Jesus Christ" (1 Tim. vi. 14).

"Looking . . . for the glorious appearing of the great God and *our* Saviour." (Titus ii. 13.)

"Hold fast the confession of *our* Hope" (Hebrews x. 23, R.V.).

"Be patient therefore, brethren, unto the coming of the Lord" (James v. 7).

"The trial of *your* faith . . . may be found unto praise, honour, and glory at the appearing of Jesus Christ" (1 Peter i. 7).

"It is not made manifest what *we* shall be, but when He is manifest *we* shall be like Him, for *we* shall see Him as He is" (1 John iii. 2).

"Present *you* faultless before the presence of His glory" (Jude 24).

The one main thought in all these verses of Scripture is, that there is one event that is momentous to *all*, for *all* are concerned, which shall happen at one given time, namely, at the coming of Christ for His redeemed ones, which coming is said to take place at the "last trump," when the gathering shout is heard by *all*, and when *all* together shall meet the Lord in the air.

VII. *That the Great Tribulation begins after the church is taken away is evident, for it occurs during the last half of Daniel's seventieth week, and this cannot begin till the manifestation of the antichrist, and the antichrist cannot be manifested till the Holy Spirit removes the Church, for He is the hindering power in the Church that keeps him back.*"

We read, in 2 Thess. ii. 7, 8, "The mystery of lawlessness doth already work: only there is One that restraineth now, until He be taken out of the way. And then shall be revealed the lawless one," &c. (R.V.). Whatever view we may take of the restraining power that keeps back the manifestation of the antichrist, of this we are certain, that there is a power that keeps him back at present. What is that power? I believe it is the presence of the Holy Spirit in the Church. But when once the Holy Spirit lifts the whole mass of believers to meet Christ in the air, then the way will be open for Satan's masterpiece of iniquity to appear upon the scene, and for him to have his own will and way unopposed, but this could not be as long as the Church was present.

VIII. *That all believers will be removed from the earth when Christ returns, whether they be drowsy or watching is plainly stated in 1 Thess.* v. 9, 10, "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we *watch* (margin) or *sleep*, we should live together with Him" (R.V.). The word that is rendered "wake" in the Authorised Version, and "watch" in the margin of the Revised Version, is in every other place translated "watch," excepting 1 Peter v. 8, where it is given "vigilant"; and the word translated "sleep" in 1 Thess. iv. 13, 14, 17, and 1 Cor. xv. 51, is a different word from what we have in 1 Thess. v. 6, 7, 10. The former refers to the sleep of the body in death; and the latter is used to express natural sleep and a spiritual state of drowsiness. The words therefore in 1 Thess. v. 10 might be rendered, "Whether drowsy or watching we shall live together with Him." As when the needles come within the radius of the power of the magnet, they will fly to it, although some of them be rusty; even so when Christ comes, the great attractive force, all believers will fly to Him, being drawn by the magnetic influence of His grace. The passage in 1 Thess. v. 10, seems to me to be conclusive, and to shut the door against the thought, that only watchful believers will be taken when the Lord comes.

Some time since I was talking with our beloved and esteemed brother Dr. Neatby about the subject before us, and I asked him, "Doctor, do you expect to be saved from the great tribulation on the ground of your personal holiness, moral fitness, or watchfulness?" He replied in his characteristic way, "I am quite sure that if I am saved from the great tribulation by virtue of any personal fitness, *I shall go through it.*" Yes, and so says every one who knows anything of his own unworthiness, and his own unfitness as seen in the light of the holiness of God. Grace, grace, grace, and grace alone must be the basis of being in the glory with Christ.

I shall have something to say upon the 144,000 mentioned in Revelation xiv. in relation to this subject in the next issue of *Things to Come.*

THE EXODUS AND THE RESTORATION.

A PARALLEL.

By Mr. W. G. CARR.

(*At the Edinburgh Conference, June*, 1894.)

WHEN we remember that one-half of the Bible tells us of Israel, and that one quarter of the Bible is prophetic, we shall all agree that we ought to give more attention to this very important subject. Prophecy always refers to Israel and the nations. "The body of Christ" has no part in Old Testament prophecy, being a "mystery" or secret "hid in God" from all ages. If you want to find in the word of God the future of the twelve tribes of Israel read Genesis xlix., and if you want to read the past, the present, and the future of Israel read Deuteronomy xxxii. Israel's history was divided into four parts. The first period is from the call of Abraham to the Exodus; the second is from the Exodus to the completion of Solomon's temple; the third is from the completion of Solomon's temple to the Babylonish captivity; and the fourth is from the Babylonish captivity to the cutting off of the Messiah; and there prophecy stops, and the Church comes in as a parenthesis.

Seven stages may be said to complete the history of Israel.

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(1) They were the seed of Abraham; (2) they were of the family of Jacob; (3) they became a nation under Moses; (4) they became a kingdom under David and Solomon; (5) they were dispersed under Nebuchadnezzar; (6) they were partially restored under Ezra and Nehemiah; (7) they will be fully restored as we read in Ezekiel.

We profess to be pre-millennial. We believe the Jew will be restored to his own land before the Lord comes with His saints. We see it everywhere in the Scriptures. Dispensationally we see a few scriptures which may be regarded as *illustrations*. Enoch, who may be taken as *illustrating* the Church, was taken away before Noah, who, representing the Jew, went through the tribulation of the flood. You will also see in the 24th chapter of Genesis that Rebecca, illustrating the bride of Isaac, was taken away before Abraham married his second wife, Keturah; and he had more children with the second wife than he had with the first. Sarah was put away, as Israel was, and then Rebecca was called out. It is marvellous to look at the connection between these things. Isaac is put upon the altar, and you never see him again until he comes out in the 24th chapter of Genesis to receive his bride, who had been brought home by Eliezer the servant. Immediately after this Abraham marries a second wife, as Israel will be restored a second time. Joseph too, who is a perfect type of the Lord Jesus, was enthroned in glory before his brothers, representing the Jews, came to his feet, and bowed down before him in the time of famine. In that wonderful scene recorded in the 17th chapter of Matthew you see a perfect illustration of millennial conditions, when above the clouds is Moses, representing the law, those who die: and Elias, representing prophecy and those who are translated: and our Lord, representing the Church; and below the glory-cloud are Peter and James and John, representing Israel and the nations upon the earth. It is apparent to any careful and diligent reader of the Scriptures that Israel in every place was untrue, whether in Egypt or in the wilderness or land, whether as pilgrims, as captives, as a nation, or a kingdom. Princes, priests, prophets, people, all alike failed. What is their condition to-day? Detested by the Greeks, loathed by the Turks, abhorred by Christians, yet loved and watched over by God for their father's sake. Now there are about twelve millions of them. There are five millions in Russia. They are leaders in finance, literature, politics. Many are socialists, anarchists, and nearly all of them infidels, thus proving a remarkable fact that Jesus spoke of in the 5th chapter of John: "I am come in My Father's name, and ye received Me not: another will come in his own name, and him ye will receive." They are getting ready for the Antichrist. You will rarely find a Jew who has any interest in the books of Moses. They control the treasuries of the world; they control the newspapers, the merchandise, the seminaries. In New York city there are 300,000 of them, and within fifty miles of New York there are 500,000 of them. The veil is still upon their heart; their house is left desolate, as Jesus said, "Your house is left unto you desolate, and ye shall not see Me again until ye say, Blessed is He that cometh in the name of the Lord." They will say that some day when the spirit of supplication is given them, and they look upon Him whom they pierced. The shekinah glory is gone. Hosea tells us that they shall abide many days without a king. How true that is. They are not owned, and royal power is given to the Gentiles.

When this present dispensation closes with the taking away of the Church, Israel will be restored to their own land, and the many unfulfilled prophecies that we read in the Word of God will come to pass in quick succession. It is to this especially that I want to call your attention this evening. If you will kindly look in your Bibles I will read a few passages. The first is in the 11th chapter of Isaiah, where we read that a second time they will be restored to their own land. This is a most remarkable chapter. At the 11th verse we read, "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah and Judah shall not vex Ephraim." In this reference to gathering of the outcasts of Israel you get the ten tribes. In the 15th verse we read again, "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with a mighty wind shall he shake His hand over the river, and shall smite it in seven streams and make men go over dryshod, and there shall be an highway for the remnant of the people which shall be left from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt." I do not know whether you believe this or not, but it is quite certain that you cannot spiritualise that, and I can give you a hundred such passages that must be literally fulfilled. Take Isaiah xxvii. verses 12 and 13, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel; and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Jerusalem there is local. You can't spiritualise that. Then, again, Jeremiah xvi., verses 14 and 15, "Therefore, behold the days come, saith the Lord, that it shall no more be said the Lord liveth that brought the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring thee again into their land that I gave unto their fathers." Go on to the next verse, the 16th, "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill and from out of the holes of the rocks; for mine eyes are upon all their ways; they are not hid from My face; neither is their iniquity hid from Mine eyes." No man knows where the Jews are to-day, but God knows. He says they are hidden, and when God hides a thing He means it to be hidden until the time for it to be revealed. "I will recompense their iniquity." That is what they are getting to-day. What for? "Because they have defiled My land." "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth." Pretty soon we will see how the Gentiles will come—always through the Jew. We have the Jew right away from the beginning. "In thee and in thy seed shall all the nations of the earth be blessed." The nations are to be blessed by the teaching and the preaching of the Jews. God is going to plead with them in judgment. See Isaiah lxvi., from the 14th to the 19th verse. Notice particularly the 18th verse, "For I know their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come and see My glory." That is the time of the 25th of Matthew—the judgment of Matthew.

In the last chapter of Isaiah, 19th verse, we read: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that

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have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." This is the great missionary society that is coming. If I was told that the gospel was preached in all lands I should deny it. It never will be preached in all lands until the Jews preach it. They will "declare My glory among the Gentiles." That is why God is going to plead with them in judgment. They will submit themselves to the righteousness of God. Read the 12th chapter of Zechariah, verses 8 and 9: "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." That is in perfect harmony with the other passages we have just read. Then come to the following chapter, 8th verse: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is My God." Can you spiritualise away these things? Immediately in connection with this go back to the chapter which precedes this, verse 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Do you follow me? He will plead with them by judgment, refine them by fire, and pour out His Spirit upon them. Then they are ready to become preachers. The Jews are going to be the teachers of the nations. Go a little further. How will they have power to testify? Turn to the 11th chapter of the book of the Revelation. Let me say here, in a parenthesis, that the book of the Revelation is just as open to those who will seek to know God's meaning as any other book in the Bible. In the third verse of this chapter we see the secret of this power. "And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Who are these two witnesses? Scripture does not say. But it says they "have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The two witnesses are thus similar in their acts to Moses (representing the law) and Elijah (representing the prophets); the same two men who appeared on the Mount of Transfiguration. Whoever they may be they will have power to testify. Now go to the 14th chapter of the book of the Revelation. Read the first verse: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads." Can you spiritualise that? People attempt to do it to-day. I am foolish enough to read the Bible literally, and I take these twelve literal tribes as the remnant of Israel, and we get the hundred forty and four thousand who are the sealed remnant. They are sealed in their foreheads, but we are sealed in our hearts. Think of the Jew who stands pre-eminent in the world, think of him and the Spirit of God poured out upon him, and see how he will preach as no man ever did preach. I have heard a Jew preach in New York. I knew little of prophecy, but as I saw the thousands hanging upon his words I knew enough to see that the great work of God was going to be done by a Jew. When his intellect is quickened by the grace of God you can understand what a preacher the Jew will be.

The seventh chapter and the fourteenth chapter of the Revelation should be read together. John said, "I saw a great company, who were arrayed in white robes." These are they (converted Gentiles) that came out of the great tribulation. I know what you are thinking, "I thought I was to be one of that great company." It is the Gentiles who are to believe the message that the Jew shall carry to the ends of the earth; therefore, they are before the throne. It cannot be us, because we sit on the throne. "They serve Him day and night." We shall not serve Him, because we belong to the King, and are not servants. I believe that He that sitteth upon the throne shall spread His glory-cloud as He did in the days of the wilderness. These are the ones who shall receive His word. Go to the twenty-fifth chapter of Matthew, and see the Son of man sitting upon the throne of His glory, the thirty-first verse, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." There you have the judgment of the nations. We have been taught that all the world will stand in a general judgment, but there are four judgments, not a general judgment. The Jew is not to be reckoned amongst the nations. Those are the people of Tarshish and the isles afar off to whom the Jew goes, and as they receive the testimony of the Jew so will they be treated. "Before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." "Then shall the King say to them on the right hand," etc. He is always King to the Jew and to the nations, but never King to the Church. "Then shall the King say to those on the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." For the Jew and the nations it is always "from the foundation of the world," for the Church it is always "before the foundation of the world," for before Jewish history began we were chosen in Him from before the foundation of the world. "And these shall go away into everlasting punishment." What shall be the occasion of their judgment? "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink." Then the Judge will turn to the Jewish brethren, and say, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." If everlasting punishment does not mean everlasting punishment, then everlasting reward does not mean everlasting reward, and we stand or fall upon one or the other.

After all this, after this judgment of the nations, turn to Zechariah again and see the coming of the Lord with His saints. If the Lord should come to-night we should be taken up into the air to meet Him. No one would say, "We are going to the Lord." The Lord is coming to us. If the Lord came to-night people would get up to-morrow morning and say, "Where's So-and-So?" They would have gone away. It would be a ten days' wonder. The Lord does not appear when He takes His Saints with Him; but, after this, we are told, "every eye shall see Him." "Every knee shall bow and every tongue confess." In Zechariah xiv., verses 4 and 5 we read, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south," "And ye shall flee to the valley of the mountains; for the valley of the mountain shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee." That is the coming of the Lord with his saints who have been with him for years in the glory. Then he comes to set up his kingdom on the earth. Then comes to

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pass the fulfilment of that prayer, "Thy Kingdom come, thy will be done on earth as in heaven." Turn again to Zechariah ii., verses 10 and 11, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord; and many nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent Me unto thee." That is the millennial condition, "Sing and rejoice," just as they did after the deliverance through the Red Sea. The most fascinating story in the whole of this precious book is the story of prophecy, and I hope enough has been said to interest those who are younger to study for themselves, and if you do this you will thank us some day for having outlined these things for you. I beg of you study the Book, and you will find what we have found, the most blessed story of the age.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Fifth Paper. Continued from page 171.*)

III. Kethuveem; or, "The Psalms,"

i.e. THE OTHER WRITINGS.

We come now to the third and last division of the Old Testament, called *Kethuveem; or The Writings, i.e., the other writings;* and by the Greeks *the Hagiographa* or sacred writings. The Lord's name for this division was *The Psalms*, using the figure of *Synechdoche* by putting a part for the whole; *i.e.*, calling the whole division by the name of one (its first) book, *The Psalms.* (Luke xxiv. 44.)

The Book of Psalms—"T'hilleem."

PRAISES.

Our word Psalms is the Greek word ψαλμοί (*psalmoi*). This is the name given to the book in the Greek version. (The Septuagint.) This word occurs seven times in the New Testament. (Luke xx. 42; xxiv. 44; Acts i. 20; xiii. 33; 1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16.) Our word *Psalter* is another Greek word, ψαλτήριον (*psalteerion*), *a stringed instrument.*

There is no proper correspondence between either of these titles and the Hebrew title which is *T'hilleem*, which is invariably translated *praises.* It is a verbal noun derived from the word *Hal* or *Hallel*, which we have as the first part of the word Hallelujah (*praise ye Jah*). The root meaning of the verb is first *to jump* or *dance about as light does*, then *to throw light upon anything so as to illuminate it* or *glorify* it. Hence, the transition is easy, *to praise*, for Praising is *setting anything in the light.*

T'hillim then may mean *glorious-doings* or *irradiations*, which show forth God's glory and call forth *praises.* Exodus xv. 11, "Fearful *in praises*," *i.e.*, to be feared for glorious actions.

Isaiah lxi. 3, "the garment *of praise*," *i.e.*, a clothing of light (See Ps. civ. 2). Habakkuk iii. 3, "His glory covered the heavens, and the earth was filled with *His praise*," *i.e.*, with the glorious shining forth of His works which showed forth His praise.

The Psalms are called *T'hilleem* because they set God's purposes in the light, and illustrate them by causing them to shine forth to His praise. They cover the entire field of Old Testament revelation. God's purposes are set forth in history and prophecy, as they relate to Man, to Israel, or to the Earth; and light is thrown upon them.

Manuscript and Massoretic authorities, The Talmud,* as well as the Ancient Versions (such as the Septuagint), divide the Psalms into

Five Books.

Book I.	Psalms i.–xl., ending with a Blessing and double Amen.	
Book II.	Psalms xlii.–lxxii.	Ditto.
Book III.	Psalms lxxiii.–lxxxix.	Ditto.
Book IV.	Psalms xc.–cvi., ending with a Blessing and "Amen. Hallelujah."	
Book V.	Psalms cvii.–cl., ending with Hallelujah.	

There are in all *seven* Amens, and *twenty-four* Hallelujahs.

Ancient Jewish Authorities assert that these five books correspond to the five books of the Law.† Hence we may call

Book I. the Genesis Book,
Book II. the Exodus Book,
Book III. the Leviticus Book,
Book IV. the Numbers Book,
Book V. the Deuteronomy Book.

If we compare what is said above (pp. 9–16) as to the significance of the Divine names of these books we learn that—

I. Genesis is the book of THE BEGINNING;
II. Exodus is the book of REDEMPTION;
III. Leviticus is the book of THE SANCTUARY;
IV. Numbers is the book of THE WILDERNESS;
V. Deuteronomy is the book of THE WORD.

These books *set forth in the Light* the purposes and counsels of God, past, present, and future, and each Psalm-Book views these counsels and purposes in their relation to the special character of the corresponding Pentateuch-Book; the first Psalm in each book being the key to, and the epitome of the whole. The very first word of the Psalms—"Blessed" (lit. *O the blessednesses*)—indicates the only way of blessing for Man, for Israel, and for the Earth, viz., delight in, and conformity to, the Word of God.

Book I.

All the figures and illustrations are taken from Genesis. A careful study will reveal this and yield a rich reward.

MAN is seen fallen from his position of blessing (i.–viii.); at enmity with God, and that enmity culminating in Antichrist (ix.–xv.); but finally blessed by the gracious and glorious work of "the man Christ Jesus." (xvi.–xli.)

Book II.

Here again the figures and illustrations are from Exodus, while ISRAEL is the subject of God's counsels. We see

* *Kiddushin* 33a. † See the *Midrash* on Psalm i. 1.

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Israel's *Ruin* (xlii.–xlix.); Israel's *Redeemer* (l.–lx.); and Israel's *Redemption* (lxi.–lxxii.).

The Great Redemption title, "Jah," occurs in the Pentateuch first in Exodus (xv. 13), and in the Psalms first in the second, or Exodus Book. (Psalm lxviii. 4.) It opens with Israel's oppression (xlii.) and ends with Israel's glory. (lxxii.)

Book III.

Here the purposes of God are seen in relation to the SANCTUARY. In its relation to man (lxxiii.–lxxxiii.); and in its relation to Jehovah. (lxxxiv.–lxxxix.) We have in nearly every Psalm some reference to the Sanctuary, Congregation, &c.

It opens with absence from the Sanctuary (lxxiii.) and the enemy within it (lxxiv.); and ends with God dwelling in the assembly of His saints. (lxxxix.)

Book IV.

In this *fourth* book we have the same counsels of God in relation to the EARTH. All the imagery is from the wilderness (mountains, hills, floods, grass, pestilence, trees, &c., &c.) Blessing for the earth is needed and desired (xc.–xciv.). Blessing for the Earth is anticipated (xcv.–c.). Blessing for the Earth is enjoyed (ci.–cvi.).

Book V.

All the purposes and counsels of God are centred in His WORD. Departure from that Word brought in the ruin upon Man, upon Israel, and upon the Earth. Only therefore through the Word can blessing be restored, and the curse removed. The book opens with Psalm cvii. which gives the key, "He sent His WORD and healed them, and delivered them from their destructions." While Psalm cxix. is the great psalm of the whole book; at once its key and its illustration.*

The Proverbs of Solomon—"Mishlai"

THE RULES OF LIFE.

The Greek name is *Paroimiai*, which means any dark, clever, or sententious saying which shadows forth didactic truth. The Latin title in the Vulgate—*Proverbia*—gives us our English title, "Proverbs." But both of these are very poor representations of the Hebrew.

The Hebrew title, *Mishlai*, is from *Mashal, to rule, to have* or *exercise rule.* (See Genesis i. 18; iii. 16; Exodus xxi. 8.) Then He who rules *gives the form* or *pattern* which is to be followed. Hence as applied to words it means *words which are to govern or rule the life.* This is the design of the Book of Proverbs, so-called. It is the book of God's moral government of the Earth. It is not a collection of human wisdom, but of divine rules for life in the Earth. They may be applied with profit even by those who are dead and risen with Christ. Such have still to conduct themselves in a world into which sin has entered, but in which God is acting in a mysterious way in His providence, in a government which He exercises for the conservation of morality, and which manifests itself in the numerous perplexities of terrestrial life.

* For the structure of the whole of these five books the reader is referred to *A Key to the Psalms*, by the Rev. Thomas Boys, M.A. Published by Eyre and Spottiswoode, Great New Street, London, E.C. Five shillings.

Man deceives himself by pride, but here God undeceives him as to his many seductive illusions. Man underrates the power of the *tongue*, the power of *fools*, and the power of *women*. God shows the power of each and warns of their dangers.

As to the latter of these three, God shows how in His providential dealings He can over-rule sin as a judgment on sin. Sin came through the woman; and God shows in the beginning of the book the power of "a strange woman" to bring to ruin; continues with the miseries which an odious, brawling, contentious woman can entail; and ends with the power of a virtuous woman to bring to honour, happiness, and prosperity.

Thus the proud reasonings of man are silenced by the wisdom of God.

It may be useful to add that the book is quoted in the New Testament as follows:

Job iii. 11, 12	in	Heb. xii. 5, 6; Rev. iii. 19.
„ iii. 34	„	James iv. 6.
„ xi. 31	„	1 Peter iv. 18.
„ xxv. 21, 22	„	Rom. xii. 20.
„ xxvi. 11	„	2 Peter ii. 22.

Job—"Ey-yōv."

AN OPPRESSED ONE.

The meaning of the name of Job furnishes the key to the book. It is from the verb *Ah-yav, to be an enemy to.* Its first occurrence is Genesis xxii. 17, and its meaning is seen in Exodus xxiii. 22. The *fem.* noun *eyāh* is the word "*enmity*" in Genesis iii. 15.

Job's name is a participle pass., and hence means *one on whom the enemy seeks to put forth his power*, an oppressed one.

We see the enmity recorded in the book seeking to bring Job to ruin, but at the close we see what the Holy Spirit by James calls attention to as "the end of the Lord." (James v. 11.) This is the great lesson.

When the enemy sought man's ruin in Paradise, "the end of the Lord" was announced in the promise of Him who should deliver and bless.

When he provoked David to number the people, "the end of the Lord" was to provide the site for the Altar and the Temple.

When he sifted the Apostles to get rid of the wheat, "the end of the Lord" overruled his efforts to the getting rid of the chaff.

When he wounded the heel of Christ on Calvary, the work was accomplished which ensures the destruction of his power.

Though he be the willing agent in "the destruction of the flesh" (2 Cor. v. 5), "the end of the Lord" uses it for the saving of the Spirit.

When he sends an angel to buffet God's saint (2 Cor. xii.), "the end of the Lord" is to use it as "a thorn for the flesh," and to overrule it for spiritual blessing.

Satan appears among "the sons of God," *i.e.*, the angels, as *the Adversary* (see i. 6, margin), but "the end of the

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Lord" is to send "a mighty angel" to lay hold of him and cast him into the bottomless pit.

Whenever he comes forth against a feeble saint, he meets the mighty God.

This is "the end of the Lord," and this is the lesson of the book of Job. Satan was allowed to bring all his forces to bear upon Job to compass his ruin, but "the end of the Lord" was to bring Job out of all his troubles, and to give a blessing twice as great as he enjoyed before.

So it will be not only with the individual saint, but with Israel. "The Jew's enemy" has ever said, according to his first words, "I will pursue," etc. (Exod. xv. 9), and has done his utmost to destroy the nation; but when the day shall come for Israel to learn the lesson which Job learnt, and "repent in dust and ashes," Israel too will find out what "the end of the Lord" means, and find the "double" blessing, "as the seed which the LORD hath blessed." See the whole of Isaiah lxi.

Three, the number of Divine perfection, is stamped upon the book in a remarkable manner.

It consists of three parts: (i.) The Introduction; (ii.) The Discourses; (iii.) The Conclusion.

(i.) The *Introduction* comprises three parts: (1) Personal; (2) The Adversary; and (3) Personal.

(ii.) The *Discourses* are comprised in three divisions: (1) those of Job with his Friends; (2) with Elihu; and (3) with Jehovah.

Those with the three friends likewise consist of three courses, and each course consists of three pairs of speeches.

Those with *Elihu* and *Jehovah* also consist each of three parts, while

(iii.) The *Conclusion* relates Job's (1) Vindication; (2) his Restoration; and (3) his Double blessing.

THE SPIRITUAL ASPECT OF THE SEVENTY WEEKS.

IN the ninth chapter of the Book of Daniel there is a prediction usually described as "The Prophecy of the Seventy Weeks." It is not, however, our intention at present to enter upon any chronological calculations, however interesting, or to touch upon that portion of the subject more than by a passing allusion. Our wish is to deal, under God's grace, with what is *primarily* set forth in the chapter, which is a far deeper subject than chronology; to note and to dwell upon the great central truth of the chapter by a comparison between the wonderful prayer of the prophet and the marvellous answer vouchsafed to him by the merciful God of Heaven; to note down the bearing this chapter has upon the general plan of the second portion of Daniel's Prophecy; to study the application of the same to the return of the Jews to the land now apparently re-commencing before our very eyes; and lastly, but not least, to draw a lesson for the benefit of our own souls from the peculiar position which Daniel occupied at the time, and from his conduct under the circumstances.

The Book of Daniel, like Isaiah and Zechariah, is divided into two clearly marked divisions, the first of which relates to the Gentile oppressors of Israel, the *external* enemies of the nation, and the second to the purging of the nation by the atoning sacrifice of Christ, the *internal* evil being eliminated by "a division among the people because of Him," and the final deliverance of the repentant nation, after passing through unprecedented sorrow and tribulation, by His return at the Second Advent.

In the first portion of the Book of Daniel there is no reference to the person of Messiah, as sin is not there in question. The second portion is divided into four parts, which bring out the work of Christ for the nation, and the nation's reception of it—thus:

(1) Chapter vii. Descent of the Son of Man in clouds.

(2) Chapter viii. Pollution of the sanctuary and resistance to the Prince of Princes.

(3) Chapter ix. The finished work of Christ in atoning for transgressions, sins, and sin in the nation.

(4) Chapters x. to xii. Consequent deliverance of the nation in the last days.

Thus, Nos. 1 to 3 refer to Messiah, and No. 4 to the people. And Nos. 1 to 3 are an epanodos—first predicted, last fulfilled. First the Atonement, then the pollution of the sanctuary, and then the descent of Messiah as Son of Man—an order inverse to the order of narration.

It will thus be seen that the ninth chapter in Daniel is strictly parallel to the fifty-third chapter in Isaiah.

The basis of both of them is Leviticus xvi., as expounded by the Holy Spirit in Hebrews ix. and x. *The Day of Atonement is in view.* It is in the scapegoat aspect that Messiah is said to be "cut off out of the land of the living," and the people's offences put out of God's sight, borne away to the land of forgetfulness, or to the depths of the watery abyss of Abaddon—at the conclusion of the third book of Psalms, which corresponds to the book of Leviticus,* say Psalms lxxxviii. and lxxxix.

The three Hebrew words severally rendered "transgressions," "sins," and "iniquity" in Daniel ix. and Isaiah liii. are the same as those used in Psalm xxxii. 1, 2; and severally translated in Romans iv. 1–7 † (R.V.) "transgressions," "sins," and "sin." The Gentile has "sins" and "sin"; to these the Jew added "transgression," or breach of the law. All three required to be put out of God's sight by the Atonement. Not that they were to be stopped altogether, but "not imputed."

"Blessed is the man whose transgressions are forgiven and whose sins are covered.

"Blessed is the man to whom the Lord imputeth not sin." Hence we are told, in Daniel ix. 24, "Seventy weeks are decreed upon thy people and upon thy holy city

A | to shut up the transgression,
B | and to seal up sins,
C | and to cover sin,
C | and to bring in everlasting righteousness,
A | and to seal up vision and prophet,
B | and to anoint a Holy of holies."

* There are five books of Psalms which correspond in their general significance according to their number and order with the five books of Moses.

† See our articles on Romans in the August to November months.

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The words "shut up," "seal up," and "cover," all relate to the putting of the offences out of God's sight, *i.e.*, to the scapegoat aspect of the Atonement.

The type is not completely carried out when Messiah is cut off; for, there is no people belonging to Him, and the desolations of Jerusalem which had so exercised Daniel are resumed once more, city and sanctuary again appearing at the time of the end, the idolatry that had caused the early desolations repeated ("the refuge of lies" of Isaiah xxviii. 14–22, "the wing" or protection "of abominations") by a covenant being made in contravention of the statute of Deuteronomy vii. with the idolatrous head of the Fourth Empire, "one who shall come in his own name," till at last the abomination that maketh desolate is set up, awaiting the punishment of the desolator himself. However, one thing is clear: both the Atonement and the deliverance were to take place *within* the scope of the seventy weeks.

What then had been wanting in the fulfilment of the type? The laying on of hands, to indicate the substitution, *i.e.*, the appropriation by the nation of the sacrifice.

That subject is reserved for the closing vision of the book, chapters x. to xii.: "I am come to make thee understand what shall befall thy people in the last days"; "at that time thy people shall be delivered, every one that shall be found written in the book."

Thus we are shown, towards the end of chapter xi., that instruction would be conveyed to the multitude, who will have signed the covenant, by a faithful Jewish remnant * after the setting up of the abomination of desolation, but that they must first pass through the great tribulation, when deliverance shall come (chapter xii.).

And now to read the lesson. Whereabouts are we now, in the great chart of Daniel ix. 24–27?

Messiah came, made atonement for the people, and during the period of the Acts He was, for the time, rejected. There was no inheritance for Him; *i.e.* no people, for the Lord's inheritance is His people. City and sanctuary were destroyed by the Roman soldiery under Titus. But the end of them both is not yet, and the desolations have continued throughout the centuries until about fifty years ago, since which there are signs of a return of Jews to Palestine.

THE RETURN OF THE JEWS TO PALESTINE.

This is a most serious matter. How ought we to view it, having regard to Daniel's prayer, and the remainder of the answer brought him by Gabriel?

Well, God had declared, in Ezekiel xiv. and xviii., that from Ezekiel's day forward individual obedience, faithfulness, and testimony would be recognized by Him when all corporate testimony had failed; and that though Noah, Daniel, and Job were in the land, they should but save their own souls by their righteousness, and not ward off God's four sore judgments from the land. They were three men, who each stood alone as righteous before God when corporate testimony and faithfulness were not in question. It was written of Daniel in Nebuchadnezzar's day, and applied to him to the end of his life, and consequently must be read into this passage referring to events that took place in the reign of Darius king of Persia.

Daniel was in the place of obedience required of the nation, according to the Book of Deuteronomy and the Books of the Former and the Latter Prophets.* He took the word of truth as his resource; he indeed studied prophecy, but not as many do, irrespective of the place of obedience needful to obtain the revelation. What he felt was that sin must be removed in order to obtain the blessing. Studying the fifth portion of the Book of Deuteronomy, beginning at chapter xxx.,† the first psalm of the Fifth Book of Psalms,‡ and 1 Kings viii., he noticed that all Israel had fallen under "the curse," being scattered among the heathen. He prayed, therefore, that their sin might be put away in order to their receiving "the blessing."

He noticed that Solomon had prayed to the God of heaven that He might dwell upon the earth; so Daniel, the glory having departed, also prayed to the God of heaven. He noticed that according to Solomon's prayer, he (Daniel), when he prayed, must set his face towards Jerusalem. He noticed that Solomon had recited Deuteronomy vii., in which God is represented as great and terrible to His enemies, merciful and faithful to His covenant people, and made his confession of sin in the very words prescribed in 1 Kings viii. 47. He noticed, according to Leviticus xxvi., that in order to restoration to the land, the punishment must be accepted, even in the words of the Psalmist, "that thou mayest be justified in thy sayings, and clear when thou art judged." In fine, Daniel alone does what the whole nation ought to have been doing—repents in sackcloth of his sin and theirs. And Daniel was "a man greatly beloved."

Well, they *went* back. And how was it done? Joshua and Zerubbabel, Ezra and Nehemiah, walked with God, and took possession according to the will of the Lord. They followed in the steps of Joshua, the son of Nun, who was instructed to meditate day and night on the Book of Deuteronomy. They made no covenant with their idolatrous neighbours. These were careful about Deuteronomy vii., which deals with the question of entry into the land.

A SOLEMN QUESTION.

We ask, then, this question: Is there the slightest thought in the minds of those now returning to Palestine of following in the steps of Daniel, of Joshua and Zerubbabel, of Ezra and Nehemiah? Are they reading 1 Kings viii. 47, Daniel ix. 5, Nehemiah i. 4–11, and Psalm cvi. 6? Do not the epanodos of the Acts, the Gospel of John, and the Apocalypse alike tell us that Christ must first be preached in the "*synagogues*," that the Lord may gather His elect from the four winds of heaven (Psalm cvii. 1–3, Matthew xxiv. 31), the place of obedience

* It will be remembered by those who read our March number, p. 175, and that this work begun in the time of the Acts of the Apostles and interrupted by the removal of assembly privileges to the Gentiles, will be resumed after the completion of the Body of Christ.

* See "The Names and Order of the Books of O.T." in our December to March numbers.

† See our division of the Book of Deuteronomy, March number, p. 175.

‡ The 107th is the one referred to, and the Fifth Book corresponds to Deuteronomy.

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being *outside* the land, accepting the punishment? Nay, is not Daniel here told that they go back in wilfulness, and establish their autonomy by breach of the statute of Deuteronomy vii., instead of waiting for the true Joshua, Jehovah of Hosts Himself, to lead them to victory?

The end, then, of the second portion of Daniel's prophecy is the assurance given to him that his people shall be delivered through the fulfilment of what the Day of Atonement, in Leviticus xvi., testified, and that he himself shall arise* from the dead at that time, and see it all done. How wonderful is the Word of God!

A SOLEMN LESSON.

What a lesson that should be to us who study prophecy! Is it enough to say we are believers? Is there no path of obedience for the believer? Foreknown, predestinated, called, justified, glorified, the Christian is still the responsible man. We are taught that in Romans. The place of obedience is not "out of the seventh of Romans," but in it. Dead to sin, crucified with Christ, but alive to God in Him; growing in spirit, death written on the world, on self, on the world's religion, not in word but in deed, and with no special reservation, but according to a good conscience in the sight of a Holy God, who is not mocked. The whole life of those who are "in Christ" should be in accord with what we are taught in that portion of the Epistle to the Romans (v. 12 to viii. 39), rightly translated and consistently expounded, which it has been the endeavour of this journal (apparently the only one), under God's grace, to emphasize and to set before every Christian reader. Knowledge of God's purposes in the future, whether as regards the sublime "Mystery" taught in Romans, Ephesians, and Colossians, whether as regards the "Heavenly Calling" and the delights of the Holy City, the New Jerusalem, or whether in respect of the question of blessings to the earth through the glorious Millennial reign of Christ, the King of Israel, a Priest upon His throne, will never be spiritually enjoyed except by those who are in the place of obedience, a place of suffering and conflict, conflict with the flesh, conflict with wicked spirits in the heavenly places, a position not known by the world or by the world's religious people, or if known, one which is both despised and rejected.

* Keil reads "arise" for "stand" in Daniel xii. 13, having reference to the events of verse 2.

THE BRITISH-ISRAEL QUESTION.

DR. BULLINGER'S work, *Number in Scripture*, to which we referred fully in our February number, contains some remarks on the *dodekáphulon*, or "twelve-tribed people," as described in the Book of Acts, and refers to the fact that "all Israel" were addressed in the Gospel message proclaimed in those times.

Dr. Denis Hanan, writing in *The Banner of Israel* of 27th February, takes exception to the bearing of these facts.

From the first day of our issue, we have regarded the ardour of several of our countrymen to establish the theory that the Anglo-Saxon race is largely made up of the tribe of Dan, in a very serious light indeed. We have never taken up the view that it is a mere passing craze, and fully allow the contention of Dr. Hanan, in his first attack on this journal, that their arguments cannot be passed over in contempt, and that we all of us need to study more carefully the Books of Chronicles, the blessing of Jacob, and the prophecy of Hosea.

But it is precisely when we come to examine the historic facts, in the light of those very portions of Scripture, that we arrive at conclusions tending to awaken in us feelings of the very opposite nature to those which Dr. Hanan and his friends are arousing in so many Christians. We cannot share their exultation. God has shown great mercy to us, in that He has forgiven us our sins through faith, the Lord of Glory having been slain that we might be reconciled to God; but we are now asked to believe that to our sin and our sins have been added the trangressions and rebellion of our fathers, and centuries of contempt for the token of Abraham's covenant, for the Lord's inheritance and for the House of God, while we may expect that our children will lift up their heads in pride, judging an Israel going back, for "Dan shall judge his people" to the land unrepentant and in unbelief—a hindrance to the full blessing of the godly remnant who will be waiting for the Lord amongst the nations, and accepting their punishment till He gather His elect from the four winds of heaven.

Our dislike to the theory is a *spiritual* one.

We had thought, seeing we had elicited from their leading organ a statement of hostility to our teaching that Christians are to look for the coming of the Lord, enough had been done to show weak Brethren the unspiritual tendency of the movement. But the review before us goes further. *Number in Scripture* is not to be studied, it is urged, because the Kabbalists turned it to a wrong use. We are to abjure the acrostic, though the Psalms ix., cxix., &c., are acrostic Psalms, because the Kabbalists perverted the acrostic in Scripture; we are to discard Gematria, or the use of letters as numerals when found in passages of Scripture, though God uses it both as regards the number, 666, in Rev. xiii. 18, and the Antithetical 888, which is the Gematria of the Lord's own name of "Jesus"—hard as it is to us to understand what share the Kabbalist could have had in writing the books of the New Testament. Yes; the treasury of God's Word may go when Dan is in question. It is upon this, then, that a book reciting God's Words describing the post-captivity assembly at Jerusalem, as "all Israel," is to be discredited as if the "method of interpretation" was that of "Kabbalistic lore." Let us, then, leave the unearthing of sad historic records to those whose hope is in being Danites, and turn our attention to the issue between Dr. Hanan and Dr. Bullinger. That is, what does the phrase "all Israel" mean, as used in Chronicles, in Ezra, and in the passages quoted from the Acts?

It may readily be conceded that the breach between Ephraim and Judah has not been healed. But there was only one Temple; and though Israel was divided *politically*, it never was divided *ecclesiastically*. Hence, though the capital of Judah was Jerusalem, and the capital of Ephraim was

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Samaria, Hezekiah, when it was a question of worship, could establish "a decree to make a proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem." (2 Chron. xxx. 5.)

Now the Books of Kings and Nehemiah treat of Israel *politically*, their link being the wall and the city, and the decree of 20th Artaxerxes; but the Books of Chronicles and Ezra treat of Israel *ecclesiastically*, and of the temple and the decree of Cyrus.

Hence in Ezra, those carried away by Nebuchadnezzar are called "the people of Israel," as in Chronicles (Ezra ii. 1–2, 59, and 70, and 1 Chronicles ix. 1–2).

Further, to be a temple-worshipper, it was necessary to prove by genealogy whether a man was "of Israel." (Ezra ii. 59.) Thus it is in Chronicles, a book compiled by Ezra himself, and not in Kings, that the genealogies are given of those who presented themselves at the return, under Joshua and Zerubbabel, as the temple-worshippers. Examining, then, those genealogies, what we notice is that *Naphtali* could not produce any genealogy extending to even the third generation, while *Zebulon* and *Dan* produced none at all.

It would appear, then, at first sight, that the Lord Who worked in Joshua and Zerubbabel, Ezra and Nehemiah, had cut off, tribally, all three of them. But other Scriptures lead us to see that there was mercy for Zebulon and Naphtali, and that only Dan was beyond remedy. The passage in 2 Chron. xxx. just quoted with reference to Hezekiah's proclamation, goes on to show us that his messengers got no further north than Zebulon, apparently finding it of no use to enter the territories of Naphtali and Dan; while Isaiah ix., referring to the way in which *Zebulon* and *Naphtali* shunned the light of Jehovah's presence in the temple, foretold their finding mercy in the Lord's gracious ministry round the Lake of Gennesareth, and again totally excludes *Dan* from the blessing. He did not visit the territory of Dan.

Those, then, who have read our articles on *Dan* and the *Pseudos* in our July issue, will perhaps see with us, that that tribe was, in Ezra's day or earlier, separated "unto evil" by "the Lord" Himself out of all the tribes of Israel, "on account of the idolatry of the tribe (Deut. xxix. 18, 21), and having, in wilfulness, at the outset, removed to the furthest distance from the sanctuary, it had no representation in the temple-worship referred to in the Book of Ezra and the Restoration Prophets, Haggai, Zechariah, and Malachi.

What were the Danites (who, like the rest of Israel, were divinely intended for an agricultural people) doing in *ships* in the days of Deborah, and can it be that their emigrations commenced *then*, and if so, where did they go? Where is the tribe of Dan *now?*

All such questions may reasonably be asked, seeing that if we are nearing the time of the end, unrepentant Israel in the land will soon be judged by Dan in apostasy "*as one of the tribes of Israel.*"

We cannot be blind at such a time as this, to the pressing nature of the inquiry with the prophecies of Jacob (Gen. xlix.) and Moses (Deut. xxxiii) before us, where DAN is compared to a serpent, and to a lion's whelp leaping from Bashan, hindering the deliverance of the suffering Zion, and when we read in the very Psalm, the Messianic 91st, which Satan misapplied at the temptation of our Blessed Lord, "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under foot!"

The prophetic outline of the history of Israel, as given by the patriarch Jacob in Genesis xlix., indicates that the *next* phase of Israelitish apostasy will be when the tribe of DAN takes a leading part in their iniquities at the "time of the end," and when that nation will be fully energised by Satan.

We therefore earnestly warn Christians who have been delivered by God's mercy and grace "out of this evil age," and who are hoping for the "Blessed Hope" which Dr. Hanan has ridiculed, to have nothing to do with the restoration of Israel in unbelief—for God Himself will "finish that work and cut it short in righteousness."

Both Scripture and a very general belief in past and present times point to the "Man of Sin" being a Danite, and we may well suppose that a spurious restoration of Israel in unbelief is part of that great delusion, which will before long cover as with a pall, those regions of Christendom where "the love of the truth" has been rejected, and where the "Blessed Hope" has been revived again (in the mercy of God,) only to be ridiculed and set aside by such writers as Dr. Hanan.

Notes for Bible Study.

PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

References should be carefully distinguished from Quotations. In the following notes quotations are specially under consideration.

A SPECIAL feature of St. John's writings is the paucity of quotations from the Old Testament:—

In Matthew	there are	48	quotations.
In Mark	,,	23	,,
In Luke	,,	23	,,
In John	,,	14	,,

In John's Epistles there is not one direct quotation, and perhaps only one strong reference, viz.:—

Proverbs xx. 9. "Who can say, I have made my heart clean, I am pure from my sin?"

In the Apocalypse there is not one direct quotation.

Why then this marked characteristic of John's writings?

Is not one reason this, that his principal subject is the Person of the Son of God manifested here on earth, transcending, therefore, as well as fulfilling to the letter, the living Word of God: inasmuch as He is Himself the spirit of the Old Testament, the very Logos Himself?

And why no *quotation* in the Apocalypse?

Because the "testimony of Jesus is the spirit of prophecy;" because the whole book is a reflex, a mosaic of the prophetic writings and visions of the Old Testament.

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It repeats in another form and amplifies the mysterious predictions uttered by Isaiah, Ezekiel, Daniel, and Zechariah; "it portrays the philosophy of history, the recurrence of its cycles," and the supremacy over all of the person of Christ; while there is no direct quotation from the Old Testament in the Apocalypse, the references and allusions are more numerous by far than in any other book of the New Testament. 350 or more of these have been recognised.

There is no commentary on this book which is thoroughly reliable. The whole Word of God, Old and New Testaments, must be constantly and unceasingly studied in order to understand it, and nothing will make up for a neglect of a *personal* study of this precious book, sentence by sentence, and word by word, with the Holy Spirit as our guide.

DIRECT QUOTATIONS IN THE PAULINE EPISTLES.

ROMANS.

There are 56 direct quotations from the Old Testament in the Epistle to the Romans—the first being from Hab. ii. 4. More than half of these (29) occur in the important section chapters ix.–xi., which is the key to the question of Jew and Gentile, and to the present phase of God's dispensational dealings.

EPHESIANS.

In the *doctrinal* part of Ephesians, chaps. i.–iii., there is no direct quotation at all, nor any distinct reference.

Why so? Because this doctrine refers to the Mystery, and is therefore a special revelation, not in any way declared or even typified in the Old Testament.

The Mystery was a *complete* and *absolute* secret.

COLOSSIANS.

There is no single quotation or reference to the Old Testament in this Epistle for the same reason as above. The doctrine and the position and calling of the Mystery was entirely new and distinct from all that had gone before. (i. 26.)

PHILIPPIANS.

There is no quotation in this Epistle.

It is the Epistle of *Christian Experience*—an experience in several important details quite unlike the experience of Old Testament saints. For instance, the Christian has a purged conscience; he is not only a "stranger and pilgrim," but more than that, he is dead to the world, to the law, to sin, to the lust of the flesh, the lust of the eye, and the pride of life. He is (by Divine grace and calling alone) "in Christ," his citizenship is in heaven. He is dead to *self* and to *spiritual pride*. He no longer lives, but Christ lives in him. And he has been sealed by the Holy Spirit, and is indwelt by Him.

Such an experience as this was new, though it *includes* oftentimes the sufferings and temptations of Old Testament saints. The Christian is in conflict with principalities, powers, world-rulers of this darkness, and with the spiritual hosts of wickedness in the heavenly places.

And in other ways the Christian's experience differs from, though it includes, all that is said of the children of the Kingdom.

Not only is the "right hand cut off" and the "right eye plucked out," but the *whole body* of sin is judged, cut off as dead.

"The body is dead because of sin." Not only is our life "hated" for His sake, but it is utterly condemned and judged by the Word of God, as God bids us do in Romans.

This faith-obedience in no way weakens the so-called "hard sayings" of the Lord Jesus, but by an *a fortiori* process of spiritual reasoning, fulfils every word of His, so that not "one jot or tittle" of the law passes away.

Do we make void the law by faith principle? No. We (by His grace and calling, and in His strength) establish law principle, and carry it out as far as condemnation of evil is concerned, in its full force and application; while its just requirements are fulfilled in us who walk not after the flesh, but after the Spirit.

We have no life—(*through law* we are dead to law, *i.e.*, executed by it)—but the "spirit of life" in Christ Jesus. And this is life, joy, and peace in the power of the Holy Ghost, who dwells in us, and witnesses with our spirits.

Since the Son (what love and grace!) has made us free, we are "free indeed"!

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ.

"Even as He chose us in Him *before* the foundation of the world, that we should be holy and without blemish before Him in love.

"Having foreordained us unto sonship through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace which He freely bestowed on us in the Beloved: in whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace which He made to abound towards us in all wisdom and prudence, having made known unto us the mystery of His will . . . to the praise of His glory."

(To be continued, D. V.)

Questions and Answers.

QUESTION NO. 31.

The following important questions relating to the Lord's Coming are asked by Dr. W. J. Erdman in the March number of *The Truth*, U.S.A. (edited by our esteemed brother in Christ, Dr. J. H. Brookes). As they will be very interesting to our readers, we reprint them with what we believe to be the true answers from the Word of God.

"Queries.—BY W. J. ERDMAN, D.D.

"1. It is generally taught by pre-millennarians of the futurist school that to the 'Seventieth Week' of Daniel's vision belong at least four events: a partial restoration of Jews in unbelief, the acceptance of antichrist as their king, a rebuilt temple, and re-established sacrifices; and that these four events are virtually contemporaneous. Now, since not one of these four has taken place or can take place in the next twenty-four hours, how can it be taught that if the Rapture of the Church were to take place to-day the man of sin would begin to reign to-morrow?

"2. There are British and American books and papers in circulation which on one page teach the Rapture may be any moment, and on another page contain a diagram which locates the Rapture at the beginning of the 'Seven Years.' How can this be, seeing the seventieth week, with its contemporaneous Beast, Jewish Nation, Temple, Covenant, and all, cannot be any moment?

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"3. It is also said if the Rapture occurred to-day the Scenes of Revel (chaps. iv.–xix.) would begin at once; but as it is also taught the 'last week' is the measure of these chapters, how can it be?

"4. It is also taught by a leading British writer on one page, the Lord may come any hour for the Church, and on another page that the Church will be removed at the beginning of the tribulation, and that the tribulation will be seven years long. How can this be, in view of the four events already mentioned?"

We do not answer these questions as if we were merely "Futurists," for we have already clearly stated that the true scope of prophecy includes a past and an historical, as well as a futurist application.

We believe that there will be a restoration both of Ephraim and Judah in unbelief, that they will "be gathered together, and appoint themselves one head" (Hosea i. 11); that this head will be subsequently "the deadly wounded wicked one, the prince of Israel, in the time of the iniquity of the end" (Ezekiel xxi. 25, R.V.); that the temple will be rebuilt, and that sacrifices will be re-established, which sacrifices the Beast and the Anti-Christ will cause to cease in order to set up the "abomination of desolation" in the holy place in the temple at Jerusalem. But we do not believe, nor have we taught, that these events will take place *immediately* after the fulfilment of 1 Thessalonians iv. 15–18.

On the contrary, in our first number, July, 1894, and in subsequent numbers, we have taught that an interval of a "false peace and safety" will, judging from Scripture, succeed the time of the translation of the Mystical Body of Christ. (2 Thess. ii.; 1 Thess. v. 2–5.) In this interval we believe that the evil foretold in Revelation xiii. will be developed, and the "Pseudos" or "the Lie" will prevail almost universally.

That the overcomers in this trying and seductive interval will be characterised by the fact that in their mouths is "no lie"; in fact, that these are the overcomers mentioned in Rev. xiv. 1–5. Not until the nature of the Great Lie is seen can this vision of the 144,000 be understood.

We most fully believe and constantly teach that nothing necessarily intervenes between us and the "Blessed Hope," that the Lord may indeed come any moment, as described in 1 Thess. iv. 15–18.

Dr. Erdman is, in our estimation, undoubtedly right in questioning the statements and diagrams of certain futurists who assert that the "seven years" will commence *immediately* after the fulfilment of 1 Thess. iv. 15–18. As we have pointed out in our article—"How to Study Prophecy"—in our February number, the mystery or secret concerning the body of Christ is found only in the writings of St. Paul, to whom God made it known by a special revelation." (Eph. iii.)

We do not think, nor do we teach that the scenes in Revelation iv. to xi. and xv. to xix. will commence *immediately* after the fulfilment of 1 Thess. iv. 15–18. We believe that the "cities of the nations" and "great Babylon" will be built, and that a most wicked and seductive time will follow, when God will send a "working of error" that they should believe "the lie," because they received not the love of the truth. We would add that in our estimation no existing book on the Revelation gives the true key to the *esoteric* portion of this wonderful prophecy. This *esoteric* portion commences at chapter xii.

If the Lord will, we hope to publish some original notes on this *esoteric* portion, with special reference to the "interval" after the departure of those referred to in 1 Thessalonians iv. 15–18, and also to the spurious restoration of Judah and the lost ten tribes, *before* the great day of Jezreel. Man wil "sow" them, and they will arise as the "sand of the sea," and there will be a Satanic national "re-incarnation" of Israel in unbelief; but the time of GOD'S "sowing" will not come until after the great day of Jezreel, for though the children of Israel be as the sand of the sea, as in Hosea i. 11, it is only a remnant, GOD'S remnant, that will be saved. (Isaiah x. 22.) We are glad that Dr. Erdman has so clearly pointed out the mistakes of certain Futurists.

We believe that Satan is already preparing the whole world —civilly, politically, and religiously—for the Great Lie or *Pseudos.** Internationalism, Anglo-Israelism, and the Re-union of Christendom and the federation of the Churches, are in our estimation all connected with his plans, as set forth in Revelation xiii. But *our* thoughts are fixed on the speedy coming of the Lord, as in 1 Thess. iv. 15–18, which we hope and believe *may* occur at any moment; and so we say, "Come, Lord Jesus."

QUESTION NO. 32.

J. W. N. "How are we to understand Matt. xxi. 43. What nation has succeeded Israel?"

The word Nation is not to be unduly pressed. See 1 Pet. ii. 9.

Was Isaiah's Vision (vi. 1–8) Millennial? We think not. See article on "the Names and Orders, &c." in our last issue.

QUESTION NO. 33.

S. L. B-J., South Kensington.—Psalm cx. 1. "Sit Thou on My right hand, until I make Thine enemies Thy footstool." Does this mean that Christ will not rise from the Father's right hand to receive His people until after the Father, by the judgments of the Great Tribulation, has subdued all his enemies?

By no means. The error you allude to arises from a misunderstanding of the verb translated "made." Psalm cx. 1 is quoted six times in the New Testament—Matt. xxii. 44, Mark xii. 36, Luke xx. 43, Acts ii. 35, Heb. i. 13 and x. 13. It occurs therefore *seven* times in all. In each passage the verb means *to place, set,* or *appoint;* not in any sense *to make.* The first occurrence of the Hebrew word *sheeth* is in Genesis iii. 15, "I will *put* enmity," &c., or in iv. 25 Eve said, "God hath *appointed* me another seed instead of Abel, whom Cain slew." So with the Greek word τιθημι (*titheemi*) to put or place.

The meaning is that now all are being dealt with in grace. But the moment is coming when the day of grace will be over, and the time will arrive when the enemies of Christ will be *placed as a footstool for His feet.* Then, when the appointed moment comes, Christ will rise up from the Father's right hand, receive His people to Himself, tread His enemies under His feet, and take unto Himself His great power and reign. "For He must reign until HE HATH PUT all enemies underneath His feet" (1 Cor. xv. 25). Here the same verb is used, but it is Christ Himself who places His enemies, not "as a footstool for His feet," but "under (ὑπὸ, *hypo*) His feet.'

* See our article on the "Pseudos" in our July number.

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Correspondence.

"AFTER THE THOUSAND YEARS."

To the Editor "Things to Come."

DEAR SIR,—With your kind leave I will reply to the critique of this book in the March issue, by very briefly assuring you and all who may have with you resented my use of the word "failure" as applicable to the Millennium, that, however imperfectly expressed, my sole and only purpose was to convey that man as man in the flesh fails in that as in every previous age.

For confirmation of this I refer to the whole of the four pages, 44 to 47, which precede the statement that the millennium will be a tremendous failure.

Certainly I agree with all you have said as to the absolute success, from the divine standpoint, of the purposes of God in that age, and repeat your words "so will the millennial reign of Christ accomplish all that God has purposed for it, and will perfectly succeed in fulfilling all His counsels." Only let us remember that His purpose and counsel is to reveal, by a last overwhelming demonstration, that "every imagination of the thoughts of man's heart is only evil continually," and that, even after 1000 years of our blessed Lord's reign as King, the choice of this world is that Satan, not He, shall be its god.

As to Gentile blessing during that age, I have quoted scripture to show that it will be the blessing of true conversion in numerous cases, and it will be universal blessing so far as outward peace and order are concerned. But the Gentiles shall not *all* be converted in heart. The knowledge of Jehovah that will cover the earth is, in the main, head-knowledge, produced by judgments and displays of glory. (See Psalm lxxxiii. 16–18; Isa. xix. 16, 21, 22, 24.) If it were the knowledge that comes of true conversion, regeneration, it would be impossible that Satan should gather the hosts from the four corners of the earth in the great world at the end.

You do me an unintentional wrong when you attribute to an effort of "imagination" my interpretation (p. 17) of Isaiah xlv. 12, 18, without mentioning that that passage is the groundwork of the remarkable pamphlet to which I refer. God forbid that I should desecrate the holy ground of His word, by importing thereinto any "theory of men" whatever. But I suppose we are all liable to the temptation of so describing the interpretations of scripture with which we are disposed to differ; but I ask that the pamphlet in question be studied before it is so described.

Yours in the blessed Hope,

GEO. J. TRENCH.

[We are glad that Mr. Trench agrees with us as to "the absolute success, from the Divine stand-point, of the purposes of God" in the Millennium; and we fervently hope that if a future edition should be called for all such expressions to which we and so many others have taken exception will be changed. It was painful in the extreme to see, as we did recently, the "contents bill" of *The Christian* referring to Mr. Trench's book in one line of large type—"MILLENNIAL RUIN!" What we spoke of as the "theory of men" was the "million of worlds above us"! This is clearly pure "imagination," and not the "holy ground" of God's word.—ED.]

The Signs of the Times.

JEWISH SIGNS.

WE cull the following from the *Jewish Christian* for February:

"The Berlin Society for the Colonization of Palestine now has more than 50,000 acres of land under its control, and about 5000 Jewish colonists residing there. New colonies are being added constantly."

"The Dead Sea is now being navigated by two sailing vessels, it being the purpose of the owners to exploit the mineral wealth of salt, bitumen, and sulphur which abound along its shores. One of these vessels is for freight, and the other for passengers only."

"It is reported that the railroad between Jaffa and Jerusalem, which has proved a financial failure, is now in the hands of the Rothschilds, who held a large lien upon it. It may yet, however, become of great importance in the future development of the country."

From the *Jewish Herald* we note that

"M. Elie Scheid, of Paris, the Administrator-General of Baron Edmond de Rothschild's colonies in Palestine, during his recent stay in Constantinople obtained an important concession from the Porte, viz., to transport to Syria 1000 Jewish families for settlement on lands bought by Baron Edmond at Goulan (in Bashan) and in the neighbourhood of Damascus. M. Haïm Cohen has been appointed to take charge of these territories."

Jewish Christian, February, 1895:

"Many of the Jews here in Vienna have broken loose from the "hope of Israel," and are glorying in being liberal and unfettered by the old chains of bigotry, but their boasted progress is really nothing less than apostacy from the faith of their fathers. Rabbinism is bad enough, but I almost prefer, from a missionary point of view, the old orthodox Talmudical Jew to the modern Rationalist. In dealing with the former you have at least the advantage of being able to appeal authoritatively to the Old Testament; but many of these so-called 'Reformed' Jews care no more for Moses than they do for Christ, says David Baron."

The *Jewish World* of March 1st states that

"An organisation, under the lead of Mr. Charles Landau, is being formed in Leeds, with the object of settling some thirty families on the lands of Baron Edmond de Rothschild in Palestine. Many influential gentlemen of that city have already joined. They expect to exceed in transplanting these families within four years. They are already in communication with the Baron."

POLITICAL SIGNS.

THE ABOLITION OF WAR—"PEACE AND SAFETY."

In a recent number of *The Arena*, Professor Will enumerates the forces militating against warfare.

"(a) *The steady progress of the race towards humanity*, sympathy, and the consciousness of the interdependence of all the members of a given society, and of all the members of the family of nations.

"(b) *The greater value constantly attaching to human life*, shown in the increasing sentiment against murder on the one hand, and against the execution of the murderer on the other, and shown still further in the increasing efficiency of judicial systems. In time, however, people will see the absurdity in a State's hunting a single murderer round the globe while, at the same time, it is planning wholesale murder of its own citizens as well as of the citizens of some neighbouring State.

"(c) *The gradual rise of woman* to a consciousness of her place as a genuine social factor, and her consequent preparation to assert herself as such. Her influence in time must inevitably be against war.

"(d) *The dawning consciousness that war does not pay.*

"(e) *The growth of popular intelligence.* Demos is slowly opening his sleepy eyes. When once he has got them fully open the chances are that he will decline longer to play at the game of war for the amusement or enrichment of his masters.

"(f) *The vast improvements in killing machinery*, and the advantage, under the coming *regime*, of the invaded over the invader."

It is noteworthy that the Professor does not mention the name of GOD or of Christ. Before long they will say, "Go to," "Let us build the 'cities of the Nations,'" "Let us have universal peace, and let us unite in building a great international city and make to ourselves a name." And thus we learn how this great international city will be set up again on its own base. (See Zech. v. 5–11.)

CYPRUS AND ARMAGEDDON.

In the debate on the vote for the grant in aid of Cyprus in the House of Commons on March 8th, the following, among other sentiments, were expressed by the Chancellor of the Exchequer:

"He believed that at the time of the acquisition of the island the idea was that it was to be a sort of basis from which ultimately the battle of Armageddon was to be fought—(laughter)—but it was to be hoped that, having regard to our present relations with foreign countries, that battle would be for a long time postponed. (Renewed laughter.)"—*Daily Chronicle*, March 9th.

The Chancellor of the Exchequer has apparently been reading some of the "*bizarre*" vaticinations and advertisements of

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the "monthly prognosticators," to which we referred in a recent number.

"Present relations" with Foreign Powers will probably prepare the way for the fulfilment of Revelation xiii., and when the great leader of men, "greater than Agamemnon," appears on the scene, then will not "friendly relations" be compulsory? for who will be able to make war with him?

Armageddon may not be so near as some people imagine, but, nevertheless, in the place called in Hebrew Har-Magedon will the battle be fought in the Great Day of GOD.

RELIGIOUS AND SOCIAL SIGNS.

"THE PRIESTESS OF ISIS."

A correspondent in *Light*, of March 9th, thus writes of Madame Blavatsky:

"Theosophists, who have exalted her into a goddess, and her enemies, who look upon her as a mere charlatan, are both mistaken. While studying Occultism I have seen the rise and fall of many pretentious wonder-workers and their systems; but in these days, when the Theosophical Society is in deep waters, let us not be unjust either to the Society or to its founder. As an Occultist, I know that behind her there were great occult forces at work, but whether she understood fully their nature is doubtful. Madame Blavatsky once told me that, like Frankenstein, she had raised a monster in the Theosophical Society. It is because that Society has drifted from the purposes for which it was intended that certain influences have been brought to bear upon it. But if people suppose that behind the occult movement in the present day there are no other powers at work than the spirits who usually manifest at séances, they are making a huge mistake. Madame Blavatsky's work will stand when her faults, and the critics who magnified them, are forgotten. She was a messenger, and one of many in this age and in past ages who have been sent by the occult orders."

Our readers are now fully aware that "behind the occult movement in the present day" there are *evil spiritual* forces, concerning which Christians have been "EXPRESSLY" warned. (1 Tim. iv. 1.)

THE CHRISTIAN SOCIAL UNION.

The Daily Chronicle of March 6th gives the following abstract of a Lenten lecture at St. Mary-le-Strand:

"THE DEVIL'S LICENSE.

"The new series of Lenten lectures in connection with the Christian Social Union at St. Mary-le-Strand was continued yesterday by the Rev. W. H. Frere, M.A., who is associated with the Rev. Canon Gore, the Rev. J. Carter and others in the 'Community of the Resurrection.' Mr. Frere's subject was a somewhat startling one, 'The Devil's License to Buy and Sell.' He cited the text (Rev. xiii. 16, 17), 'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save that he had the mark, or the name of the beast, or the number of his name.' That *strange book of Revelation*, he said, often struck us by the contrasts it presented between the worship and glory before the Throne of those, on the one side, 'hundred and forty-four thousand which were redeemed from the earth,' and the far greater multitude gathered from all nations, bond and free, on the other. It was like a picture of the world in two hemispheres. On which hemisphere were they, with the majority or minority? That was the question asked of them on every side of their life. A great part of the commercial life of to-day was stamped with the mark of corruption and deceit. Some men used their position to crush and damage an inferior. They had the power, and according to their notions they thought they were right. Even the small shopkeeper could keep his own hands clean, and delegate a subordinate to tell his lies for him. Or in what is called the 'free play of competition' the strong man sought to destroy the weak, and the rich to outbid the poor. . . . The possessor of the devil's license tried also to monopolise trade—he boycotts. He says, 'You shall not do business honestly.' And they knew that it was becoming more and more difficult to do business honestly. . . . The choice left to the commercial man was whether he would take the possible chance of being ruined temporarily by honest trading, or the certainty that he would be ruined eternally by dishonest trading."

Doubtless the Book of the Revelation is a "strange" book to such preachers as Mr. Frere; but it relates to GOD'S work, "His *strange* work," when He shall rise up as in Mount Perazim, and when He shall be wroth as in the valley of Gibeon, when He will bring to pass His act, His *strange* act.

Mr. Frere had far better preach the saving truths of the Gospel of GOD concerning His Son and His redeeming blood, than continue to make foolish comments on a book which is evidently "strange" to him and to Christian Socialists generally.

RELIGIOUS RE-UNION.

Doctor Briggs is BROAD enough, but not very DEEP. He is certainly a poor student of the word of God. He has been so long seeking for flaws in the Old Testament, that he has forgotten, if he ever knew, what is taught in the New Testament. Read the following from one of his recent addresses:

"Nothing," said he, "is nearer my heart than Christian unity. Not only is the present Pope earnestly looking forward to the time when Christian unity may come, but we see in the utterances of Cardinals, Archbishops, and Bishops that the unity of Christendom is weighing on their hearts. There is nothing in the New Testament that prevents all of us from coming together. For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that they place upon the words, 'Upon this Rock will I build my Church.' Peter was the first Christian to be put in place after Christ. Others follow after. Many of the terms in the Testament are really synonymous. They all teach Christian unity."

"Nothing in the New Testament that prevents all of US from coming together." When he says US we suppose he means all of the unbelieving, scoffing, Scripture-denying infidels in the Church. We know of nothing that should prevent that class from getting together, and the sooner they do so the better it will be for the Church. But these infidels will not leave the professing Church, and those who really believe the word of God will have to separate themselves from such ungodly fellowship. "Come ye out from among them" is a part of God's word that ought to be seriously considered in these days.

THE NEW GOSPEL.

The New Gospel is becoming the great subject of the day, and a most solemn and awful sign of advancing apostacy.

The following extracts from *The New Age* (March 7th, 1895) will show how the "Churches" are coming into line with the essence of Theosopy. The italics are our own.

"Westbourne Park Chapel was crowded on Sunday night. Doubtless some expected to hear Dr. Clifford on the result of the L.C.C. Election, but as a communion service was to be held at the close of the service, the Doctor dealt with the spiritual life, and made no reference to the events of the preceding day. He spoke on the necessity for a right conception of God. (Romans viii. 32.) This was necessary to build up our manhood in a strong robust way, and to make us invincible in our warfare against everything that lifts itself up against human well-being. We want conviction that can be worked into conduct. Our idea of God is the idea through which we build ourselves, our homes, and societies. Man's idea of God is pre-eminently a great building idea. We want such a knowledge of God as will enable us to say, in full view of the sufferings of this present time, 'Over all these things we are more than conquerors through Him that hath loved us.' *The purpose of this comfort in God is to make each man a Christ.* Quoting Kant's phrase, 'No man should be treated as a means, but regarded as an end,' Dr. Clifford said, 'It is one of the greatest sayings of the century.' After repeating the phrase, Dr. Clifford stopped a few seconds, and then said, 'I am waiting for that to sink in. Is there a man here who has kept that law? No man a tool, an instrument, but every man an end, something in himself, *to be built up with God*, to be conformed to the image of His Son. *That was Paul's interpretation of the whole drift of human life—each man a Christ*, and all things above and below, things bright and things gloomy, life and death working together to the accomplishment of this end. . . . Paul took Jesus Christ as his measure for God,' continued Dr. Clifford. 'When we talk about God, we must take measures as a means by which we shall talk of Him. *You think of God as a magnified saint*, the holiest character, of perfect loveliness, of complete devotion to human well-being. Now the foremost *personage in the religious history of mankind is Jesus Christ.* He who *ministers to the religious life of the world* takes precedence of everyone else, for he ministers to that which is of the supremest importance to man. . . . There are two sides of Jesus Christ to which we may look. One side towards man, *in which He is the measure of man's possibility*, a revelation of what a man may be. The other side is towards God, for Jesus Christ was the tabernacle of God and man. In God's gift to us of His Son, Paul saw a proof of what God may be expected to do for us. The meaning of Calvary and Gethsemane is that God will go to any length of suffering in order to save us from sin, so great is His love for us. Read the handwriting of God in Palestine, so that you may understand it in London and England.'"

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"On Sunday morning Dr. R. F. Horton preached to his own congregation at Hampstead a sermon of peculiar subtilty and interest on the teaching of Christ on the means of salvation. Perhaps nothing, said Dr. Horton, sheds so much light upon this subject as to recognise that there is a development in the thought of Jesus Himself as it is presented in the gospels. *Dr. Horton's contention was, that it was not immediately revealed to Christ how the pardon of sin was to be connected with His own person and His own suffering.* There is a narrative in the Old Testament, said Dr. Horton, which might have been given expressly as a type of this remarkable feature of the Christian redemption. We are told about Abraham and Isaac that as they ascended the mountain Isaac said to his father, 'Here is the wood and fire, but where is the lamb for the burnt-offering?' And it was not until the mountain-top was reached that it came to the boy from his father's own action that he himself was the appointed victim. This might have been a type of what is actually presented in the gospel, for there Jesus appears saying, 'Here is the wood and here the fire;' but He *does not recognise at once that the victim is Himself.* Dr. Horton then traced the various stages of the development of this great revelation in the mind of Christ.

Here we see that the new gospel is based on the absolute denial of Matt. xx. 28; John x. 15, 18; and Heb. ii. 9.

THE WORLD IN THE CHURCH.

"The Marionette Dramatic Club will give an entertainment in Wilmette this evening for the benefit of the Episcopal Mission. Under the charge of Mr. H. T. Young this mission has grown rapidly, and promises to be a flourishing church. The officers have already selected a building site, and the proceeds of to-night's entertainment are to go toward the erection of this new church. The title of the comedy is 'A Fool for Luck.' The persons taking part in the play are all of them prominent members of St. Peter's Episcopal Church. If this entertainment proves to be a success, as all previous ones have, it will not be long before another one will be given for the benefit of the same mission."—*The Chicago Tribune*, February 12th, 1895.

NOVELS SUPPLY THE PLACE OF TEXTS.

"The congregation of the Liberal Independent Church, No. 333, Hampden Court, listened Sunday morning to the first of a series of six lectures to be delivered to them on successive Sundays by Charles Zenblin, Instructor of Sociology at the University of Chicago. The first lecture was on 'The Factory System.' It was enjoyable, and could not fail to please all interested in social reform. In connection with each lecture some novel is used. With the first Dicken's *Hard Times* was the one chosen. Next Sunday's topic will be 'Radicalism,' George Eliot's *Felix Holt*, followed by 'Chartism,' Kingsley's *Alton Locke;* 'The Labour Movement,' Besant's *All Sorts and Conditions of Men;* 'Paternalism and Socialism,' Mrs. Ward's *Marcello;* and 'Social Christianity,' Mrs. Ward's *David Grieve.*"—*The Chicago Tribune*, Feb. 12th, 1895.

THE CHURCH ARMY.

In the *Church Army Gazette* we read:

"On Friday, August 10th, the Bishop of Rangoon, the Right Rev. G. M. Strachan, held a Confirmation in the chapel at headquarters. Sixteen candidates were presented, and received the gift of the Holy Spirit through the laying on of hands, as Christ appointed in the early Church."

On this *The English Churchman* well remarks:

"We should like to ask the founder of the Church Army by what authority, either from Scripture or from the Confirmation Service itself, can an assertion such as this be verified? Bishops are not apostles, as in Acts viii. 18, and all that the Service bids them claim is contained in the words of the prayer, 'Upon whom'—the candidates—'(after the example of Thy holy apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them.'"

BRITISH-ISRAEL.

ARE THE JAPANESE THE LOST TEN TRIBES?

The Covenant People for December contains the following:

"The Japanese are gravely identified as of possible 'Jewish' origin by a writer in the *Glasgow Herald*, whose communication was further noticed in the *Daily Graphic*. From the newspaper reports of the various engagements in that 'portentous and bitter war' he suspects a 'similarity of the Japanese language to that of the Hebrews.' For instance (1) Hiroshima has a very strong resemblance to Jeru-salem, 'To-kio to Tekoa, and Dai to David. These names, 'if not quite the same,' are 'nearly' so. 'Is it possible,' this writer asks, 'that the Japanese may be the descendants of the ten lost tribes of Jacob?' Might he not look for these nearer home? He proceeds to remind us that the fleets of Solomon, in their journeys to Tarshish and Ophir, reached almost the furthest limits of the Indian Ocean. 'It is, therefore, very conceivable' that they 'may have penetrated into, and taken possession of, the land of the Rising Sun.' Japan, it may be remarked, is just twice as far from Akaba, the Red Sea port of Solomon and Jehoshaphat, as Joppa, the Mediterranean outlet of Israel, is from Britain. It is, therefore, surely still more conceivable that the lost tribes penetrated *here*. But truly it is remarkable how systematically people look for something that has been lost in any place but the right one."

The "Forty-nine Identifications" of Mr. Hine have evidently not yet settled this vexed question. If the Americans are also descendants of the Ten Tribes, possibly the Irish-Americans of the Tammany-Ring and the negro-lynchers are descendants of the ferocious and lawless Danites of Judges xviii.!

Editor's Table.

How to Read your Bible. By WILLIAM G. CARR, of Rochester, New York, U.S.A. Published by the Northern Publishing Office, 44, Ann Street, Belfast; Pickering and Inglis, Glasgow; *Things to Come* Publishing Co., 29, Paternoster Row. Price 6d.; post free, 7d.

This is a book of spiritual and suggestive outlines of nearly every chapter in the Bible—most suitable for Bible readings. Mr. Carr well says that "Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life."

Those who meditate on the things which Mr. Carr has brought out from the Word of God cannot fail to be thus edified, nourished, and enriched.

Christian Baptism; or, "How readest thou?" By FRANK H. WHITE. (Partridge & Co.)

In this little book our good brother presents the case of "believers' baptism." He relies more on the power of the Word than on mere controversy. It is likely therefore to succeed where others in the same field have failed.

Pastoral Counsels for Perilous Times. By the same author and publisher. Price 1d.

Surely the times are perilous indeed, and any counsels which, like these, are drawn from the word of God will be found most useful.

ALL COMMUNICATIONS

on business matters connected with *Things to Come* should be addressed to THE MANAGER.

Those relating to the subject-matter of the journal should be addressed to THE EDITOR.

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THINGS TO COME.

VOL. I.] MAY, 1895. [No. 11.

Notes and Notices.

OUR London Convention has come and gone, and not without much to encourage us. In a smaller hall than Queen's Hall the audiences would have been considered large, but relatively to the vast area they did not seem so great. The interest, however, was well maintained, and the addresses were worthy of the occasion. Eleven meetings were held, and eighteen speakers took part in them.

The EALING Conference followed immediately, on the Thursday and Friday, and the next week came TUNBRIDGE WELLS and PORTSMOUTH. Here the interest was very marked, and the great hall in the former place was well filled. Several of the local ministers and brethren came forward with their support. At PORTSMOUTH too the meetings were largely attended, at the Victoria Hall.

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FUTURE CONFERENCES.

EDINBURGH	April 29—May 3.
KESWICK	July 15–19.
DUNOON	July 30—Aug. 1.
LIVERPOOL	Nov. 19–22.

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OUR PREMIUM OFFER OF BOOKS

for subscribers of *Things to Come* will expire with our next number, that being the conclusion of our first volume and first year. With our new year fresh arrangements will be made, and will be duly announced.

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THE ANNUAL VOLUME,

with Index complete, will be ready early in June, price 2/-.

Cases for binding will also be supplied at 1/.

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ANGLO-ISRAELISM.

Without any design in the matter, it so happens that several of our articles this month bear on this movement. At first we thought of curtailing them, or holding one over; but when we remembered that the "British-Israel Association" has organized a one day's conference with the "Prophecy Investigation Society" early in May, we decided to let our issue go forward, with the view of helping the brethren who may take part in it.

"THE COMING PRINCE."

We wish to give notice that anyone who at the London or recent conferences purchased a faulty copy of the fifth edition of *The Coming Prince* (the printer having transposed pp. 41 and 51) can obtain a correct copy, free of expense, on sending his copy to the publishers—Messrs. Hodder and Stoughton, 27, Paternoster Row, E.C.

This notice is due in the interest not only of purchasers, but of author and publishers, and also of the convener of the conferences.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

DANIEL THE PROPHET.

BY DR. ROBERT ANDERSON.

(*At the Tunbridge Wells Conference, April,* 1895.)

THE subject of these Conferences, as publicly announced, is threefold: the inspiration of Holy Scripture, the Jews, and the coming of our Lord Jesus Christ. I am this evening going to take up a part of Scripture that will combine each portion of that subject, I mean the book of the prophet Daniel. Of course, within the limits of a half-hour's address, my remarks must be desultory, but it will be my aim to suggest thought to your minds, and perhaps to set at rest some here who are troubled about this wonderful book. It has for long centuries been a favourite ground of attack upon Holy Scripture, and we have come upon a time when a very large number of Christians deem it to be indefensible. And the reason why this book has been such a favourite ground of attack is because that, unlike other portions of Scripture, it is impossible to dispose of it without undermining its authority altogether. When scepticism comes face to face with other Messianic prophecies in the Old Testament, such as the 22nd Psalm, or the 53rd chapter of Isaiah, it is very easy indeed to dismiss them from consideration. You only require to be unspiritual—and most sceptics are unspiritual—and dogmatic, and nothing is more clear than that these Scriptures have a meaning wholly different to that which the Christian assigns to them. But here in this book, written at the period to which it is properly assigned, by the great prophet-prince of the captivity, you have prophecies which for all time make it stand out as a witness for God, and it cannot be silenced.

Now the book is attacked upon two principal grounds. One is the language of it, which we are told stamps it at once as a book of a later day. I do not attempt to go into that this evening; first, because I have no personal right to

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speak on a subject which is a speciality of scholars; and, secondly, because it would occupy a large share of the time allotted to me. Some of our ablest scholars utterly repudiate the conclusions at which the higher critics have arrived upon this subject. One, a great man who is gone—Dr. Pusey, of Oxford—whose magnificent book still stands as the ablest and best defence of the book of Daniel, says that the language of the book is exactly what you would expect at the age in which the book was written. But there is another very remarkable testimony. One of our ablest philologists—Professor Margoliouth, of Oxford—has given it as his deliberate opinion that the language of the book of Daniel is inconsistent with the theory that it was written at the late date to which the higher critics assign it.

The other ground of attack is what they call historical difficulties; and here again I would say this, and I do not say it in a corner, but publicly, that the position taken up by higher critics is recognized to-day as untenable, and men are withdrawing from the ground which was occupied a while ago. I do not speak of writings such as the recent book of Archdeacon Farrar's, which appeals to "the man in the street." He has steeped his mind in the writings of the German sceptics and rationalists, who do not even agree with each other, taking in all that they have taught, and giving it out in one undigested mass, with no original contribution whatever, except that amazing rhetoric that so charms and delights the uncultured and uneducated. You will thus sometimes find two statements on one page of Archdeacon Farrar's book which are altogether contradictory. All our best scholars recognize that these objections are no longer tenable, except in a modified form; and such men as Professor Driver, of Oxford, who is the author of the book which is now recognized as the standard in higher criticism, puts them forward with reserve, guarding himself by saying that future discoveries of inscriptions may lead us still further to modify our judgment. As an example of these difficulties, the sceptics appeal to the statement in the fifth chapter about Belshazzar. You find it in books of admirable repute, and in Archbishop Usher's chronology, which has been placed upon the marginal columns of our Bibles, that Belshazzar was simply a second name of the last king of Babylon; but this was proved absolutely untrue, and so it was urged that this Belshazzar was a myth, and that the whole statement regarding him is a blunder. Then came the deciphering of the cuneiform inscriptions by Sir Henry Rawlinson, who died a few weeks ago; and in an inscription of Nabonidus, Belshazzar is mentioned as his son, and as holding a position in the government in Babylon. Here, of course, is the solution of the whole difficulty. Nabonidus is absent at the head of the army, his son is left as regent in Babylon. And this explains the statement in the fifth chapter, that Belshazzar promised that anyone who would interpret the mysterious writing should be the third ruler in the kingdom. He could not make him second, because he was in that position himself.

There is another subject—Darius the Mede. Any day it is possible we may find some inscriptions that may clear up this difficulty, which in my judgment is the only historical difficulty in regard to Daniel; but the history of that period is in such a state of hopeless confusion, that it is impossible to attempt now to settle it. Professor Sayce, of Oxford, in a book which has attracted a good deal of notice, quotes an inscription by Cyrus describing his taking Babylon, and this inscription does not name Darius; so Professor Sayce rejects Darius the Mede. In this inscription, however, there are two great gaps, and no one knows whether Darius the Mede was named on one of the lost portions. Another point is, that obviously all that Cyrus said about his capture of Babylon is not to be taken as gospel. It was his obvious interest, it exactly fitted his purposes to represent himself, not as the conqueror of Babylon, but as the friend of the people and their gods. But it is the sweet simplicity of a Sunday-school to accept the inscription of a heathen king as if it were the inspired word of the true God!

It will be impossible for me to take in detail the numerous other questions connected with this book. For example, we are told that the name Nebuchadnezzar is misspelt, there being an "n" where there ought to be an "r" in the middle of it; so also "Abednego" should be "Abednebo," and so on with other names. They tell us that there are Persian words which could not have found their place there until after the Persian supremacy; and the same with Greek words, of which there are two. In regard to these foreign words we are simply reasoning in the dark. There is no book of Scripture, and certainly no book apart from Scripture, that can be compared with Daniel. The books of Jeremiah and Ezekiel are, in a sense, contemporary—the prophet in Jerusalem, and the priest-prophet in captivity; but Daniel was a man of higher culture, a ruler, and statesman. There is no reasonable doubt that he was a scholar. How natural then that he should have words at hand that the others had not. The Jewish tradition of the Talmud testifies that the book was edited by the men of the Great Synagogue. There is no reason whatever to doubt the truth of that tradition; and their object in editing the book was to make it suitable for the Jews of Palestine at the time that they were about to place it in their hands, some centuries after it was written. Here is an explanation of all the difficulties. Of course they would alter the spelling of the words according to the orthography of their own time. How natural that if they found strange and uncouth words, just as we should if we were editing Chaucer, they should substitute for them other words more familiar to the people. There is no one of these difficulties that may not be thus explained.

The time allotted to me precludes my going through the Book chapter by chapter. But let us turn to the ninth chapter, as I want to give you the explanation of the great prophecy of the seventy weeks. The beginning of the chapter states that the vision was in the first year of Darius the Mede, after the capture of Babylon. The old man Daniel had been well-nigh threescore years and ten in captivity, and most of that time in a position of great authority and influence in Babylon; but still, to the very last of his old age, his heart was fresh in desires for his people, and in yearnings over God's glory in connection with His people. And now one of the great eras in connection with the captivity was about to run out. But of the era of servitude a year yet remained, and Daniel looked for light in some direction that would give ground of hope that his people were about to be restored to their inheritance, but all was absolutely dark. And then he seems to have come for the first time to understand the meaning of that further judgment of the desolations, so hopelessly muddled by Archdeacon Farrar. You have the era of the servitude which began in the war of Jehoiakim, you have the era of the captivity which began at the commencement of the reign of Jehoiachin his son, and then you have the era of the desolations which dated from the last year of the reign of Zedekiah. He seems for the first time to have realised the meaning of the judgment of the desolations; and he is led to pray an earnest prayer that God would give light as to His purposes for His people. In answer to this prayer God sent the angel messenger with this wonderful message. Archdeacon Farrar would tell you that Gabriel was a myth, invented by the writer of this "novel," as he calls this book of Daniel. It was that same Gabriel who in after years God sent to tell those who were waiting for the redemption of Israel that the time had come,

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and that the Saviour was to be born in Bethlehem. He sent Gabriel to him with this message.

And now I want you to look at the 24th verse, and try for a moment to forget everything you have ever heard upon the subject, and just let us approach it as level-headed people, with the intelligence of our knowledge of God's earthly people and God's promises. Could anything be more certain or more clear than the message which God gives His servant that seventy weeks were to be meted out as the period to intervene before Daniel's city and people were to be brought into full Messianic blessing? He speaks of seventy years in his prayer, and the message in answer is, "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." The term "most Holy" is never used of a person in Scripture, only of a place, the holiest of all in the temple.

Now let me repeat what I said. These words were not fulfilled in the death of Christ, or what we call His first coming. They imply the absolute realisation of full Messianic blessing for his people and city. From the next verse is derived this period of sixty-nine weeks: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Here is a statement than which nothing can be more definite.

I often wish, on an occasion like this, I could get an honest Parsee or Hindoo, who knows absolutely nothing about our prophecies, and ask him a question on a point like this; for while the book of Daniel has suffered but little at the hands of its assailants, it has suffered grievously at the hands of its exponents. I would ask the Parsee this question, Was Jerusalem ever restored or rebuilt? Yes, he would say. Under what circumstances, and at what time? He would reply by a firman or commandment by Artaxerxes in the 20th year of his reign. This is a matter of history; it is not a matter with any question about it. You will find it in the 2nd chapter of Nehemiah.

Well, from the going forth of the commandment was to be seven times 69, or 483 years. And here in this verse the period was described as "unto Messiah the Prince." Nothing can be plainer than that Messiah the Prince should be manifested at the close of this period. The only question arises is to the length of the year in question. It may seem to us strange and unreasonable to raise such a question, but at the period of this prophecy the year in common use was 360 days, not 365. If we can find what the period of the desolations was we can get the period of the weeks. The desolations began on the tenth day of the tenth month in the ninth year of Zedekiah (2 Kings xxv. 1). It was the day on which the armies of Nebuchadnezzar invested Jerusalem —from that day all agricultural pursuits were suspended in the land; and the close of the era is mentioned in the book of Haggai. Look at the last chapter, and the 18th verse: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." This was in the second year of Darius, and now we can measure this period of the desolations. We know exactly how the Jewish year was arranged. It was the year beginning with the new moon of the vernal equinox. If then you measure out the days between these two periods, from the 15th March in the year 589 to the 1st April in the year 520, you will find the interval was 25,200 days; and that is exactly, to the very day, seventy years of 360 days. So also in regard to the prophetic period, we have simply to measure out the years from the date of the first day of the Jewish new year in the 20th reign of Artaxerxes, 445 B.C.; and I was so extremely careful to have it right, that I wrote to the Astronomer-Royal to ask him to give me the date, so that there is no manner of question about it. From that day you calculate 483 prophetic years (173,880 days), and what date do you think they will bring you to? They will bring you to that day in the Lord's ministry on earth when He allowed His disciples to proclaim Him as the Messiah, the Son of David, as he entered into Jerusalem in mock triumph, in fulfilment of Zechariah's prophecy. And as He wept over Jerusalem; not as when He wept at the grave of Lazarus, the silent tears falling from His eyes, but with an outburst of grief He said, "If thou hadst known, even thou, *in this day*, the things which belong to thy peace! but now they are hid from thine eyes." (Luke xix. 28–44.) It seemed that though He had been despised and rejected, still up to this time the way of repentance was open; but this day their decision was to be final and irrevocable, and so He uttered these sad and solemn words.

Now here is something which sets up for us the book of Daniel, and raises it above all the doubts that criticism can cast upon it. I do not care where you fix the date of the book; it thus contains a prophecy which reaches down to the days of our blessed Lord, a prophecy which was fulfilled with a definiteness and accuracy which renders it absolutely impossible and preposterous to suppose that it was a mere coincidence. Remember also, as you read the book of Daniel, and consider the doubts that are cast upon it, that it is inseparably connected with the book of the Revelation, that book which we prize, and justly prize, as the end of the Canon of Holy Scripture. All the dropped threads of promise and prophecy are there gathered up, and a sequence and cohesion given to the whole. The apocalypse of the Old Testament and the apocalypse of the New Testament must stand or fall together. I spoke to you of Gabriel, and his appearance in the gospel. Michael, whom you read of in the 12th chapter of Daniel as "the great prince which standeth for the children of thy people," appears again in the 12th chapter of Revelation as making war on behalf of God's people on the earth. But there is something more important even than this. In the 24th chapter of St. Matthew's gospel our Lord Himself refers to the Book of Daniel. It is a book for all time, and His people shall read it in days to come when you and I are passed from the scene; and when they are gathered at Jerusalem they will take it up to learn God's mind about them, and what their course is to be in the difficulties and trials of that awful period. The Lord gives this definite note of warning: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, &c." Our Lord's words adopt that prophecy, and it is from His hands that we receive the book. Let us be careful then not to trifle with doubts and difficulties, which endanger the foundation on which our faith rests. God grant that Christians may realize that this is God's book, not a novel nor a mere history, but that there is a responsibility and a blessing connected with it. Let us rise to the responsibility, and let us see that we do not lose the blessing.

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WHO ARE THE 144,000 IN REVELATION XIV.?

By Pastor F. E. MARSH.

(*Delivered at the Liverpool Conference, November*, 1894.)

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

THERE is one thing we need to remember in relation to the book of the Revelation, and that is, that it presupposes an acquaintance with the previous portions of Scripture. We have good ground for saying this, for there are from two hundred to three hundred references and allusions to the Old Testament in the book of Revelation. No one, therefore, who does not understand the Bible can possibly understand the book of Revelation.

If you ask me for a good commentary on the book of Revelation I should recommend the Bible. The best interpreter of the Bible is the Bible. If we would rightly divide the word of truth we must know the truth we have to divide. We cannot possibly divide that of which we are ignorant. Now the book of the Revelation is a mysterious book to one of three classes.

1. It is a mysterious book to those who are ignorant of the Scriptures. The one thing Christ had to say to the Sadducees was, "Ye do err, not knowing the Scriptures." The reason of all erring from the plan of God is ignorance of the Scriptures. We can only know the plan as it is revealed to us in His Word.

2. The book of the Revelation is a mysterious book to those who lack spiritual perception. We must always remember that this is a spiritual book given to a spiritual people, and that it is to be interpreted on spiritual principles by Him who is the spiritual teacher, namely, the Holy Ghost. Unless we carry out the truth we already know, unless we are true to the light we have already received from the word of God, we cannot expect more light, but if we are true to the light given, God will lead us into greater light. So the main thing is to do His will, and we shall know His doctrine.

3. There is another class to whom this book is mysterious, namely, those who are not accustomed to compare Scripture with Scripture. We want more comparative scriptology. We need to be continually coming to the word, and as we read any given portion to study that portion in the light of other Scriptures. The entrance of God's Word giveth light, that enables us to see the truth of other portions of God's truth. Having said so much by way of introduction, I want to take up the passages in the 7th and 14th chapters of Revelation that relate to the 144,000. Prayerfully let us look at them, and then take these things home to our hearts, for all Scripture is profitable if we come to it with a spirit that is subject to the Spirit of God.

I. The *place* where the one hundred and forty and four thousand stand. "And I looked, and, lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads" (Rev. xiv. 1). The place where they stand is Mount Sion. There is one thing that all students of prophetic Scriptures insist upon, and that is that when God speaks of Israel He means Israel; when He speaks of the Church He means the Church; and when He speaks of the Gentiles He means the Gentiles. The Spirit of God never mixes these three parties. When we read of the Lord Jesus Christ standing on the Mount of Olives, we understand that He means the literal Mount of Olives, not some other place. We cannot possibly spiritualise the Mount of Olives into any spiritual meaning. It simply means the mountain that is known as the Mount of Olives near Jerusalem. When God speaks of the city of Babylon we understand Him to mean the literal city, and not something mystical. When He speaks of the mystical Babylon, He is speaking of Christianity in its corruption. When I read of the Lamb of God standing on Mount Sion, I take it that He means Mount Sion, and not some other mount. There are seven places in the New Testament where Sion is referred to. Twice reference is made to Christ entering into Jerusalem. "Fear not, daughter of Sion, thy King cometh, sitting on an ass's colt" (Matt. xxi. 5; John xii. 15). Twice Sion is mentioned in relation to Christ as the Stone, namely, in Rom. ix. 33; and 1 Peter ii. 6. Once Sion is spoken of in an illustrative sense, that is, as symbol of the grace of God, in contrast to Mount Sinai, which represents Law, as we read in Heb. xii. 22; and the place is named in relation to Christ's future deliverance of Israel, "There shall come out of Sion a Deliverer" (Rom. xi. 26, R.V.).

From these Scriptures I gather that the Lord Jesus Christ shall literally stand upon the mount that is known as Mount Sion in Palestine, and not the throne mentioned in Rev. v. 6; and with Canon Faussett I must conclude "That Christ, having left His position 'in the midst of the throne,' now takes His stand on Mount Sion."

II. The *number* of the firstfruits. In Rev. vii. 4 it is distinctly stated that there are an hundred and forty and four thousand, twelve twelves. The same number is given in chapter xiv. Twelve is nearly always associated with Israel, and Israel in a governmental sense, as one has said, "Twelve is the manifest number of Divine sovereignty, as it was exercised in Israel by the Lord in the midst of them, or as it will be exercised in the world to come." That twelve is related to Israel we have abundant evidence. We read of the twelve patriarchs, of the twelve cakes of shew-bread which illustrated the twelve tribes of Israel. We read of the twelve precious stones in the breast-plate of Israel; we read of the twelve tribes; of the twelve stones taken out of the Jordan which represented the twelve tribes; we read of the twelve apostles; and the twelve thrones on which they are to sit and judge Israel. And there are seven twelves in connection with the new Jerusalem. Seven is the church number, and twelve is Israel's number, and why should there be seven twelves in connection with the new Jerusalem? Because it presents the church in relation to Israel. But in relation to the 144,000 the number is twelve times twelve—144, which symbolises the administration of the Divine purpose in relation to Israel, and through Israel in its fulness. As Faussett says, "Twelve by twelve signifies fixity and completeness; taken a thousandfold in 144,000, a thousand signifies the world perfectly pervaded by the Divine; for it is ten, the world number, raised to the power of three, the number of God." Thus the hundred and forty and four thousand are a pledge of what God is going to do with the rest of Israel, and through them for the world, for we know that their restoration shall be as life from the dead, as we read in Rom. xi. 15.

III. The *names* on the foreheads of the hundred and forty and four thousand. In Rev. xiv. 1, we read "Having His Father's name written in their foreheads," or, as the Revised Version says, "Having His [the Lamb's] name and His Father's written on their foreheads." There are some truths that stand out with greater prominence if viewed from the

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point of contrast than by definite statement. Thus if we note the sealing of the believer in Christ now, and the hundred and forty and four thousand, we shall see several points of distinct difference. For instance, I have noted seven points of difference between God's sealing of the believer, and God's action in connection with the hundred and forty and four thousand in their sealing.

First. Believers in Christ are sealed by God the Father, as we read in 2 Cor. i. 22, "God who hath sealed us." The 144,000 are sealed by an angel of God, as we are told in Rev. vii. 2, and not by the direct act of God.

Second. The seal in connection with the believer is the indwelling presence of the Holy Spirit, as the Holy Spirit said to the Church at Ephesus, "Ye were sealed with the Holy Spirit" (Eph. i. 13). The seal upon the 144,000 is the name of the Lamb and of His Father on their foreheads (Rev. xiv. 1).

Third. The Person in whom believers are sealed is Christ: "In whom ye were sealed" (Eph. i. 13). Believers are sealed by virtue of what they are in Christ. The 144,000 are a company in the twelve tribes of Israel who are marked, and who are set apart for a given time and for a special purpose (Rev. vii. 5, etc.).

Fourth. The place where believers are sealed is in the heart, as we read in 2 Cor. i. 22: "Who hath sealed us, and given the earnest of the Spirit in our hearts." The 144,000 are sealed in their foreheads (Rev. vii. 3).

Fifth. The time when believers are sealed is when they believed in Christ. "After that ye [or upon believing] believed, ye were sealed" (Eph. i. 13). The sealing was not some after act of God, but when we received Christ, that moment the Father sent the Spirit into our hearts crying, "Abba, Father!" The 144,000 are sealed after they have proved their fitness to be the witnesses of God, for the four angels are stayed in their mission of judgment till the sealing has taken place (Rev. vii. 2, 3).

Sixth. The reason why believers are sealed is because they are sons. The sealing is the pledge of our sonship: "Because ye are sons, God hath sent forth the Spirit of His Son" (Gal. iv. 6); but the 144,000 are not sons, neither are they sealed as such, but they are sealed as "servants of God" (Rev. vii. 3).

Seventh. The evidence of believers being sealed with the Holy Spirit is the fruit of the Holy Spirit in the life. Just as when a seal is pressed upon a soft piece of wax the impression is left, so the evidence that we possess the Spirit of God is that the fruit of the Spirit is seen in our lives. What is the evidence of the 144,000 being sealed? They simply have the name of the Lamb and of His Father, not their father, in their foreheads.

These points of difference lead me to conclude that the hundred and forty and four thousand are altogether distinct from the Church of God, and that they cannot possibly constitute a part of the Church of God, and therefore, their being sealed and taken up to God as the first fruits does not represent the Church at all, but the Godly remnant of Israel who are saved out of the nation, who are described in Ezekiel ix. 4–6, who are marked with the mark of God, because they have nothing in common with the abominations of Israel, and who are preserved in consequence from the judgments that are to come upon the nation.

IV. The *position* which the hundred and forty and four thousand occupy. In chap. xiv. 3 we are told, "And they sung, as it were, a new song before the throne." The hundred and forty and four thousand are singing before the throne and the living creatures. Here again we may learn a good deal by contrast. If we note the difference between the elders and the living creatures (R.V.) of Rev. v. and the 144,000, we shall be better able to come to a conclusion. There is diversity of opinion as to who the four living creatures, and the twenty-four elders represent. But, at least, most of us are agreed in this, that the twenty-four elders, if not the four living creatures, represent the redeemed, for the term elder is not applied to angels but to men. The elders have crowns on their heads; harps in their hands; a song on their lips; and are clothed with white robes (Rev. iv. 4; v. 8, 9, 10); and besides they are seated on thrones, and that Christ himself promised to the overcomer. So that the redeemed, from the clear and positive statement from the lips of Jesus, as well as the description given to us of the twenty-four elders, are associated with Christ in the glory in contrast to these hundred and forty and four thousand who stand before the throne in the presence of the elders. The church is seated *on* the throne with Christ, while the 144,000 stand *before* the throne and before the elders. The latter occupy a different position to the former.

V. The *song* which the hundred and forty and four thousand sing. "They sang a new song" (Rev. xiv. 3). There are two things that are peculiar about this "new song." (1) The song is not given like the new song of the elders. (2) No one was able to learn the song which they sang. The song that the redeemed shall sing, surely we know it? Surely the Church of God knows the song already which she will sing when she is with her Lord in glory? Is it not given to us in contrast to the wail in Revelation i.? Those without Christ shall wail out the bitterness of their sorrow, but we who are redeemed love to sing unto Him who has redeemed us. In contrast with this we are told that no one was able to enter into the song which the hundred and forty and four thousand sang. Dr. Seiss says "They have a song which is peculiarly exclusively their own. Though not connected with the throne, as living ones, nor crowned and seated as the elders, they have a ground and subject of praise which neither the living ones nor the elders have; nor is anyone able to enter into that song except the 144,000. None others ever fulfil just such a mission, as none others are ever sealed with the seal of the living God in the same way as they were sealed, no others have just such an experience in such a world as that through which they come to glory. No other share with them in that particular administration of God . . . Therefore as the angels cannot sing the song of the redeemed, never having been the subjects of redemption, so no other saints can sing the peculiar song of the 144,000."

VI. The *action* of God in relation to the hundred and forty and four thousand. We read in chap. xiv. that they "were redeemed from the earth," and they "were redeemed from among men." It is of peculiar interest to notice the preposition which the Holy Spirit uses here. "Redeemed *from* the earth," and "*from* among men." The preposition signifies to put on one side, to separate from. It is not the preposition which the Holy Spirit invariably uses in relation to the Church, the preposition *ek*, out of. The believer is said to have passed from out of death into life; he is taken right out of the old sphere of separation from God, and placed in a new sphere altogether. The Lord Jesus Christ in His high-priestly prayer uses this preposition again and again, in speaking of those who are "chosen *out of* the world" (John xvii. 6. R.V.). In Col. i. 13 it says the believer is saved out of the power of darkness, not merely from it.

In Revelation v. we find that the elders sing of the company that are redeemed *out of* every kindred and every tongue and every nation. Those spoken of in chap. v. are distinct from the company spoken of in chap. xiv. God's action to those who are sharers of His throne and one with Him in administration is that He has redeemed them out of all people, but the hundred and forty and four thousand are those who are separated from men and the earth and not as the church, who are a heavenly people (Phil. iii. 20).

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VII. The *name* given to the hundred and forty and four thousand. "They are virgins" (Rev. xiv. 4). This, of course, simply implies their separation from the beast, all his superstition, false worship, and idolatry. I take it that these virgins are identical with those mentioned in Psalm xlv. and the wise virgins mentioned in Matthew xxv. Remember how Matthew xxv. opens. "Then"—mark the point of time—"*Then* shall the kingdom of heaven be likened unto ten virgins." When? At the time of the terrible tribulation, of which Christ had been speaking in Matthew xxiv. These virgins have kept themselves from the defiling influence of the powers of evil, hence, the appellation bestowed upon them.

VIII. The *time* when the 144,000 appear. They are sealed under the sixth seal, according to Revelation vi., vii., and they are described as singing and standing on Mount Sion, under the seventh trumpet, which was sounded under the seventh seal. The seven seals describe what will take place on the earth during the last of Daniel's seventy weeks. The first three seals unfold the doings of Christ during the first half of the week, and the last four seals picture what will take place on the earth during the last three and half years of the great tribulation.

Dr. Seiss has well said, "The account of the 144,000 is only another side of what is related of the beasts, the counterpart of the same history.

"Over against the wild and savage monster is a gentle and loving Lamb.

"Over against the confessors and worshippers of the beast, is the company of the Lamb's followers.

"Over against the beast's moral system, which is nothing but harlotry, spiritual and literal, the worship of idols, and the trampling under foot of all God's institutes, here is an opposing style and life of conformity, a virgin purity which refuses to be debauched by the prevailing fornication.

"Over and against the slavery of those who sell themselves to the powers of perdition which then have command of the world, here is redemption from the earth, and from man, a ransom out of the thraldom which holds others.

"Over and against the new order of things set up by the Antichrist, these sing 'a new song,' and have a victory and glory never shared by any but them.

"Over against the going of the beasts and their dupes into perdition, there is here going whithersoever the Lamb goeth.

"Over against the doing in the presence of the beasts, the doings here are in the presence of heaven.

"Everything in the mouth of the beasts is false, in the mouth of these nothing is false.

"The beast's number is 666, the bad number intensified; these it is 12 × 12, the sacred number of completeness. And in every item there is distinct allusion to the beast, and the order of things under him, by way of contrast and opposition, proving that the account of the 144,000 is a counterpart of the same history, which cannot properly apply to none but persons who live contemporaneous with the beast."

IX. The *simile* that is used to describe the 144,000. "Firstfruits." It seems to me that the basis of the whole question is found in the word "firstfruits." Where are we told that a part of the Church is a firstfruit of the rest? The term firstfruit occurs eight times in the New Testament, and in six relations. We read of the "Firstfruits of Achaia" (1 Cor. xvi. 15; Rom. xvi. 5); Christ, the Firstfruits of the sleeping ones (1 Cor. xv. 20, 21); the firstfruits of the Spirit (Rom. viii. 23); the Church, the firstfruits of creation (James i. 18); and of the firstfruits of Israel (Rom. xi. 16). And we also read of the 144,000 who are a firstfruits unto God and the Lamb. A firstfruits of what? The Church? Certainly not. What is a firstfruit? A part of the whole harvest. Where is any part of the Church said to be a firstfruit of the other? For any part of the Church to be taken away before the rest would be to mutilate the body of Christ. The one and repeated teaching of the epistles is that the Church is one in association with the Lord Jesus, who is the Head of the body, and what He has all His members enjoy. The firstfruits in Revelation xiv. are identical with the 144,000 in Revelation vii. They are the elect remnant of the twelve tribes of Israel, and the pledge that the whole nation shall be gathered in.

In conclusion let me say that we cannot possibly give a true interpretation of the Church's position now and in the time to come, only as we view her from the standpoint of the epistles. If we view things from the Old Testament we are simply looking for earthly blessings; like the Old Testament saints our sins are forgiven prospectively, that is, God meantime forgives in view of the sacrifice that Christ shall make, and not on the ground for the atonement offered, for the basis upon which God acted before Christ came, was, as we read in Rom. iii. 25, "Whom God set forth to be a Propitiation, through faith, by His blood, to shew His righteousness, because of the passing over of the sins done aforetime." The sins of the believer are not merely passed over, they are absolutely and for ever forgiven, so that we can say, "We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace (Eph. i. 7). Again if we look at the question of sonship from the Old Testament, we find that we have no part in the blessings of the gospel. Those under the law were under a tutor, but we who believe in Christ have the privilege of sons, and all the dignity of the relationship (Gal. iii. 24–26, R.V.). Again, the Holy Spirit was not an abiding presence with Old Testament believers, He came and went, but now He abides, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). Further we must not view things from the standpoint of the gospels, for they have mainly to do with the King, Who was crucified, but Who is coming back again to set up His kingdom, when He comes with His Church, which He is building meantime. Much less must we look at the things described in the greater part of the book of the Revelation, for there we have pictured what shall take place after the Church is taken away. I repeat, the only safe position to view the Church is from the epistles, for in them we have revealed the Church's present position and future glory. The great mistake that the friends make, who speak of the 144,000 as a part of the Church is, that they do not view things from the right standpoint. They apply Scriptures which relate to the Jew to the Church.

The position of the Church is peculiar, and above any and every other position, because we are members of the body of Christ, and as such, bone of His bone and flesh of His flesh; therefore we have a greater and corresponding responsibility. May we show that we appreciate our privileges by fulfilling our responsibilities.

"THE LORD IS AT HAND."

By the Rev. JOHN SLOAN, of Glasgow.

(*At the Nottingham Conference, May,* 1894.)

I WANT to give you a few reasons why I believe the Lord's coming to be at hand. The Lord said, "Behold, I come quickly." It is 1,800 years and more since this was said. If we have no special reasons for saying the Lord is at hand, people might very logically say, "1800 years have passed, and He has not come yet. Other 1800 years may pass before He comes." And yet it may be true that He comes quickly. I want to give you some reasons why I believe the coming of the Lord to be very near at hand.

The first passage of scripture I desire to direct your

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attention to is Exodus xx. 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Then turn to 2 Peter iii. 8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Then come to Hebrews iv. 9, "There remaineth therefore a rest for the people of God." Or, as it is in the margin, "There remaineth therefore a keeping of Sabbath to the people of God." I do not want to draw a logical conclusion from these as premises, but I want to point out to you that there is a very old tradition, which goes back to a time long before our Lord, which says that the world would last over the six thousand years, and then would come the seventh thousand, which is the millennium. This is, however, only tradition.

We have then this old tradition, we have the passages which I have just read to you from the word of God, and now where are we in time? We cannot tell with absolute accuracy, but we do know that four thousand years elapsed before the Lord Jesus Christ came, and we know that 1894 years elapsed since He came, so that we are within a hundred years, or nearly so, of the six thousand years. If there is any truth in this tradition, and if these passages that I have read to you lend probability to it, then we may say with justice that in all likelihood the Lord's coming is drawing very nigh, and cannot be delayed for another long period. So much for that first reason.

The next passage I desire to call your attention to is Matthew xxiv. 32: "Now learn a parable of the fig tree," etc. Our Lord used the fig tree as a type of the Jewish nation in His day. You will remember that the fig tree was covered with leaves, but there was no fruit upon it, and it is the nature of the fig tree to put forth the fruit first and the leaves afterwards, so that when the fig tree is covered with leaves you may expect the fruit to be ripe. When Christ came to this fig tree and found no fruit upon it He cursed it, so that no man should eat fruit of it hereafter. That was a type of the Jewish nation, because the Jewish nation had all the form of godliness without the power, a great profession of righteousness with little of its fruits. Instead of cursing the nation He cursed the tree, so that He might teach them a lesson without bringing immediate suffering upon them. Hear what the Lord says: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This Jewish nation is to put forth leaves again. When you see it doing so then know that the end is drawing nigh when they shall be gathered back to their own land.

I want to speak for a short time about the state of the Jews to-day compared to their state about 150 years ago. It is just 150 years since in this country the Jew received any rights whatever as a citizen. Shortly before that, I think it was in Austria, some of the universities were thrown open to them, and this was quickly followed in this country by their receiving their rights as citizens. Before that the Jew was a citizen of no country, he was an exile everywhere, a citizen nowhere.

You have no idea of the sufferings which these poor people came through. There was an edict passed in Spain that they must leave the country, and they had only four months allowed in which to sell their goods and get away. After this edict was passed the Inquisitor persuaded the King to lay heavy penalties upon any one who would give lodging or bread or wine to the Jews. The people would not buy the property which the Jews held when the edict was issued until the last day of the four months, so that they could force the market and compel the Jews to part with their land and houses or anything they possessed for a mere nominal price. On the last day of the four months, when the Jews came down to one of the ports for the purpose of embarking, they found that the King had issued a new edict, and had closed this port against them, and they had to go to another. Before they could get to this other port they came under the penalty of death for not getting out of the country within the four months. Some of those who did escape in ships were landed on uninhabited islands, and in one place wild animals came down upon them, and the poor Jews and Jewesses had to seek refuge in the cold water until the wild beasts went away. Then the captain of a vessel came to them, and tempted about 200 or 300 of the young men to go on board his boat, and when he got them there he took them away and sold them as slaves. These poor Jews received no mercy. Through hundreds of years they have been exposed to cruelty, torture, and insult. It is not much wonder that the Jew hates the Christian.

I ask you to consider the position of the Jew to-day, in the light of the facts I have given you respecting their treatment and their position in the years gone by. Take our own land. What a tremendous impression has been made upon the history of our own country by one who was a Jew—Lord Beaconsfield. Look upon the Continent and see how the Jew has the wealth of Christendom in his hand. Look also at the influence he has through France. The influence of the Jew in Germany is rising in many respects. The Jew has the brain power to a very large extent; he has the money power. Look at their social position. You find many Jews and Jewesses amongst our aristocracy to-day. All this seems to me to be *the putting forth of the leaves and tender branches.*

But there is one feature of new life in the Jewish nation which we cannot pass over—that is the movement amongst the Jews all over the world. Look at the blessed results of sending out these thousands of copies of the New Testament in Hebrew. What a marked effect has been produced by this. They will read the New Testament in Hebrew when they would never think of reading it in any other language; and they are beginning to find out that Jesus of Nazareth is not the despicable character they appear to have thought him. In Jewish papers, published by Jews and not by Christians, they are proud to recognise Christ as one of their race. I recently read such an extract, and it was written by a man who did not profess to be a Christian, but he said Christ was a magnificent Man, and he was glad He was a Jew. Look at the great spiritual movement that is being made amongst them in different parts of the world. In New York, for instance, week by week there are Jews going in crowds to hear what the preachers have to say about Christ. There you have Jews rising from their seats and professing to believe in Christ as their Messiah, doing it at the risk of their temporary welfare, for the Jewish master would send about his business any of his servants who became Christians. God is moving the nation, and everywhere the dry bones are beginning to shake. From that alone I believe the time is very soon coming when Jerusalem shall again be inhabited by her own people.

Lastly let me draw your attention to 1 Timothy iv. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then again in 2 Timothy iii. 1, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc. Read to the end of the 5th verse. There is a difference between these two passages. The first passage speaks of *the latter times;* the second passage speaks of *the last days.* The first passage speaks of the longer period before Christ's coming; the second of the days immediately preceding it. The first refers to the falling away from the faith;

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the second is more awful. In it there is a loathsomeness, a sensuality and a brutality that is appalling. "Men shall be lovers of themselves, having a form of godliness but denying the power." Living in sensuality and lust with the profession of godliness! That is what we may expect in the last days. Therefore "Let every one that names the name of Christ depart from all iniquity."

"And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Sixth Paper. Continued from page 192.*)

The Five Megilloth.

These five *scrolls* form a constituent part of the Hagiographa, and in the most ancient manuscripts, as well as in the early printed editions, are given in the following order. This order is determined by the order of the Festivals on which they are read annually in the Synagogues; viz.—

1.	The Song of Songs.	On the Feast of the Passover.
2.	Ruth . . .	On the Feast of Pentecost.
3.	Lamentations .	On the Fast of the ninth of Abib.
4.	Ecclesiastes . .	On the Feast of Tabernacles.
5.	Esther . . .	On the Feast of Purim.

The Song of Songs—"Sheer Hasheereem"

THE MOST BEAUTIFUL SONG.

In the Septuagint it is called ᾆσμα ᾀσμάτων (*asma asmatōn*), and in the Latin Vulgate *Canticum Canticorum*, which all have the same meaning, the Song of Songs. The name *Canticles*, sometimes given to the book, it will be seen, is from the Vulgate.

Sheer Hasheereem is a Hebrew mode of expressing the superlative degree by repeating the noun in the genitive plural, meaning *the finest, the most beautiful*, or *the most excellent song*. The same figure (*Enallage*) is seen in such expressions as *Holy of holies* (Exodus xxvi. 33), *King of kings* (Ezek. xxvi. 7), *God of gods* and *Lord of lords* (Deut. x. 17), *Hebrew of the Hebrews* (Phil. iii. 5), the Heaven of heavens. (1 Kings viii. 27.)

Three individuals are the principal persons, and not two as is generally supposed; a shepherd, a shepherdess, and a king. The former is the object of the maiden's affection, and not the king. According to Dr. Ginsburg* "this song records the real history of a humble but virtuous woman, who, after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to one of the wisest and richest of men, but who successfully resisted all temptations, remained faithful to her espousals, and was ultimately rewarded for her virtue."

* *Commentary*. Longmans, London, 1857.

If the *interpretation* thus refers to a true story, then it is open to anyone to make an *application* of the narrative.

The Jewish Commentators apply it to Jehovah and Israel. Christian Commentators apply it to Christ and the Church; but in either case the maiden must represent the one beloved; the shepherd, the one who loves her; and the king, the one who would come between with temptations and allurements.

Read at the Passover it might be applied to Israel going forth to the One of whom it is said, "He loved the people," and despising all the riches and treasures of Egypt. The Passover was specially marked by expressions of love, exhibited in various ways.

Ruth—"Ruth"

A FRIEND.

This book is called simply by the name of Ruth, which means *a friend*, especially one brought in and made an intimate companion. It is from the root *rahah, to feed* or *nourish, to afford sustenance;* then, to *feast upon* or *delight in any one* (Prov. xiii. 20; xxviii. 7; xxix. 3), *to treat as a friend.*

Thus the book tells how Jehovah delighted to take this Moabite *stranger* and bring her into blessing with His chosen people, uniting her so closely in blessing as to make her an ancestress of David the king, and of David's Son and Lord, as shown in the genealogy with which the book closes. It tells also of that redemption on the ground of which Gentiles are able to rejoice with God's people Israel.

Read at the Feast of Pentecost, it surely intimated how at that Feast Jehovah would pour out His Spirit upon all flesh (Joel ii. 28), as recorded in Acts ii. 16–21 (fulfilling Joel ii. 28), and thus bring *Gentiles* into blessing, causing them to "rejoice with His people," as shown in Acts x.–xiii.

Pentecost was not the foundation of the Church, but preliminary to "the day of the Lord," when the "glory" should follow the "sufferings." We know, however, how the offer of Acts iii. 19–26 was rejected. (Acts xiii. 45–52.) And then the "Mystery" or secret of the Church was revealed to Paul about this time, for Acts xiii. was about "fourteen" years before 2 Cor. xii. 2, when he says that he received the "abundance of the revelation."

Lamentations—"Ey-chah"

ALAS! *or*, O HOW!

The English title is from the Latin *Lamentationes*. The Septuagint has Θρῆνοι (*Threenoi*), meaning the same thing.

The Hebrew *Ey-chah* is an exclamation of pain and grief—a howling, wailing cry.*

It is the first word of the book, and fitly describes its character.

The Massorah and the Rabbins point out that the word was used three times of Israel by three prophets.

1. Moses, of Israel in her glory and pride. (Deut. i. 12.)
2. Isaiah, of Israel in her dissipation and sin. (Isa. i. 21.)
3. Jeremiah, of Israel in her desolation. (Lam. i. 1.)

This book is appropriately read on the Fast of the ninth of Abib. For on that day is commemorated five great calamities which befel the nation.

* It is preserved in our word *jackal*.

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1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the people.

2. The destruction of the first Temple by Nebuchadnezzar.

3. The destruction of the second Temple by the Romans under Titus.

4. The taking of Bether by the Romans under Hadrian, when 580,000 were slain.

5. The ploughing of Zion like a field, in fulfilment of Jer. xxvi. 18, &c.

The five elegies are arranged in a remarkable manner:

The *first two* (chapters i. and ii.) consist of 22 long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.

The *third* (chap. iii.) consists of 66 verses (3 × 22), each triad of verses commencing with the same letter; *e.g.* the first three lines commence with א (*Aleph*), the next three with ב (*Beth*), and so on through the 22 letters of the alphabet.

The *fourth* (chap. iv.) is arranged in 22 long verses of two lines each, also arranged acrostically.

The *fifth* (chap. v.) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (22).

Ecclesiastes—"Coheleth"

THE ASSEMBLER.

Our title Ecclesiastes comes from the Vulgate through the Septuagint. Ἐκκλησιαστής, *one who sits or speaks in the Assembly*—a member of the Ecclesia or Assembly, hence our word Ecclesiastic. Luther called it *Prediger*, hence our alternative title "or the Preacher."

The Hebrew word *Coheleth* occurs *seven* times in the book.

a | Three times at the beginning (i. 1, 2, 12).
b | Once in the middle (vii. 27).
a | Three times in the end (xii. 8, 9, 10).

Dr. Ginsburg points out in his Commentary on this book that *Coheleth* is not a proper name but an *appellative*, because in xii. 8 it has the article, and in vii. 27 it is construed with a feminine verb.

As to its meaning, it is derived from *Cahal, to call* (from which our English verb *to call* has come). Then it means to call together, assemble. Hence *Coheleth* means Collectress. References to the passages where the verb occurs show that it is *invariably* used for collecting *persons*, especially for religious purposes. The actual signification therefore is "*an assembler of scattered people into the more immediate presence of God; a gatherer of those far off from God.*" Solomon did thus gather the people. (1 Kings viii. 1, 2, 5.)

Well therefore may this book be appropriately read at the feast of Tabernacles, for its burden is that "under the sun" all is vanity. Here, we dwell only in Tabernacles, and wait for the abiding realities to which the "greater than Solomon" will presently *assemble* and *gather* His people.

Esther—"Esther"

A STAR.

The title of this book bears the name of the principal character in it, in the Hebrew and its Versions. Otherwise it begins with the words, "Now it came to pass in the days of."* In the Hebrew this sentence consists of two words, *va-yehee beemai.* The first of these words, *va-yehee* (now-it-came-to-pass), sounded in the ears of the old Rabbis like the word ויי. The Greek (οὐαί, *ouai*) and Latin (*vae*) had a similar sound and character.

There is a tradition from the time of the Great Synagogue that whenever a Scripture commences with these words it always marks impending catastrophe.

Five Scriptures are pointed out as thus commencing, but to these we may add the fact that though events associated with sadness are to be related, yet they are in each case followed by other events which end in blessing.

(1) Genesis xiv. 1. begins with the war between the four kings and the five, and the troubles of Lot; but ends in the blessing of Abraham by the priest of the Most High God.

(2) Ruth i. 1 begins with the famine in the land of Israel; but ends with joy in the marriage of Ruth, who thus became the ancestress of David's Son and David's Lord.

(3) Isaiah vii. 1 begins with war against Jerusalem; but issues in the blessing of the promised Saviour. "Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel."

(4) Jeremiah i. 3 begins with the events in the days of Jehoiakim, when was accomplished "the carrying away of Jerusalem captive"; but the promise of restoration is not far off. (See verse 11, &c.)

(5) Esther i. 1 begins with the threatened cutting off of the nation; but ends with their joyful deliverance.

So that the times of trouble are in each case rehearsed in order that the final blessing may stand out all the more gloriously.

To the above examples we may add one from the New Testament, making *six* in all, Luke ii. 1, which needs no comment.

Most Bible Students know that the Divine name is not written in this book. The Talmud† suggests the reason by asking, "Where do we get Esther from the Law?" The answer is given, "Deut. xxxi. 18, and I will surely hide my face." In this book it is seen how the people forsook God, how He hid His face from them, and how that though He delivered them, His name is *hidden in the book* in the form of four Acrostics, which are the pivots on which the whole history turns. ‡ (*To be concluded in our next, D. V.*)

THE RE-ORGANIZATION OF BABYLON THE GREAT.

IN the way in which the subject of the Babylon of the Apocalypse has been covered with traditional teachings, arising out of partial studies of the subject, differing widely in character, it will now need much grace to go back to the pure Word of God, and endeavour to discern the root principles that govern the whole matter, without going outside it—except by way of illustration only.

* The two of the five *Megilloth*, which are *historical*, both begin with these words. † *Kelim*, 139.

‡ See *The Name of Jehovah in the Book of Esther*, by the same author, price twopence.

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The subject is an intensely practical one. We believe it is impossible to know the spiritual character of the peculiar social development of the nineteenth century without understanding what God tells us about Babylon. We also believe that it is really very simple.

If we turn to Revelation xvii., we shall notice that there was something that astonished the apostle John when he beheld Babyl and that he was only satisfied when it was explained to hi ow G in His providential workings would bring about fall of the whole system.

We believe the following to be the explanation: *The permanent establishment of the system of Babylon would mean the total failure of God's promises to Abraham and David, the complete obliteration of the nation of Israel, the setting up of a millennium in the earth after man's own heart, and last, but not least, the extinction of the Lord's name from the earth, though He had promised to place it in Jerusalem for ever, and sanctify it among the nations.*

Having thus succinctly stated our conclusion, we will now venture to offer the proofs, showing our deductions out of the following scriptures: Gen. x.–xii.; Daniel iii. and v.; Zechariah v.; Matthew xxiii.; Revelation xvi. 19 to xix. 4.

The root and origin of Babel, or Babylon, may be thus briefly summed up. Men wanted to make a name for *themselves* and bless *themselves* in the earth, not being satisfied to wait for the fulfilment of GOD's promise that the Seed of the woman should bruise the serpent's head, or caring to call upon the name of the LORD. They would abolish all enmity, even that between the serpent and the woman. That would give them, they hoped, peace on earth.

Moreover, they were *one* people, and had *one* language. God then scattered them over the face of the earth, and divided them (for Gen. xi. is explanatory of chap. x., and *precedes* it in chronological order), giving certain lands to be the habitations of *various* peoples, according to *various* tongues, families, and nations.

It was a truly beneficent order; for language, race, nation, and fatherland were all united, thus taking away all legitimate cause of dispute between them. When the isles of the Gentiles were distributed entirely among the descendants of Japhet, there will not have been so many "changes in the map of Europe" as those we see now that the face of it has been covered by the mixed hordes that swept over the face of it after the fall of the throne of David; for God had set the bounds of the peoples according to His purpose with the children of Israel. (Deut. xxxii. 8.) No separate Israel, no blessing to the earth, no real rest for it, but wars and desolations. Such is God's decree.

So, in Genesis xii., we learn God's purpose in the distribution. He would make a nation, a family, and a people of the seed of one man (Abram), and plant them in a particular land, and there make them a blessing to *all* the families or kindreds of the earth.

Satan, then, in order to re-establish Babylon, set to work to get Israel rooted up out of the land, and to break up the family relationship by their marrying into other races. And further, when that was done, there was room for him to mix up all the different races of Semites, Hamites, and Japhetites, so that distinction between them became difficult, and languages and dialects became confused and greatly altered—whence ethnology, philology, and etymology are now among the sciences!

Next let us observe the times of Nebuchadnezzar. The throne of David has fallen; the Assyrian has been allowed to remove the bounds of the peoples, carrying them away from one land to another (Isaiah x. 13); the deadly sword-wound has come upon Israel. "Peoples, nations, and tongues" serve Nebuchadnezzar, and when *he* pipes *they* bow to his idol. But there is no reference to "kindreds." The question of blessing the "kindreds" of the earth through a special people and a holy nation is set aside. As for the ten-tribed kingdom, Ephraim, it was not only Lo-Ammi, "not God's people," but "not a people" at all. (Hosea i. 9; Isaiah vii. 8.) So John, in the vision of Revelation xvii., beheld the harlot Babylon ruling over mixed "multitudes" instead of "kindreds," and "over peoples, and nations, and tongues." (*v.* 15.)

But God will be faithful, and divide the earth according to His purpose in Abraham, after the fall of Babylon, as He did after He had scattered the rebels in Genesis x. to xii.; and when the millennium is established, all the "kindreds" of the earth will be blessed.

Yet they must first wail because of the Son of Man descending in clouds (Rev. i. 7), seeing that at the time Babylon falls, the kings of the earth give their kingdom to the Beast, and he has "power over all *kindreds*, and tongues, and nations, and all that dwell upon the earth shall worship him whose names are not written in the Lamb's book of life." (Rev. xiii. 8.)

God will then raise up a tremendous testimony. The decree will have gone forward to measure the temple and the temple worshippers; for, God will remember His covenant with David (read Psalm cxxxii. in this connection); for, the kingdom and city that Nimrod established were to give place (in the mind of God), at the very time of the call of Abram, to the everlasting throne of David's Seed in Jerusalem. The uncleanness of Jerusalem and all the wickedness that the Lord spoke of in Matthew xxiii. will be carried away to the land of Shinar, that there in Babylon, its proper home, may come upon apostate and gentilized Israel all the righteous blood from that of Abel, which first cried out to God for vengeance, down to that of prophets, apostles, and saints in the great day of God's reckoning with the earth. (Compare Matt. xxiii. 34–39; Rev. xviii. 24; and Zech. v. 11.)

When that decree goes forth, from the *families* that attended the temple worship after Jeroboam had set up the calves at Dan and Bethel, God will choose 144,000 Israelites, who shall be unscathed during the judgments, and an innumerable multitude will be raised up to give up their lives rather than worship the Beast, called "out of all nations, and *kindreds*, and peoples, and tongues." (Rev. vii. 1–17.)

The omission of the tribe of Dan from the blessing will recall our articles on the subject in July, 1894, and April, 1895. We will now call our readers' attention to a remarkable passage in Ezekiel, showing how that tribe, which even in

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Solomon's day had intermarried with the people of Tyre (2 Chron. ii. 14), in Nebuchadnezzar's had joined themselves to Javan,* having separated themselves both from Israel and Judah, trafficking with Tyre, suggesting the origin of the Danaï and the Greeks (Ezek. xxvii. 17–19); and the Book of Maccabees, after detailing the pollution of the temple by Antiochus Epiphanes, the cruellest desecrator the earth has ever seen, goes on to tell us that Jonathan Maccabæus claimed for his nation kindred with the Spartans, who, by the mouth of Areus, their king, had acknowledged the claim, saying, "It is found in writing, that the Spartans and Jews are brethren, and that they are of the stock of Abraham." (1 Macc. xii. 1–23.) Note, too, the phrase "his father's" in Dan. xi. 37.

The Book of Daniel tells us that in the angelic warfare, the spiritual prince of Javan would for a time prevail against Gabriel; and Revelation xiii. tells us that the world-empire will once more assume the character of the Greek, under the symbol of the leopard; yet, finally, Zechariah ix., after predicting the passage through Palestine of Alexander the Great, admonishes Zion that her *own* King would ride into Jerusalem lowly upon an ass, and the foal of an ass, and having *salvation;* and so far from any king of Javan being the Lord's choice, a time would come when the sons of Zion would be raised up against the sons of Javan in victory.

We ask, then, whether the nineteenth century has not been one long history of the development of the *principles* of Babylon amongst the mixed multitudes whose quarrels have been distracting the earth? Are not "peoples" drawing closer together in the effort to become again "*one* people"? Is not the distinction between Jew and Gentile fast being obliterated? Are not all religions being cast together into the one great melting-pot of "the brotherhood of man"? and is not the holy name of our Lord and God degraded on all sides, and the name of Jesus, at which every knee should bow, being bandied carelessly about, even where reverence is most expected?

And what of the wisdom of the wise, who are claiming that Israel was descended from the Phoenicians? What of the solar mythologists, who believe the accounts in the Book of Judges of Jephthah's daughter and Samson were forgeries based on the silly stories of Iphigenia and Hercules, not reckoning that Dan was "in ships" at that time, and that those myths are, on the contrary, evidence of the Danite origin of the Greeks? Lastly, and by no means least, what is the meaning of a movement like Anglo-Israelism, that *boasts* of the pioneering of Dan among the "multitudes" that invaded the territories of Japheth, the isles of the Gentiles, transgressing the bounds of the peoples, and citing in *proof* of its claims the very chapters in Ezekiel which refer to the awful primeval sin of Satan as Prince of Tyrus? For "Dan shall leap from Bashan," the very hill that, from Psalm lxviii. (R.V.), we learn will, at the time of the end, rear its proud head against God's holy hill of Zion!

To this Rev. xii. and xiii. accord completely—the enmity of the serpent and the woman brought to a crisis. The woman is Zion, and at that time Dan is a serpent in the path, hindering the "salvation" of Jacob (Gen. xlix. 16–18). *Much* more could be said, but our space is limited.

Finally, let us read this lesson. If we mix up the hope of the Lord's coming into the air for us with Matthew xxiv., we postpone the blessed hope till the great mercantile city has been built in the land of Shinar, and the present distribution of the races of men revolutionized, seeing that when "the Son of Man" comes, "all the *kindreds* of the earth will mourn." (Matt. xxiv. 30.)

* "Javan" is translated "Greece" in our Bibles in Daniel viii. 21; x. 20; and xi. 2; as well as in Zechariah ix. 13.

THE EPISTLE TO THE ROMANS.

CHAPTER v. 12 to viii. 39.

GOD'S gospel concerning His Son, both for Jew and Gentile, is very plainly set forth in this marvellous Epistle. The atoning death of Christ is God's propitiatory. Faith in God's word relating to that redeeming blood is accepted by Him; and when He is believed, the sinner—be he Jew or Gentile—is justified freely by His grace. God justifies the ungodly; and then the thrice-quoted words are true of such an one, "The just shall live by faith."

What does the justified Jew or Gentile believe? He believes God's gospel of wondrous grace which He has declared concerning His Son, that He was delivered over to death for his sins, and raised again for his justification.

Such a one will never come into condemnation, for as God has counted him righteous on the principle of faith, who will be able to condemn?

But the justified sinner learns by sad experience that, although he delights in the law of God after the inward man, there is another "law" in his members—the "old Adam," "the old man," "sin dwelling within him." He believes that God has forgiven all his sins and transgressions; but what of this sinful nature which "wars" and "strives" and produces such sad conflicts within? How is this to be dealt with? How is the justified sinner delivered from this?

God reminds him that when he was baptized he was baptized unto the death of Christ, and that he must reckon himself, his old Adam nature, to be dead with Christ. He must not only believe that Christ died for his sins according to the Scriptures, and that He was raised again, but he must also count himself as dead and risen *with* Christ—who was made sin for him. This path of obedience is set forth in the second portion of the doctrine of the Epistle to the Romans, namely, from chapter v. 12 to viii. 39.

It is not here to reckon our *sins* dead, but "our old man"—"sin" that is still in us.

He that is dead is justified from "sin." For those who believe God, and are obedient to the teaching of Romans vi., there is no condemnation. They are "in Christ" before God, no longer counted as "in Adam."

Christ's spirit is in them—"Christ in them, the hope of glory." They are "one spirit" with the Lord, and they are sealed and indwelt by the Holy Spirit, who bears witness with their spirits that they are the sons of God.

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They wait, not for the salvation of their *souls*, for that has already been assured by God's grace and calling; they wait for the redemption of the *body*. This redemption of their body will be accomplished in a moment, in the twinkling of an eye, when the Lord comes; and if He comes before they fall asleep they will not pass through death at all, but will be transformed instantaneously by God's mighty power, and they will be fashioned like unto the body of His glory who died for them, and in and with whom they have died by faith.

Those who have believed God, and are in the path of obedience laid down in Romans v. 12–viii. 39, are therefore waiting for the coming of the Lord, without necessarily turning to the Prophetic Scriptures at all.

Instead therefore of asking such questions as, "Who will be taken up to heaven when the Lord comes, as in 1 Thess. iv. 15–18?" would it not be more in accordance with Scripture to ask how many are walking in the path of obedience so plainly set forth in Romans v. 12 to viii. 39?

It is often said at Prophetic Conferences and elsewhere that looking for the coming of the Lord is a very practical thing in the Christian life. True, but why not say that it is obedient as well as very practical to take the position which God sets forth in this portion of the Romans?

It is to be feared that many who study prophecy are not in the subjective attitude indicated in these chapters; for how, if such were the case, could they so very generally omit any allusion to this portion of God's word when they set forth their ever-varying notions of dispensational and prophetic teaching?

It is a faithful saying "that Christ Jesus came into the world to save sinners." But the other faithful saying should also be borne in mind, "If we died with Him, we shall also live with Him."

(To be continued, D.V.)

THE HILL OF TARA, AND THE BRITISH-ISRAEL ASSOCIATION.

THE *Irish Times*, in a recent number, referred to a proposal which has been laid before the British Archæological Association for excavating the hill of Tara in county Meath.

Those of us who are familiar with the theories of British-Israelites have long been aware that they assert that Tea Tephi, a daughter of King Zedekiah, was buried there.

The Chronicles of Erin relate the incidents of the marriage and joint crowning of Eochaidh and Tea Tephi to rule over the Danaans of Ireland. Both were royal personages. Eochaidh, by birth and intermarriage, had the blood both of Zarah and Dan in his veins; while Tea Tephi was the daughter of Zedekiah, last king of Judah.

It is stated (see the *Covenant People* for April, p. 355) that Jeremiah founded the Royal Arch degree of Freemasonry (!) to be the guardian of the ark and sacred treasures in Tephi's tomb at Tara. This tomb is inviolate to this day.

Those of us who have preserved the number of the *British-Israel Prophetic Messenger* which was published August 19th, 1880, can turn to the coloured picture of the hill of Tara—Rath Rioch—on the front page.

Dr. Hanan is collecting funds for these proposed excavations, and so possibly before long this interesting mystery may be partially solved.

Meanwhile we who have the pedigree of this union of the house of the tribe of Dan and a daughter of the kings of Judah, and who believe that this will be forthcoming when "Dan shall judge his people as one of the tribes of Israel."—for the husband of Tea Tephi was of Danite descent—will do well to study carefully the history and prophecies relating to this tribe.

We have already in previous articles introduced this important subject to our readers, and as the matter develops we hope to refer to this subject again. Meanwhile we call attention to the following extract from the *Covenant People* for April, p. 355:

"The records tell us how Heremon (after Here-mon) reigned and was gathered to his fathers, and all were crowned at Tara on the Lia Phail or sacred stone. In the Apocrypha we find, 'When Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door; and some of those that followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying, As for that place it shall be unknown until the time that God shall gather again His people together, and receive them unto mercy; then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses, and as when Solomon desired that the place [temple] might be honourably sanctified; so shall the whole world be filled with the glory of the Lord.'"

Now with reference to this quotation, it is clear that Dr. Hanan, and British Israelites generally, would have us believe that Jeremiah concealed the ark and the altar of incense in a hollow cave in the hill of Tara. It is a good and safe rule for students always to remember to "verify quotations."

For on turning to the Second Book of the Maccabees, chapter ii. *v.* 4, we read: "It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into *the mountain, where Moses climbed up, and saw the heritage of God.* And when Jeremy came *thither* he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense," &c.

On turning to Deuteronomy xxxiv. *v.* 1, we find that the mountain where Moses climbed up, and saw the heritage of God, was not "Tara and the Croppies' Grave," but "the mountain of Nebo, to the top of Pisgah that is over against Jericho."

Moreover, the quotation from the Apocrypha, instead of helping Anglo-Israelites, would rather show that they are to be "blamed," as Jeremiah blamed those who wanted to search Mount Pisgah.

We think it highly probable that the results of the proposed excavations will prove very interesting, and we suggest that "Dan, the Pioneer of Israel," may have taken with him to

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Ireland the "ephod, and the teraphim, and the graven image," which Micah profanely manufactured for the Danites who slaughtered the inhabitants of Laish, and called the name of the city Dan, after the name of Dan their father. (Judges xviii.)*

In our July number we directed the attention of so-called British-Israelites to the idolatries of Dan, and in the following article we add a few thoughts concerning this matter.

That the Danaans called places after the name of their father Dan is certainly a key to their wanderings, and we have to thank Dr. Hanan and his friends for so frequently reminding us that this is one of their numerous "identifications."

THE TRIBE OF DAN.

IN our last issue on p. 195, the words "He did not visit the territory of Dan" should read "He did not present Himself to Israel as Messiah in the territory of Dan."

When the Lord entered the district of Cæsarea Philippi, it was to *withdraw* the offer. There He communed alone with the Father, after which He charged His disciples to tell no man that He was the Messiah; for, after all His labours, none save His disciples had said He was their true King. There, at the very *gate* of the land of Israel, He gave His disciples the *keys* of the kingdom of heaven; viz., the knowledge of His sufferings, and of the glory that should follow. It was a solemn occasion, and the place was in harmony. Dan was the first tribe to disappear in Israel, and was utterly without representation during His Galilean ministry. What *was* there was the temple dedicated to Cæsar! The failure of Israel to know her Messiah was most appropriately recorded in Dan. And it is remarkable that that was the spot which Satan selected to renew his temptation, after he had left the Lord for a season.

The tribe seems to have finally disappeared in Solomon's day; as when Hiram was dissatisfied with the twenty cities in Dan and the neighbourhood which had been given to him, Solomon had to find Israelites to put in them (1 Kings ix. 11-13; 2 Chron. viii. 2), as they had been deserted, and were falling into decay.

There have been in fact three rejections in the tribes of Israel:

JUDAH did not reject the inheritance (the land promised to Abraham), did not reject the royal line of David (according to covenant made with David), but rejected Messiah.

EPHRAIM did not reject the inheritance, but rejected the throne of David, and the Son of Jesse (Messiah) with it. (2 Chron. x. 16-19.)

DAN, rejecting the inheritance, as "profane Esau" had done before, in effect threw over all the promises of God summed up in Messiah, and had no part at *all* in Abraham, in David, or in Messiah. From the days of Joshua they had been steadily deserting Palestine, and giving their own names to their lands. But when it becomes a question of entering Palestine without any Joshua to lead them in, and do it *themselves*, they will be the most powerful tribe of any, and "judge" their whole people in apostasy. God works by *Epanodos*. First He will save Judah, then Ephraim, while finally Dan will, in His great mercy and goodness, in overruling providence, be restored, as proved by the closing chapters of Ezekiel, *after* the descent of the Son of Man in clouds. The Anglo-Israel frenzy and the apostasy of Dan are ominously connected.

* For we read in Judges xviii. 30: "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of the Danites *until the day of the captivity of the land.*" Where did they take it? To the hill of Tara? We await Dr. Hanan's excavations.

Illustrations of Bible-Structure.

THE TWO BEASTS OF REV. XIII.

A | 1-. "And I saw
  B | -1-. "a beast rise up out of the SEA,
    C | -1-2-. "having seven heads, etc.
      D | -2. "And the dragon gave him his power, etc.
        E | 3-8. "And I saw one of his heads, etc.
          F | 9. "If any one have an ear, etc.
            G | 10. "He that leadeth, etc."
A | 11-. "And I beheld
  B | -11-. "another beast coming up out of the EARTH,
    C | -11. "and he had two horns, etc.,
      D | 12-. "and he exerciseth all the power (authority) of the first beast,
        E | -12-17. "and causeth the earth, etc.
          F | 18-. "Here is wisdom.
            G | -18. "Let him that hath understanding, etc."

The following is the key to the above:—

A | 1-. The vision.
  B | -1-. Origin of *first* beast—the sea.
    C | -1-2-. His description.
      D | -2. Source of power: the dragon.
        E | 3-8. His character and deeds.
          F | 9. Call to hearken.
            G | 10. What we are to hear.
A | 11-. The vision.
  B | -11-. Origin of the *second* beast.
    C | -11. His description.
      D | 12-. Source of authority: the first beast.
        E | -12-17. His character and deeds.
          F | 18-. Call to knowledge.
            G | -18. What we are to know.

The above shows the accuracy and harmony of detail in the account of these two beasts; and a careful comparison of 2 Thess. ii. will show that the same two are there spoken of.

2 THESS. ii. 3-12.

H | -3. The man of sin.
  I | 4. His character and deeds.
H | 8. The Lawless one.
  I | 9-12. His character and deeds.

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= Selected Gleanings. =

ARCHDEACON FARRAR ON DANIEL.

WE are very thankful to find *a fifth* edition of Dr. Robert Anderson's *Coming Prince* so soon called for. In a new preface he deals with the whole subject of the higher criticism of the book of Daniel in a very masterly way.

The whole of the objections are stated and dealt with one by one, and subjected to judicial treatment. The value and completeness of Dr. Anderson's work will be seen when we state that this preface to the fifth edition occupies some fifty pages.

After dealing with the more weighty of these critics, Dr. Anderson turns to the latest work on the subject, just written by Archdeacon Farrar, whose "original contributions to the controversy are limited to the rhetoric which conceals the weakness of fallacious arguments, and the dogmatism with which he sometimes disposes of results accredited by the judgment of authorities of the highest eminence."

After giving two instances Dr. Anderson proceeds:

"Professor Driver's opinions are entitled to the greatest weight within the sphere in which he is so high an authority. But I have ventured to suggest that his eminence as a scholar lends undue weight to his *dicta* on the general topics involved, and that he shares in the proverbial disability of experts in dealing with a mass of apparently conflicting evidence. The tone and manner in which his inquiry is conducted shows a readiness to reconsider his position in the light of any new discoveries hereafter. In contrast with this there are no reserves in Dr. Farrar's denunciations. For him retreat is impossible, no matter what the future may disclose. But to review his book is not my purpose. The only serious counts in the indictment of Daniel have been already noticed. His treatise, however, raises a general question of transcendent importance, and to this I desire in conclusion to refer.

"With him the Book of Daniel is the merest fiction, differing from other fiction of the same kind by reason of the multiplicity of its inaccuracies and errors. Its history is but idle legend. Its miracles are but baseless fables. It is, in every part of it, a work of the imagination. '*Avowed* fiction' (p. 43) he calls it, for it is so obviously a romance that the charge of fraud is due solely to the stupidity of the Christian Church in mistaking the aim and purpose of 'the holy and gifted Jew' (p. 119) who wrote it.

"Such are the results of his criticisms. What action shall we take upon them? Shall we not sadly, but with deliberate purpose, tear the Book of Daniel from its place in the Sacred Canon? By no means. Dr. Farrar exclaims:

"'Its right to a place in the Canon is undisputed and indisputable, and there is scarcely a single book of the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished unto every good work' (p. 4).

"This is not an isolated statement such as charity might attribute to thoughtlessness. On the same page he says: 'No words of mine can exaggerate the value which I attach to this part of the Canonical Scriptures.' It is nothing more than a religious novel, and yet 'there is *scarcely a single book* of the Old Testament' of greater worth!

"The question here is not the authenticity of Daniel, but the character and value of the Holy Scriptures. Christian scholars whose researches lead them to reject any portion of the Canon are wont to urge that, in doing so, they increase the authority, and enhance the value, of the rest. But the Archdeacon of Westminster, in impugning the Book of Daniel takes occasion to degrade and throw contempt upon the Bible as a whole.

"'There are few books,' says Hengstenberg, 'whose Divine authority is so fully established by the testimony of the New Testament, and in particular by our Lord Himself, as the Book of Daniel.' Just as mist and storm may hide the solid rock from sight, so this truth may be obscured by casuistry and rhetoric; but when these have spent themselves it stands out plain and clear. In all this controversy one result of the rejection of the Book of Daniel is entirely overlooked or studiously concealed. If 'the Apocalypse of the Old Testament' be banished from the Canon, the Apocalypse of the New Testament must share in its exclusion. The visions of St. John are so inseparably interwoven with the visions of the great prophet of the exile, that they stand or fall together. This result the *critic* is entitled to disregard. But the homilist may by no means ignore it. And it brings into prominence the fact so habitually forgotten, that the Higher Criticism claims a position which can by no means be accorded to it. Its true place is not on the judgment seat, but in the witness chair. The Christian theologian must take account of much which criticism cannot notice without entirely abandoning its legitimate sphere and functions.

"No one falls back upon this position more freely, when it suits his purpose, than Archdeacon Farrar. He evades the testimony of the twenty-fourth chapter of St. Matthew by refusing to believe that our Lord ever spoke the words attributed to Him. But this undermines Christianity; for, I repeat, Christianity rests upon the Incarnation, and if the Gospels be not inspired, the Incarnation is a myth. What is his answer to this? I quote his words:

"'But our belief in the Incarnation, and in the miracles of Christ, rests on evidence which, after repeated examination, is to us overwhelming. Apart from all questions of personal verification, or the Inward Witness of the Spirit, we can show that this evidence is supported, not only by the existing records, but by myriads of external and independent testimonies.'

"This deserves the closest attention, not merely because of its bearing on the question at issue, but as a fair specimen of the writer's reasoning in this extraordinary contribution to our theological literature. Here is the Christian argument; 'The Nazarene was admittedly the son of Mary. The Jews declared that He was the son of Joseph; the Christian worships Him as the Son of God. The founder of Rome was said to be the divinely-begotten child of a vestal virgin. And in the old Babylonian mysteries a similar parentage was ascribed to the martyred son of Semiramis, gazetted Queen of Heaven. What grounds have we then for distinguishing the miraculous birth at Bethlehem from these and other kindred legends of the ancient world? To point to the resurrection is a transparent begging of the question. To appeal to human testimony is utter folly. At this point we are face to face with that to which no consensus of mere human testimony could lend even an *a priori* probability.'*

"On what then do we base our belief of the great central fact of the Christian system? Here the dilemma is inexorable: to disparage the Gospels, as this writer does, is to admit that the foundation of our faith is but a Galilæan legend. By no means, Dr. Farrar tells us; we have not only 'personal verification, and the Inward Witness of the Spirit, but we have also *myriads* of external and independent witnesses.' No

* *A Doubter's Doubts*, p. 76.

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Christian will ignore the Witness of the Spirit. But the question here, remember, is one of *fact*. The whole Christian system depends upon the truth of the last verse of the first chapter of St. Matthew—I will not quote it. How then can the Holy Spirit impart to me the knowledge of the fact there stated, save by the written Word? I believe the fact because I accept the record as God-breathed Scripture, an authoritative revelation from heaven. But to talk of personal verification, or to appeal to some transcendental instinct, or to tens of thousands of external witnesses, is to divorce words from thoughts, and to pass out of the sphere of intelligent statement and common sense."

Correspondence.

ANGLO-ISRAELISM AND THE TRIBE OF DAN.

To the Editor "Things to Come."

SIR,—In your issue for this month you notice a criticism written by me upon Dr. Bullinger's remarks on the *dodekāphulon*, or twelve-tribed people. You neither mention nor attempt to reply to any one of my arguments, but you indulge in something very like abuse.

As you totally misrepresent my opinions on other matters, I claim as an act of justice that you will publish this letter in your next number; for I have never identified the Anglo-Saxon people with the tribe of Dan, nor do I know of any writers who have done so. My "hope" is not in being a Danite or an Ephraimite. The Christian hope is not involved in a historical identification any more than it is in a prophetical speculation concerning things to come.

I do not teach that our sins are to be added to our forefathers, whatever that may mean!

I do not believe that Israel is to return to Palestine in apostasy, and I do not deny or ridicule "the blessed hope"; but, on the contrary, hold and teach that the end of the age, and the inseparable closing events, are at hand. We have evidence of this which you do not possess, in the identification of Israel, reconciled nationally to God, and in a position to fulfil her destiny, according to the prophets.

I am desirous to believe that you have made these statements in ignorance, and not as a false trail to divert attention from the point at issue. I do not expect you to publish a reply to your other statements, and therefore I do not refer to them. When I do so in another paper, I hope that I shall be careful to understand what your views are, and not to misrepresent you, as you have misrepresented me, and all those who hold with me.

I remain your obedient servant,

DENIS HANAN, D.D.

THE RECTORY, TIPPERARY, *2nd April*, 1895.

[The above letter is in character with what we have previously published of Dr. Hanan's utterances. Thus, not only is to look for the coming of the Lord into the air "effeminately looking for rapture and rest," and being caught up in clouds to meet Him there is "the Church, the Body of Christ, disappearing in nubibus,"* but that which was revealed to the apostle Paul "by the word of the Lord" is "prophetical speculation concerning things to come!"

But what is more instructive in the letter is the writer's desire to evade his responsibility as an Anglo-Israelite for the part the movement is playing in preparing the last end of the apostasy of the tribe of Dan. What escape can Dr. Hanan, and all those who hold with him, find from the logical consequences of what the Word of God tells us of the past history of that tribe, and its future destiny, to which it is our privilege again to refer in this present number? *The tribe of Dan is one of the ten tribes of the "House of Israel," commonly spoken of by them as "the lost ten tribes," and which he says is "reconciled nationally to God."*

If, as it appears, Dr. Hanan dislikes the exposure of the Danite phase of the movement, which we believe the Word of God proves to be the pith and substance of it (from the *spiritual* point of view, which is what alone concerns us), the sooner he publicly withdraws from it the better.

Meantime, that such a prominent Anglo-Israelite should be unaware that the movement with which he has identified himself claims descent for the Anglo-Saxon race from the *ten tribes*, and the tribe of Dan in particular, will come as a surprise to many of his *confrères* in this country, who will remember the views of Bishop Titcomb, and the remarkable pamphlet of Col. Gawler, Keeper of the Crown Jewels, published here in 1880, under the title of *Dan, the Pioneer of Israel*, as well as to probably the whole of the American community, seeing that Prof. Totten only last summer republished that same "valuable little brochure" in the *Our Race* series, "the demand for which [brochure] on that side of the Atlantic," he adds, "has been persistent."

Dr. Hanan writes: "I have never *identified* the Anglo-Saxon people with the tribe of Dan." We did not say he had. The expression we used was "largely made up of" the tribe of Dan. We ask him, Is it not the case that the part played by the tribe of Dan is a very prominent feature in the British-Israel hypothesis?

We shall be interested to see how Prof. Totten takes Dr. Hanan's attitude in the matter.—ED.]

* See the extract from Dr. Hanan's article in our February number, p. 159, 160.

PETER'S EPISTLES.

DEAR SIR,—As every believer should have a clear and intelligent scheme of salvation and of the "Scripture, which is able to make us wise unto salvation through faith in Christ Jesus," I was glad to see the paper in a recent number of *Things to Come* on Acts of the Apostles, &c. (see p. 175-6), which might be briefly illustrated from the words of Scripture. Thus in Acts we have "the fruitful Bough running OVER THE WALL" to the Gentiles, "while the archers shot at it, and sorely wounded it," so vexed were they; but in the epistles of Paul to the Church we have the WALL OF PARTITION (*i.e.*, between Jew and Gentile) DONE AWAY WITH (Eph. ii. 14), no longer any enmity in existence, but *peace*, and that by the cross—both made one in it, the Jew and the Gentile not only rejoicing together, but one with each other—one new man—in God's scheme in the Church, which is "His body."

Now as you were good enough also to put in a paper on Paul's writings, let me add another on Peter's Epistle, to be followed, if the Lord will, by one on James' Epistle, for they have their own spheres.

Peter, who writes to the Dispersion in his 2nd Epistle, reminds them of the "eternal KINGDOM of our Lord and Saviour Jesus Christ. Wherefore I will be sure to put you always in remembrance of these things [mark!], though ye know them, and be established in the truth which is present [*with you*]. But I think it meet to stir you up, putting you in remembrance." And again, in verse 15 he endeavours that on every occasion they should have "*these things*" (mark!) in remembrance. What things? Things of the kingdom; viz., the power and coming of our Lord Jesus Christ, having been eye-witnesses of His majesty. "For He received from God the Father honour and glory, when there was sent such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice we heard sent from heaven, when we were with Him in the holy mount." Now see, this is a kingdom scene he repeats here, in which we have some

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special teaching by the persons present in it, viz., Moses and Elijah. These represent two companies; and mark! Enoch, the third, is not there, as we might have at first thought. But he, being quite separated off from the others by the flood, may be taken as setting forth or illustrating the raptured saints of this dispensation. (1 Thess. iv.) Then in the Revelation or kingdom days we have the Moses company, viz., saints martyred, or dead and buried and raised; and the Elijah company, viz., ascended (simply) saints as the man-child (often confused with the Enoch company), without death or resurrection, but as it were with the chariot and horses of Israel in triumph. (See Rev. iii. 20.)

Thus keeping, in reading the Revelation, these remarkable men before us as typical of the latter day saints, we are helped in considering the scenes then enacted; not to mention our Lord Himself present on the mount, in Whom, as our Enoch, we shall be found—part of His body (previously raptured).

But this part of truth was in Paul's special stewardship, not Peter's, as we saw in a previous paper. Peter dwells on this holy mount, adding, "We have more secure the prophetic word; whereunto ye do well that ye take heed, as unto a candle shining in a dark place, until the day dawn, and the morning star shall arise" (read the passage). But we do not wait for "the morning star." The Magi had the star, but when at the spot they had to ask the scribes, who having the sure word of prophecy knew at once, and told them where the young child would be born.

"Knowing this first, that no prophecy of the Scripture cometh of private interpretation. For prophecy was never sent of the will of man: but men had utterance from God, being moved by the Holy Spirit." They were not private characters. Their lives can not be understood but as public characters, to set forth God's plans and purposes. (*Vide* Joseph, &c.) Peter brings to remembrance prophecy and the kingdom. Not so Paul to the Church. He bids the "Church to wait for God's Son" from heaven. This is not prophecy, but as plain a command as "Believe on the Lord Jesus Christ."

G. WINDHAM.

EZEKIEL XXXVII.-XXXIX.

SIR,—I believe we have in the above three chapters laid out before us, as in a clearly-defined map, Jehovah's purposes concerning His ancient people Israel.

My mind has been especially called to this part of unfulfilled prophecy by the Jewish Signs of the Times, as mentioned in this month's *Things to Come*. When we look at the marvellous spread of the "Chovevi Zion Association" (Lovers of Zion) throughout the civilised world wherever Jews are located, in the last five years, I cannot but think we have arrived at the time of the first shaking of the dry bones. (xxxvii. 7.)

Such aspirations after national existence has never been manifested since the times of Ezra and Nehemiah; nor have there ever been such large numbers of Jews located in Palestine as now since their last dispersion under Titus.

I saw signs of Jehovah's promises when I was in the land thirteen years ago, such as "I will remember the land." (Lev. xxvi. 42; Ezek. xxxvi. 8.) The fulfilment of these promises are tenfold more evident to-day than they were then.

How long it will take between the first shaking of the dry bones (v. 7) and the setting up of God's tabernacle in the midst of His people we are not told, nor is it for us to enquire; one thing we know, God is not slack concerning His promises, and we say with the poet:

"Thou hast abundant time, O Lord,
To carry out Thy plans;
And wisdom in Thy mind is found
Far greater than in man's.

Our need is patience; we must wait
The Lord's appointed hour;
He only knows the proper time
To exercise His power."

It is very evident that Israel will return in unbelief, and will have gained such an amount of prosperity in a short time as shall call forth the covetousness of the great Northern power (Russia, I apprehend), with Persia, Ethiopia, and Libya. (See xxxviii. 1-13; also Zech. xii. 1-6.)

I am willing to admit that in xxxvlii. and xxxlx. there may be a foreshadowing also of Rev. xx. 7-9, but when we look at the anxious concern among European nations at the present time about Syria, and the many times the North country is spoken of in the prophetic Word as the quarter from whence we are to look for judgment to come upon Israel before their final deliverance, I think we are justified in believing that the above three chapters contain in a condensed space God's dealings with His ancient people in the latter days. First, their national resurrection as dry bones without any spiritual life (or breath) (*v.* 8) in them. Second, their spiritual revival, when God's Spirit will be given them after they have looked upon Him whom they pierced, and found forgiveness. (Zech. xii, 10 to xiii. 1.) Then shall be fulfilled Rom. xi. 26, 27.

I do not touch upon the sealed 144,000 mentioned in Revelation vii. and xiv. Perhaps the remarkable work now going on under Rabinowich and others may be the prelude to this sealing.

A careful study of the word of prophecy, and believing that God means what He says, saves us from two gross fallacies—first the Anglo-Israel theory, and secondly in supposing that when the word Israel occurs in the New Testament it means something different to what it does in the Old.

SAMUEL FIELD.

WORTHING, *20th January*, 1895.

Questions and Answers.

QUESTION NO. 34.

Referring to Dr. Erdman's questions and your replies in the April number, may I ask you further whether there is in Scripture any description of the interval between the "rapture" and the beginning of the "seventieth week"?

Yes, we believe there is, and that it will be found in the Apocalypse.

What is called the "rapture" is the Lord's word to the apostle Paul that He will descend into the air, when those "in Christ" will be caught up to meet Him, according to 1 Thess. iv. What is called "the seventieth week" is the last week of years spoken of in Daniel ix.

The two passages are totally disconnected. To attempt to connect them would be to obscure *both* the books from which they are taken.

To understand 1 Thess. iv. *spiritually*, the indispensable condition is to know what "in Christ" means. The expression is peculiar to Paul's epistles. It is not found outside them; no, not in the Old Testament, not in any of the four gospels, not in the Acts, not in the Apocalypse, not in Peter's, not in James', not in John's, not in Jude's epistles, not even in Hebrews. The apostle Paul had a special revelation given to him to preach while the Gospel is among the Gentiles; and if that be not believed and obeyed, according to faith-obedience, all attempts to understand prophecy will result in some illusion

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The very beginning of doctrine for the believer is Romans v. 12 to viii. 39, which our journal has ever emphasized. If we have written death on "the old man," and believe God that "the old man" is crucified with Christ, we discern within us a fearful and incessant conflict between flesh and spirit, that would be intolerable but for the knowledge of God's gracious purpose to adopt us into sonship in the body, as He has already so adopted us in the spirit (which is "spirit-of-Christ" —πνεῦμα Χριστου) in the beloved One. If we believe that word of Romans v. 12 to viii. 39, we shall need no one to *teach* us to wait for the coming of the Lord by any appeals through argument to the intellect, and it will be quite foreign to our thoughts to associate that wonderful hope of the Lord's coming to give us new bodies in which is no sin, with scriptures such as Daniel ix., bearing on the redemption of Israel nationally, the government of the earth, and the future of the earth, and we shall *instinctively* reject any attempts to make us do so.

Further, and as a natural consequence of this obedience, the *subjective* condition thus engendered in us will enable us to discern, as *objective* to ourselves, the prophecies of the coming glories of Christ as Israel's Messiah, including His wondrous reign over the earth (which through His great love we too shall share with Him), in a sharply-defined outline in no other way obtainable, for *God never reveals His purpose to the disobedient.*

With regard to "the seventieth week" we prefer to maintain silence, until occasion arise to explain *fully* the effect our belief, expressed in our article on the subject published in April (that *both* the atonement *and* the deliverance of Israel occur *within* the scope of the Seventy Weeks) must have with regard to popular interpretations of Daniel ix.

In conclusion we repeat, every heresy, every failure to wait for the Lord's coming as a hope ever present to the heart, every serious misinterpretation of the prophetic Word, every obscuration of the Apocalypse, every refusal to understand the Pauline "Mystery," appears to go hand in hand with either the rejection or the mutilation of the chapters in Romans we have named. They are utterly humbling to the flesh.

Question No. 35.

M. W., Dalkey. In 1 Cor. xv. it is the body which is laid in the grave in weakness, in 2 Cor. v. the house from heaven is mentioned. Are there two bodies?

Whether we fall asleep, or are alive and remain to Christ's coming, we shall all be changed, and, in either case, have a glorious body like His own. If we die it is a resurrection body. If we are alive, we shall have our heavenly body at once. We take it that the bodies of each class will be the same, though received necessarily in two different ways.

There is no other way of receiving that body of glory. Not till Christ comes shall any one receive it. So far from the sleeping saints getting it before the living ones, it is distinctly declared that "we which are alive and remain shall not precede those who are asleep." The popular thought is, therefore (as usual), opposite to God's thought. Moses' body was, as you say, exceptional, judging from all that is said about his burial, and the contention about the possession of his body.

Question No. 36.

G. R., Crewkerne. If the coming of the Lord may occur at any moment, how are we to understand 2 Thess. ii. 3-8, &c.?

What is spoken of in 2 Thess. ii. is the "day of the Lord," (See R.V.) Before that day can come the man of sin must be revealed, as he will be destroyed at the glorious appearing of Christ, which ushers in that day. The saints in Thessalonica had been deceived by some who misrepresented the apostle as having said the day of the Lord had set in. If this were the case, then his promise in the first epistle was proved to be false, for he had promised that they should be "gathered" to the Lord before that day. This gathering was quite independent of "times and seasons" (1 Thess. v. 1), unlike the day of the Lord, which is an *appointed* time. Now in 2 Thess. ii. 1 he writes to them to undeceive them, and he writes *in the interests of* that blessed hope. This is the force of the word rendered "by" in verse 1 (in the R.V. it is rendered "touching").

Question No. 37.

M. P., Enfield. "The law of the Spirit of life in Christ Jesus." Rom. viii. 2. Should not this be translated "the Spirit's law of life in Christ Jesus"?

No. The translation in the Authorized and Revised Versions is correct, with the exception of the capital letter S. The expression occurs nowhere else, and should be, "the law of the spirit-of-life-in Christ Jesus," *i.e.*, the new creation in us, which is "Christ in us, the hope of glory," the new spirit-life which we have in Him sets us free from the law of sin and death. Dead and risen with Christ, His people are, in virtue of the new nature which they possess, set free from the law of sin and death. (See our article on the Psychology of Scripture in a previous number.)

Question No. 38.

Anon. 1 Cor. vii. 6, 10, 12, 25. Does the Apostle speak of his own private judgment? In what way will these verses affect the inspiration of the Scriptures?

The inspiration of the Pauline Epistles is here clearly demonstrated by these allusions to the Apostle's own spiritual judgment.

Question No. 39.

O. C., Eigenham. What is the best proof that the saints will not pass through the Tribulation?

Those who hold this view prefer to use the words "be on the earth" rather than "pass through," and it is well that they do so; for it is written that "all that dwell on the earth" shall either worship the beast and receive his mark, or shall refuse to do so.

Those who refuse will be slain by the anti-Christ, and those who receive it will be destroyed by Christ. (See Rev. xiii. 7, 8, 14, 15; xvi. 2; xix. 20, 21; xx. 4.)

This being so, there are *none* who can be "alive and remain" unto the coming of the Lord. Therefore the Church must be caught up before the Tribulation.

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Question No. 40.

J. Mc. D., Glasgow. Is the "last trump" of 1 Cor. xv. 52, identical with the last of the seven trumpets, Rev. xi. ?

We think not. 1 Cor. xv. was written many years before the Apocalypse, and could have been understood by the Corinthian Saints apart from that later revelation. We must not read a subsequent revelation into a previous scripture, which was intended to be perfectly clear without it. We believe that the allusion in 1 Cor. xv. may have been to a well-known custom in the Roman Army.

Question No. 41.

W. B-M., London. The numbers of the Levites by their families are given in Num. iii.

Gershonites	7,500	(*v.* 22)
Kohathites	8,600	(*v.* 28)
Merarites	6,200	(*v.* 34)
making	22,300	in all.

But in verse 39 the number is given as 22,000. How is the apparent discrepancy to be explained?

The word Aaron in *v.* 39 is in the Hebrew text marked with six mysterious dots over the letters for some special reason. We believe it is to show that the word ought not to be in the Text. But Rabbi Sol. Jarchi says it was to signify that Aaron "was not among the number of the Levites," *i.e.* the 22,000 here mentioned.

This number is given merely as the number of those who were to be deducted from the number of the firstborn males of all Israel, 22,273, *v.* 43, so that the 273 in excess were to be redeemed with money. Had the whole 22,300 been taken, the excess would have been on the other side. It is probable, therefore, that the 300 is the number of Aaron and the first-born of the Levites.

Question No. 42.

W. B-M., London. Why the difference in the four names of the faces of the cherubim in Ezek. i. 10, x. 14, and Rev. iv. 7?

In Ezek. i. 10 the names are lion, man, ox, eagle.

In Ezek. x. 14 the ox is not named; but instead it says "the cherub" (with *def. art.*), proving that it is no oversight, but solving the difficulty by showing that it was not merely *a* cherub's face, but the face of *the* cherub, either to the one well known, or the one facing the speaker.

In Rev. iv. 7 we have "calf" instead of "ox"; but the difference is only in the English, the same word μόσχος being used as the lxx. translation in Ezek. i. 10.

Question No. 43.

W. B-M., London. Isa. vi. 10, and Matt. xiii. 15. Why is God unwilling to heal them? Judicial blindness would hardly explain this.

The Lord was *not* unwilling in Matt. xiii. 15. He is merely referring to Isa. vi. 10, where the national judicial blindness was foretold.

The sentence was not actually *pronounced* till Acts xxviii. 25–29.

This blindness in itself was no secret, but how long it was to last, and what should be the signal of its termination, was kept secret until revealed in Rom. xi. 25.

The Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

"There are twenty-six affiliated Chovevei Zion Societies in Roumania.

* * * *

"The Chovevei Zion and Benei Zion are reported to be in a flourishing condition. The former has recently purchased additional land in Palestine.

* * * *

"The second annual report of the Argentine Colonization Association has lately been issued, and is very interesting reading. Nearly 450,000 acres are now owned by this society, and over $18,000,000 have been expended. The report is hopeful as to the future.

* * * *

"The Zionists are proposing—possibly for the purchase of more land in Palestine—that a contribution of half a shekel be given by every Israelite during the feast of Purim (March 10), which commemorates their deliverance from Haaman in the days of Queen Esther.

* * * *

"As one of the signs of the times, so far as Israel is concerned, it is to be observed that the Jewish newspapers have set apart a portion of their space, for the purpose of reporting the events of national import which are taking place at the present time among the Jewish people.

* * * *

"Another great Russian orator has arrived in England from Russia, and is attracting crowds to his addresses. He too is full of Palestine for the Jews. Indeed, the key-note of his message is this: 'Just as Bulgaria is only that country where Bulgarians dwell, *so Palestine could only become Palestine when it was inhabited by Israel.*' His name is Masslansky.

* * * *

"If there was one Jewish paper that altogether ignored the Zion idea, and sneered at the colonization idea, it was *The Jewish World*, published in London. But how times have changed! However, Zion has become a power which no Jewish paper can afford to ignore, and now week by week appears a column devoted to news and paragraphs on the subject of the 'National Movement.'

* * * *

"There are now 100,000 Jews in the Holy Land, one half of whom have arrived there in the past seven years.

* * * *

"Jerusalem is advocated as the initial meridian, instead of Greenwich, by no less a renowned society than the Academy of Sciences at Bologna.

* * * *

"It is proposed to take the Columbian bell to Jerusalem, that, on the nineteen hundredth anniversary of the birth of Christ, its tones may resound over the hills with which He was so familiar.

* * * *

"A SIGN OF THE TIMES may be observed in the fact that, in assigning topics for the week of prayer, the Council of the Evangelical Alliance suggested for Friday evening, January 11th, 'PRAYER FOR THE JEWISH RACE. That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.' We say 'AMEN!' but wonder how many followed the suggestions of the committee in this respect."

RELIGIOUS AND SOCIAL SIGNS.

THE DEVIL'S MILLENNIUM.

We have frequently called attention to the fact that not impending war, but the cry of "peace and safety" is what we are to look for in the immediate future. The following from *The Westminster Gazette* (January 22nd, 1894) is instructive:

"We are twenty years further on towards the world's Edenization than we were twelve months ago. That World's Fair put things on the swift run towards universal betterment. It did more to destroy caste, multiply knowledge, promote international brotherhood, educate taste, advance art, encourage science, make war impossible, lift up nations, weaken despotisms, and advance free principles, than anything that has happened since the Bethlehem star shed light on the Bethlehem caravansary."

It is interesting to watch the progress of man's coming millennium without Christ. Twelve months have gone by since the above was written, and W. T. Stead's estimate of Chicago being Edenized is an eloquent commentary upon it!

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THE REUNION OF CHRISTENDOM.

The Daily Chronicle of March 23rd writes as follows on the visit of Lord Halifax to the Pope of Rome:

"Leo XIII. gave an audience yesterday to Lord Halifax, the President of the English Church Union, and our Rome correspondent informs us that his lordship assured the Pope that a tender and gracious message to Anglicans in his forthcoming Encyclical would have a good effect upon the prospects of reunion. Whether Lord Halifax approached the Pope in a purely individual capacity, as the author of a somewhat portentous plea for 'the reunion of the Western Church,' or as President of a society which numbers more than 3000 Anglican clergy and thirty Anglican bishops on its roll, is wisely left to conjecture. Wisdom also suggests a pause until the Encyclical is circulated, before essaying judgment upon any proposal to undo the English Reformation. There is no doubt, however, that the persistent rumours about the Pope's kindly interest in the theological agonies of High Anglicans are well substantiated. The whole question of the validity of Anglican orders has been submitted to a Congregation; and although full recognition is not to be expected, we know enough of Leo XIII. to feel assured that he will, as Lord Halifax desires, deal tenderly with aspiring Anglo-Catholics."

What a sorrowful repudiation of God's goodness in raising up the Reformers to deliver this country from the Romish Apostasy! "Religious toleration" has taken the place of zeal for the truth of God. The Pope's "kindly interest" in years gone by was exemplified in the tortures of the Inquisition and in the massacre of St. Bartholomew's Day, but now a very different policy prevails, and apparently with far better prospects of success.

RECONCILIATION OF ISLAM AND CHRISTIANITY.

"Père Hyacinthe Loyson, who is now in Marseilles after a lecturing tour, maintains that Mahomet, like Christ, was to some extent an inspired prophet. The ex-Carmelite is in favour of the union of all forms of religious belief, including Islamism. He maintains that both Napoleon I. and Abd-el-Kader believed that the gospels of Christianity and Islam might walk hand in hand for the bettering of the world. All religions are mere forms of worship of the Creator by the creature. Mahomet was the prophet of the Arabs, and the founder of a great religion which guides the temporal and spiritual destinies of millions. M. Loyson does not profess to have any data about the second coming of the Messiah, but, like Abd-el-Kader, he considers that one of His missions will be the reconciliation of Christendom and Islam."—From the *Daily Chronicle* of March 27th.

If we wish to know the outlines of the International Religion of the future we must turn to the description of the Second Beast of Revelation xiii.

A SECRET CHURCH OF THE "NEW RELIGION."

Light of March 23rd contains the following:

"A NEW RELIGION AT BRIGHTON.

"The *Sussex Daily News* publishes a letter, over the signature of 'Edward Morley,' descriptive of a 'new religion' which has made its appearance at Brighton.

"'This morning I was privileged to be witness of a most imposing sight, the consecration of a new church, or I should rather say the founding of a new religion, whether Theosophical or Vegetarian or Spiritualist I can hardly say, for it seemed to combine all these in one harmonious whole, with Pantheism, Hinduism, and Buddhism, and a dash of Judaism, with Christian Catholic rites and ceremonial! The church is of a narrow, oblong shape, and forms part of a private house, so that no one would ever suspect its existence. At nine o'clock a.m. it was filled with about one hundred people, or one hundred and twenty, in the nave, while the chancel had about fifty occupants, including the celebrant and others in the inner sanctuary, which was separated by a screen and a sort of blue network curtain, which prevented me from recognising any that were inside it. The service was most impressive, and a fine choir rendered the musical parts with great effect. As I said, the liturgy was very like the Roman Catholic, only that the Consecration was after the Oriental fashion. All in English, but with a goodly number of responses in Greek, Latin, and even some in Hebrew. The founder, I am told, is a clergyman in this town noted for Humanitarian, Vegetarian, and Theosophical views, with strong Catholic Ritualistic leanings

"'At the close of the service the blessing was given (with some relic, I imagine) from the altar. It was an object not unlike that used in Roman churches in Benediction, but much larger, with a double triangle in a circle from which some hundreds of golden rays proceeded, almost too dazzling for the eye. In the centre I noticed what appeared to be a crystal, such as is used by spiritualists and mediums. The altar was ablaze with lamps and tapers, and every head was bowed as a mysterious Trinity was invoked to bless. Holy water was at the door on either side, and every one of the congregation wore a sort of scarf of white muslin, which heightened considerably the imposing effect. A large image of the 'Queen of Heaven' was over the altar. The members are strict vegetarians, I am told, and no one is ever allowed to enter but those of the fraternity.

"'I could not honestly say that I even knew myself where this house is, for I was taken on solemn conditions. A cab called at my house, and, when inside, two attendants blindfolded me, so that I have no idea even of the direction, except that it seemed half an hour's distance. I was taken into the house, and my eyes not unbandaged till I was in the vestry or ante-chamber; and when I was escorted home the same precautions were taken, and the bandage not removed till just before I left the cab.

"'One of their priests said that 'for a period they would have to worship, as it were, in the catacomb, till numbers and strength were increased.' A secret church with passwords and signs in the nineteenth century! I am not likely, I am told, to be privileged again till I heartily embrace their faith, and I am not yet, I must say, prepared to forego my meat and tobacco or to accept all their tenets, which, however, I must say are very rational and intelligible. A copy of *The Perfect Way*, Hartmann's *Religion of the Future*, and Richard Hart's *New Theology*, these are the only sources of information I possess as to their doctrines.'"

Mr. Edward Morley should enquire for the house of "Theosopho and Ellora" when next at Brighton, and then the mystery would be solved.

PASTORS TO THE SHEEP AND GOATS.

HOW TO STARVE THE SHEEP, AND HOW TO ENTERTAIN THE GOATS.

The following account is given in a local paper of the opening of New Congregational Buildings by Dr. Parker.

"THE NEW CONGREGATIONAL BUILDINGS.
"SERMON BY DR. PARKER.

"The proceedings in connection with the opening of the new buildings at the rear of the Congregational Church, East Finchley, were continued on Tuesday, when the Rev. Joseph Parker, D.D., of the City Temple, preached in the church to a crowded congregation. The Rev. Thomas Hill, pastor of the sister church at North Finchley, conducted the first portion of the service. Dr. Parker took his text from the eleventh verse of the third chapter of Genesis: '*Who told thee that thou wast naked?*' All bad thoughts, he said, came from the devil, the great enemy of mankind. Did the people who worshipped in this sweet little church—that would be full even if it were empty, because of its pillars (laughter)—believe in the existence of a devil? They did not pay seven shillings and sixpence a quarter for so many inches of pew to listen to a man who had the audacity to preach about the devil (laughter). But still the devil existed.

"A concert was given the same evening in the new lecture hall, and every seat in the building was occupied."

The usual description of a thoroughly worldly concert then follows, with the "renderings" of various songs, &c. Dr. Parker's sermon on the devil doubtless produced a solemnizing effect, so an evening concert was a very natural set off. Popular preachers must ingratiate themselves with the goats.

BRITISH-ISRAELISM, AND THE TIME WHEN THEY SHALL SAY, "PEACE AND SAFETY."

In *The Covenant People* for March, on page 303, is the following paragraph:

"IS IT PEACE?

"We are earnestly desiring the *dénouement* of Israel. We are agitating throughout the empire for a grand federation of the whole; yes, and more than that, for a welding together again of the whole continent of North America into the one empire, so that Ephraim and Manasseh may be in unity again—a unity we declare much to be desired for the peace of the world."

The *dénouement* of the British-Israel delusion will doubtless take place in due course, but "the new covenant with the house of Israel and the house of Judah" will not be made until God's appointed time; namely, after the great day of Jezreel.

MR. STEAD'S CIVIC CHURCHES.

In an article headed "Open the Churches!" in the *New Age* of March 7th, Mr. W. T. Stead expresses himself as follows:

"There is one thing that needs to be done, and that covers all things. These edifices, which are now locked up to the glory of God, must be

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opened for the Service of Man. In most communities the first thing every active social worker will tell you is, that there is great need of a common hall, of a parish drawing-room, of a social club-house, of a public reading-room, of a public gymnasium, and of covered playgrounds for the children. They will deplore the lack of any place where they can give popular concerts and entertainments, and where the working man can meet under cover to have his snack and hear some good music. They want a building, they will tell you, for a score of different social services, but they cannot afford to build one. They cannot rent one, and so they go without.

"And all the while, in the very heart and centre of the population that is craving for a building in which to have its clamant social needs ministered to by its brethren, there stands a building—commodious, well lighted, well ventilated, capable of being well warmed—empty, idle, useless, the playground of mice and the workshop of spiders. There it stands, dark and silent, locked, bolted, and barred. And when you ask why, in the name of the all-merciful Nazarene, this building cannot be devoted to the service of the least of these His brethren, you are met with a shudder of indignant horror, as if you had uttered some rude blasphemy. 'What! How dare you propose to desecrate, by devoting to the secular needs of the workman, the child, and the servant, the building consecrated to the service of prayer and praise, to the hearing of sermons and the singing of hymns?'

"I would dare, although it involved remodelling the whole interior of my church from ceiling to basement. . . . 'Inasmuch as ye did it to the least of these My brethren, ye did it unto Me.' 'Inasmuch as ye did it not to the least of these My brethren, ye did it not unto Me'—these two sayings of our Lord would be an all-sufficient warrant for any bold innovator who, breaking down a false and cruel tradition, re-dedicated the House of the Lord to the Service of Man, and made the church in every parish a centre as busy and as useful all the days of the week as are the Polytechnic and Oxford House."

Disestablishment and Disendowment may probably be averted if Mr. Stead's ideas as to the Service of Man are carried out. To popular concerts and entertainments the Editor of *Borderland* would doubtless have added "Spiritist Séances" had he trusted a little more to "Julia" and to automatic writing.

Editor's Table.

Coming Eschatological Events. By JAMES CROSS. Simpkin, Marshall & Co.

This book, although written by one who is not in possession of the true keys to the study of Eschatology, contains many interesting passages and useful suggestions; at the same time, it is crowded with much useless matter, and so it must be said of this attempt to build up a true system of the science of the "last things" as was said in Nehemiah iv. 10: "There is much rubbish."

The following passage is a good instance of a grain of truth being mixed up with much rubbish:

"In identifying the British Empire with the beast of the Apocalypse there is still a feature mentioned by St. John that must not be overlooked. John tells us that the colour of the beast was scarlet or red. (Rev. xvii. 3.)

"Is then scarlet or red the predominant or official colour of the British Empire? Everyone knows, or should know, that it is. A glance at the temporal peers in their vestments in the House of Lords; at the judges in the Crown Courts; and at the army when on parade, &c., ought surely to convince anyone of this, should he be inclined to doubt it. There are also the vehicles and the pillar boxes, &c., of the Post Office; the 'red tape,' real and metaphorical, of the several Government departments," &c.

This is a good specimen of the mixture to be found in this book.

Nuggets of Truth from the Epistles. By WILLIAM G. CARR. Hodder and Stoughton. 2*s.* 6*d.*

This is a book of a very different description. Many of the "nuggets" are precious metal, and well worth preserving. Mr. Carr is evidently aware of the tendency—now, alas! everywhere apparent—to mix up the precious with the vile, and also to introduce a light-mindedness almost approaching to buffoonery in modern popular addresses.

Some of his epigrammatic and antithetical sentences are very original and striking. The inspired book of Proverbs is a book not sufficiently studied in these days. In this we find irony without light-mindedness, and epigrammatic sayings without the blemishes which are ever to be met with in human compositions.

The Great Prophecies of the Centuries. Concerning Israel and the Gentiles. By G. H. Pember, M.A. With two coloured charts. Hodder and Stoughton. 7*s.* 6*d.*

This is the most valuable of the books we have to review this month. All students of prophecy should lose no time in securing a copy.

It is a book which contains clearer light than the previously-issued *Great Prophecies*, as Mr. Pember explains in his preface.

There is so much in it with which we thoroughly agree that we are not anxious to emphasize at present the points in which we do not quite see with this earnest and painstaking writer. In a further notice we may refer to some of these. We would now mention only one, in order to suggest to prophetic students generally the need of further investigation as to the true interpretation of the "clay" in the image of Nebuchadnezzar, and of the expression—the "seed of men." (Daniel ii. 43.) We believe that the true interpretation of the "marred" potter's clay will lead to the rewriting of much which is in print on this subject. Jeremiah xviii. and xix. suggest a scriptural interpretation. We propose, however, D.V., to give our own suggestions in a further notice of Mr. Pember's very welcome and helpful book.

"THE 144,000."

The heading inserted before the Conference addresses clearly indicates that they are only the opinions of the individual speakers.

The address on the 144,000 in our present issue is useful in so far as it counteracts the errors of those who teach that they are the "Church," or any part of the Body of Christ. But, in our judgment, we lose a most important key to interpretation of the Apocalypse if we *identify* the two companies of chapters vii. and xiv.

ALL COMMUNICATIONS

on business matters to be addressed to THE MANAGER.

Those relating to other matters to THE EDITOR.

Office—29, Paternoster Row, London, E.C.

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THINGS TO COME.

VOL. I.] JUNE, 1895. [No. 12.

Notes and Notices.

OUR Conferences in Scotland have given great cause for thanksgiving.

Five days were given to ABERDEEN, and five days to EDINBURGH. In the former place we finished up in the large Music Hall, and were greatly encouraged by the result. People came in from all the country round, as they did at a one day's Conference held at MONTROSE on May 1.

At EDINBURGH *all* the meetings were well attended, and many testimonies were given as to blessings received. The Free Assembly Hall, where the meetings were held, was none too large.

We look forward to our

THREE WEEKS AT KESWICK

in July. Full particulars will be found in our advertisement pages. We would call special attention to the Bible-classes which we propose to hold for Ministers and Bible Students. These will be chiefly taken by our American brethren, who are coming over specially for this purpose—

MR. GEORGE C. NEEDHAM, OF NORTHFIELD, MASS.
DR. D. M. STEARNS, OF GERMANTOWN, ~~Mass.~~ Pa.

A cablegram just received from Dr. James H. Brookes, of St. Louis, makes us fear that his health will prevent his coming, as he and we had hoped. But other brethren will be there to take part in these meetings, which will close with

THE PUBLIC CONVENTION,

which will take place during the THIRD WEEK, viz., July 15–19.

Those requiring accommodation should apply to Mr. J. H. Williams, The Fitz House, Keswick.

The summer season will close at Dunoon, July 30, 31, and August 1; and the winter Conventions will commence at Liverpool on Nov. 19–22.

* * * *

OUR FIRST ANNUAL VOLUME

is now ready, price 2/– (postage, 4½d). Cases for binding can be supplied separately at 1/– (postage, 3d).

SUBSCRIBERS

whose term expires with this issue should at once renew their subscriptions, by sending 1/6 before next month's copy is issued.

Those resident abroad will receive the next two months' issues, in order to allow them time to renew their subscriptions.

We hope and believe that a large number of friends will feel it laid upon their hearts to help us in our testimony for God and His Christ, and the Word of His Truth.

We hope for a substantial increase of subscribers, many of whom have been waiting to commence a new year.

We have promises of help from various friends, and many articles of interest will appear in

OUR NEW VOLUME.

Mr. G. H. Pember has sent us a valuable paper on "The Scheme of the Apocalypse as deduced from the First Chapter;" and Dr. Bullinger will shortly commence a series of papers on "The Mystery."

We promise our friends that we will do our best to furnish both "milk" and "solid food" from the Word of God.

* * * *

"THE NAMES AND ORDER

of the books of the Old Testament" has been published separately, price 4d., and can be obtained at our office, or of the publishers, Messrs. Eyre & Spottiswoode, Great New Street, E.C.

* * * *

OUR PREMIUM OFFER

has had great success, and by its means nearly 90 volumes have been claimed on account of new subscribers sent in.

For the present, however, our offer is suspended with the New Volume as to entertaining *new* claims for books.

Those who have any names to their credit may complete the number required to obtain any book they desire to have from our last published list.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE COMING OF THE LORD AND OUR GATHERING TO HIM.

BY DR. T. NEATBY.

(At the Dundee Conference, June, 1894.)

IF you will turn with me to 2 Thess. ii. 1, 2, you will find clear light upon the difference between the coming of our Lord, for which we are called to wait, and the day of the Lord which this coming introduces. Let me quote it from the R.V., "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken

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from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present."

Now it is very important that we should keep separate in our mind the two aspects of or stages in our Lord's return. There is, of course, only one second coming of Christ, but it has two very distinct parts. The first part is here called, "The coming of our Lord Jesus Christ and our gathering together unto Him." The second part is the Lord's coming forward, after an interval, to the earth. That there are these two stages is very clearly shown in Scripture. Nor does it require great learning to understand these details, and to enjoy their meaning. A prayerful spirit, entire dependence upon God, and careful study of the Bible, are enough for the least instructed of us to learn the mind and will of God as to these truths. It is the enemy's aim to darken the counsel of God on this most important subject by words of human wisdom.

Let us look for a moment at the Scripture before us. The apostle had in the former epistle instructed these young but faithful believers as to the coming of the Lord, and our gathering to Him. He now beseeches them touching it, as a known and received truth. He had told them that "the Lord Himself shall descend from heaven." They were thus confirmed in waiting for the personal Saviour whom, through grace, they knew. It was for *Himself* they were looking. Mary at the sepulchre had said, "If thou have borne *Him* hence." Christ had such a charm for her that she thought the gardener would know who it was that she spoke of. She wanted "Him," her Saviour, from the power of the devil. So for these waiting ones it was the Lord Himself. If you had met one of these simple believers, and told him that it was for death that we are to wait, he would have said, "I know better, death is the king of terrors, the 'last *enemy*,' I wait for my best, my heavenly *friend*."

God intended it to be thus. To know "Christ Jesus, my Lord," as a personal Saviour, "who loved me and gave Himself for me," produces a holy walk that pleases God. To be daily looking for "Himself" to descend from heaven to take us to Himself weans us from earth, attaches us to a heavenly Christ, and makes us His witnesses whilst waiting for Him. All fear is taken away. "There is no fear in love." As we think of meeting a beloved father or mother, long missed from the circle of which they were once the centre, there is no sort of fear in the bosom. We love their memory, we have proved their love a thousand times, it was pain to part, it will be unmixed joy to meet them once more. And is it not our delight to think of His love, strong as death and stronger! He is coming. Well I know Him. He loved me when His love cost Him everything, He loves me now, He knows me His as the prize of His soul's deepest agony, and He will love me as He sees of the travail of His soul, and is satisfied. Terror, my friends? Where? Why? I know His eyes are "a flame of fire." But I shall be in His image or ever I know it. Then who shall tell the peaceful rest of those eyes as they look down into mine, all the love of that heart that once loved me in circumstances *so* different. My Lord will be more blessed in that day which, indeed, He has made for Himself. My joy will be full as the tender light of those eyes is cast upon me.

"How shall I meet those eyes?
Mine on Himself I cast,
And own myself the Saviour's prize,
Mercy from first to last."

But *His* joy in that day. We must wait to witness it in order to know it. How little our feeble and shallow hearts seem able to take in "the joy of the Lord" when we think of *the hope*. He longs for the moment of receiving those whom the Father gave Him, and He will then be satisfied just in proportion to His loving but patient longing. Now it is said, "The Lord direct your hearts into the love of God and into the patience of Christ." This gives us to see what the present attitude of Christ is "from henceforth expecting," yet patiently waiting. He longs to have you and me with Him. This we may say with all reverence, but without hesitation. His love for each of His redeemed—for "me" (Gal. ii. 20)—is *perfect*, and love cannot be fully satisfied without *having* its object. His love said in the intimacy of His Father's presence, eleven men overhearing, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." He is waiting earnestly for the answer. No indifference in the heart of the Lord Jesus. May we wait as He waits. Our love may be very real to the one we love best; it is the merest rushlight compared with the sunlight of His love to the church for which He gave Himself, "That He might sanctify it, cleansing it with the washing of water, by the Word, that He might present it to Himself a glorious church." Oh, how His heart longs for the presence of His blood-bought people! His blessedness will be perfect, His heart fully satisfied, when in that day of heavenly glory He presents them to Himself. How unspeakable His patience, how well for us if our hearts are directed to wait as He waits.

The apostle had spoken of this coming as a constant hope, which might be realized any day. He had said, "We which are alive and remain unto the coming of the Lord." Not a single "sign" is given as heralding this part of the second coming. There are many signs, and great ones, of the Lord's coming *to the earth*, and many events foretold which must take place before His feet stand upon the mount of Olives. But there is no event foretold which *must* take place before His descent into the air to receive the church. The last member of that elect body must be gathered in. May God hasten it! May we give all diligence in gathering out for Christ the co-heirs.

It is the Holy Ghost that says by the apostle, "We which are alive." It is, then, no mistake; for the Spirit of God never makes one. It is "we," and never they, because "We" takes in the whole church, looked upon as formed of the aggregate of saints upon earth at the time. The individuals change, the body remains.

It was evidently the wise and gracious intention of our God, that all this interval during which the Lord should be absent His disciples should be daily waiting for His return. The attitude and condition of soul produced by this hope is of great price to our God. A soul that is *now* looking out for Christ, that knows there are no events to be looked for before He comes for His beloved bride, that He *may* therefore come this very day, and whose affections are already with Him—it is "the ambition" of such a soul to be "well-pleasing to Him." Nothing so sanctifying as this immediate hope! With the hand upon the latch to "open to Him immediately," what separation from this present evil world! What studious doing of His will! What whole-hearted service to His blessed name! On the other hand, it is when "that evil servant shall say in His heart, My lord delayeth his coming," that he smites his fellow-servants, and eats and drinks with the drunken. He does not venture to say, "It is all a mistake; the Lord is not coming at all." He *put off* the thought of his Lord's coming, and then gave the rein to his own will. The loss of the Christian's true hope has been the fruitful root of the terrible declension in the church which we see all around.

Again, the Apostle had told them that the Lord would descend "with a shout." This is an assembling shout, a shout as of one in command calling together his men. "With the

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voice of the archangel and with the trump of God." This latter is called the last trump in 1 Cor. xv., which seems to be evidently a military term. The last was the marching trumpet. There is no evidence that any one will hear these calls but those to whom they are addressed. I think, judging by the analogy of the two who have been already taken to the Lord's presence without passing through death, that only those who are caught up will hear the summons. When "we which are alive and remain" hear the blessed shout and the marching trumpet, we shall be ready in the readiness of Christ, which grace has given us, for that last and happiest march. The dead in Christ, already raised, will rise with us to meet the Lord in the air, and "so shall we ever be with the Lord."

This is the hope that the Lord places before us and with which, I trust, he fills our hearts. It is to be with the Lord at His coming. Death, while it has no terrors for a believer, is never presented as his hope since the Lord went away. If the believer dies, or, as scripture puts it, "sleeps," he is "absent from the body, present with the Lord." This we know is "far better," but the best of all is to be "for ever with the Lord" in raised or changed bodies. This and nothing short of it is the full purpose of God in redemption. A disembodied saint has only changed his place of waiting. He is with Christ, the waiting One. Christ is not crowned with His many crowns yet. We sometimes speak as though He were; and indeed He is crowned with glory and honour. But the crowning day will be at His coming; He will receive the crowns of all the earth, many crowns indeed. Then we, too, and not till then, shall be crowned. A triple crown is reserved for you and me, a crown of life, a crown of righteousness, and a crown of glory. The crowning day will be the day of glory, and the day of rewards, but better far than our being crowned, will be the beholding of His glory in the Father's house, that eternal rest of love, "Wherefore comfort one another with these words." There is no comfort like it, it is God's way of comforting His way-worn saints. Sin and its wages are alike gone and gone for ever. He Who by being sin has triumphed over it, Who has vanquished it in its strong hold has at length welcomed in His presence above His redeemed Church without even the touch of death or the dishonour of the grave. And He rests in His love as He beholds her fair in His image and lovely in His beauty.

Now it is in view of all this assured hope, of this coming of Christ to gather us to Himself that the Holy Spirit beseeches the saints not to imagine that the "day of the Lord" had come. False teachers had been at work, and the devil had by these been troubling the saints and seeking to rob them of the blessed hope. They had gone so far as to produce a pretended letter, as from the Apostle himself, to support their false teaching. They doubtless pointed to all the sorrows and tribulations by which these Thessalonians were surrounded, as the fulfilment of many a familiar prophesy regarding "the day of the Lord." (See, *e.g.*, Joel ii. 1, 2.)

The Spirit of God had before put their troubles and sorrows in their true light (chap. i. 4–6); they were not the wrath of God that the day of the Lord would bring, but affliction for Christ's sake, "that ye may be counted worthy of the kingdom of God, for which ye also suffer." Now He shews the true relations of the "day of the Lord." Not only would they themselves be away when that day came (1 Thess. iv. 14; v. 8), but that day could not come till events of thrilling importance had taken place. Of the first part of the Lord's second coming there were no signs. Of the day of the Lord which the second part of His coming introduces, there are many signs.

We have seen the Church safely housed; gathered together to Him who had prepared their place in the Father's house. The marriage of the Lamb is solemnized. How long this blessed consummation of every hope, both of Christ and His Church, will occupy it would almost be an intrusion to enquire. It cannot be too long, and hurry there will be unknown. The judgment seat of Christ also, with all its solemnities and the awards which Christ will make in view of service, will occupy a part of the interval before Christ and the Church come to the earth. We know from Scripture that the whole path of Christians in their responsibility here below will be manifested there, as well as the grace and righteousness of the Lord with regard to it. But at length all will be ready in heaven.

What then has been taking place upon earth during this interval? The mystery of iniquity for centuries at work will be headed up in that wicked one who will be the embodiment of sin, and who will be destroyed by the brightness of Christ's coming. A sad trinity in evil will have wrought terrible havoc on earth. The devil, cast out of heaven, will have given his power to the last Roman emperor and the Antichrist with all power and signs and lying wonders will deceive them that dwell on the earth. Under their dire influence, the earth will be ripe for judgment. Men will be so blinded by the strong delusion sent upon them as to cry peace and safety. Meanwhile signs are given to the faithful upon earth, who are brought through the tribulation of that day that will cause them to lift up their heads because their redemption draweth nigh. Christ will burst in upon the wicked scene in which His enemies are crying peace and safety, and in which His sufferers are lifting up their heads. For these the Sun of Righteousness arises with healing in His wings. For those, the brightness of His coming will be as a thief in the night. "And the Lord my God shall come, and all the saints with Thee."

"But unto you that fear My name" (the faithful ones in Israel) "shall the Sun of Righteousness arise with healing in His wings."

The Lord keep us for His name whilst we are waiting for Him! May He hold us entirely separate from this present evil world, "looking for that blessed hope"!

DANIEL'S VISION.

By Mr. LIESCHING.

(*At the Nottingham Conference, May*, 1894.)

NOW, will you turn to the 8th chapter of Daniel, and there see the last representation made to the prophet of those things which were to come to pass. This vision appears to him in the land of Persia. The golden head, which represents Nebuchadnezzar, the lion, which represents the same Babylonian dynasty, disappear now. It is near its consummation, and Daniel is occupied with the three other kingdoms out of the four. He begins now with the second: "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last."

That is a symbolic representation of the rest of the second great world empire, the one that succeeded the Babylonian. It was the Medo-Persian, and the Persian came up last, and was higher than the other. Then you see (in the 4th verse) the ram pushes "westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to

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his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the fury of his power." That is Alexander the Great who came from the west. One horn alone represents him, because he stood alone, and died without any posterity. He overthrew the Persian Empire, in three pitched battles, and took the sovereignty of the known world, or so much of it as he chose to attack. "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." He becomes very great, and when he has become very great, Alexander dies of fever at about the age of thirty, at Babylon, and from him comes out four notable ones. That is a perfect historical fact. Every student of history knows that the kingdom of Alexander the Great was divided amongst the four generals. The kingdom was continued under these four generals until the Roman Empire sprang up and took its place. In prophecy, commas, conjunctions, full stops, often divide centuries. Out of one of those four kingdoms which formed the Grecian Empire comes up a little horn, the eleventh power which is to come up when the old Roman Empire shall be divided into ten kingdoms, corresponding with the ten toes of the male, and the ten horns that we saw on the beast.

Here you have again one little horn coming up, probably from one of the small kingdoms which now lie just outside the Turkish empire, and are still, or till lately were, nominally under its control. That is the probable place where this little horn arises. It may seem strange that such a power should arise in such a small place, but you have only to remember the life and career of Napoleon the Great to see how possible it is. He almost conquered the world, and nearly fulfilled this prophecy, but just stopped short. So too with Antiochus Epiphanes; he nearly fulfilled this prophecy; and yet that it was not fulfilled by Antiochus is clear from our Lord's words in Matthew xxiv. 15. He says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"; so that in Christ's time this abomination of desolation had not yet been set up, and I venture to say it is not come yet, but I think we are not far from the time when he will be seen. Oh, brethren, bear that in mind, when the awful man, the man of sin, comes in the light of the success which he will secure in this world, Christianity will seem to many a failure, for we are told that the world will run after him. What has this man, this King to do? You get the answer in the 11th verse, "Yea, he magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away." But there is no temple now in Jerusalem, some may say. Yes, but it does not follow that there will never be one again. The temple will be built again. In the 13th verse, one saint asks another how long these things will be, and the reply was, "Unto two thousand and three hundred days." But I will not enter into this subject of dates; it would take us away from the questions which I am anxious to impress upon you. When Daniel had seen this vision, he is very desirous to know its meaning. Look at the 20th and succeeding verses of the 9th chapter. The events now spoken of are to happen at the end of this dispensation. "At the time appointed the end shall be." God knows all that is coming. None of these things can take him by surprise. The ram with the two horns is the kings of Media and Persia. The rough goat is the king of Grecia, and the horn between his eyes is the first king. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. Then a little later, in the 26th verse, we read: "Wherefore shut thou up the vision; for it shall be for many days." In the second epistle of Paul to the Thessalonians, he warns them to let no man deceive them by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, etc. When the hindrance has been removed which has held him back, then the wicked one shall come, whom the Lord shall consume by the spirit of his mouth, "even he whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." It is of the greatest importance that our hope "is built on nothing less than Jesus and His righteousness." If you are not built upon Christ man will lead you astray, and you will believe he is one sent by God, and accept him as your king.

Now turn to the 12th chapter of Revelation. You will see that the dragon was wroth with the woman, and went to make war with the remnant of her seed. In the Bible a woman is a symbol of a religious system, true or false, with this distinction, that when it is true it is simply a woman, when it is false it is a harlot. All prophecy circulates around the shores of the Mediterranean Sea, and as the seer stood upon the shores of the sea he saw a beast rise out of the sea, having seven heads and ten horns; and here my mind goes back to the ten toes on the image in Daniel, and the ten horns, and it looks very like the same thing, does it not? Yes, the identification becomes more complete. "Upon his horns there are ten crowns, and upon his head the name of blasphemy." The beast is the fourth empire, the monster, and it is like a leopard, the Grecian Empire; he has also the marks of the bear, the Medo-Persian Empire. So you see he comprises the four Greek Empires. Who gives him his power? Nebuchadnezzar received his power from God, but this monster receives his power from the devil. "The dragon gave him his power, and his seat, and great authority." The whole history is fraught with the most momentous consequences. And, dear brothers and sisters, to be ignorant of these things is to expose us to great perils.

Now let us turn to a more pleasant subject. Look at the 19th chapter of Revelation. When this beast is apparently just about to consummate all his purposes, what happens? Read the 11th verse, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." That beast had ten crowns, but on Christ's head are many crowns. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God," etc.

I want, in conclusion, to point out the remarkable condition of the world at this moment. Can you tell me, either in the army or the navy, or the State, in poetry, in art, in science, or in literature, a man that stands head and shoulders above his peers? Bismarck and Gladstone are virtually gone. These were two men who did stand head and shoulders above all others. But the world at this moment does not possess a single man who can take the lead. Never did the world want a man more than it does to-day. Let a man come who will solve those problems that are puzzling the minds of statesmen,

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the social questions of the day; let a man come who will show a way by which all nations can be bound together in one common bond of brotherhood, based on commercial and social union, and that man will carry the world with him. Hear this quotation from the *Times:* "What is it that all Europe is looking for? It is 'the king of men.' The man who can challenge for his own the shield of Agamemnon, now waiting for the challenge, is the true emperor of the east, and the easiest escape from our present difficulties."

And hear also what Dean Alford says, "In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased, its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become the more completely in the power of gigantic intellect, the slaves of pre-eminent and unapproachable talent." (Alford's *Greek Testament*, 2 Thess.) The world is on the tip-toe of expectation for this great one.

Finally, let me remind you that God's purposes cannot be frustrated. He made the world for His glory, made man for His glory, and what He purposed for Adam and Eve must be fulfilled in the human race, when every foe shall be conquered, and Christ alone shall reign.

THE RESTORATION OF ALL THINGS.

By Pastor D. M. STEARNS, of Philadelphia.

(*At the Dunoon Conference, August*, 1894.)

YOU will find the first text of my topic in the 3rd chapter of Acts, verses 19 to 21. I want to talk to you for a few moments about the restoration of all things, of which God hath spoken by the mouth of His holy prophets. "Repent ye, therefore." This is a quotation from the address of Peter on the day the lame man was healed in the temple. The sermon in the previous chapter was the means of conversion of three thousand: from this sermon there were thousands more. "Repent ye, therefore," he said to the Jews, "and be converted, that your sins may be blotted out," etc. . . . . to end of verse 21.

The repentance of the Jews and their turning to Christ would have brought back the Lord Jesus. Mark the time that these words were spoken—after the resurrection of Christ, after the ascension of Christ, after the descent of the Spirit—and after all these things Peter says "Repent and be converted, that your sins may be blotted out, that so God may send Christ." Why? Had He not sent Christ? Had He not come and done His work, died and risen again, and gone away, and sent the Holy Spirit?

Was not this all He had to do? "Repent," says Peter, "that God may again send Him." Send Him again, is it not plain? "Whom the heavens must receive, *until the restoration of all things*." What is Jesus coming back for? To restore all things. Coming back for a mighty regeneration, a mighty restoration. What is He going to restore? Let us be careful. Half a truth is sometimes an error. "Whom the heavens must receive"—there He is at the Father's right hand, and He will stay there until (that is a wonderful word "*until*"; if you take the word *till* or *until* you will have a splendid Bible study) "until the times of restoration of *all things*." Now if we stop there we are in error: people stop there and say, "the Lord will restore all things," even all the dead who have died out of Christ are going to get another chance. We have a book in America called *Millennial Dawn*. I get accused of endorsing it. I say God forbid that I should endorse it; it teaches the most awful perversion of Scripture, yet there are some good things in it, enough to make it take. It tells you that the ungodly dead are coming up for another chance. I don't know but what they will "restore" the devil himself and make something out of him. It will not do to take half the verse and read "restoration of all things," let us take *the whole verse*, "the restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began." What will Jesus restore? He will restore *all that God has said He will restore*, and that is all—nothing more, nothing less.

I want to call your attention to three things that He will bring about the restoration of—(1) a throne and a King; (2) a Kingdom and a people; and (3) a restoration for the whole earth. A few thoughts upon these three points.

(1) A THRONE AND A KING.

Turn to 2nd Samuel vii. Here is an unconditional promise—you know in the Bible there are some conditional and some unconditional promises, though some people cannot see it. Here is an unconditional promise. When David was getting on in years, God said to him (2nd Samuel vii. 12, 13) . . . . that He would establish his throne and his kingdom for ever. Have you noticed the only throne on earth that was called the Lord's throne? You have it in 2nd Chronicles ix. 8. When the Queen of Sheba came to see the greatness of the Lord manifest through Solomon, she said, "Blessed be the Lord thy God, which delighted in thee to set thee on——" On whose throne was Solomon sitting? You say on David's throne. Ah, yes, but listen; "Blessed be the Lord thy God, which delighted in thee to set thee on HIS THRONE, *to be King for the Lord thy God*." The only throne I have ever heard about that has existed on earth as the Lord's throne, was the throne on which David sat for the Lord, and that throne will be established for ever, and on that throne will the Lord Jesus sit in due time.

Without turning to many passages, turn to one other so familiar and yet so perverted (Luke i. 31), "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of Highest." Now it is all easy thus far. I sat one evening beside a dear brother in the ministry. I said, "Now tell me how you take this passage," and I read that far. I said, "Now that is plain, simple, and literal." "Certainly," he said, "we all know that Jesus was given to Mary, and He was great, and was the Son of the Highest." I said, "You agree with me that that means exactly what it says. Now let us read on, 'And the Lord God shall give unto Him the throne of His Father David.' How is that?" "Well, I take that spiritually," he said. Now is it not the oddest thing on earth, that a man will take a passage and divide it up, and take the half to mean what it says, and the other half not to mean what it says? He said, "I differ from you there. I know how you take it, but I take it spiritually." If this is the way we read the Bible we had better almost throw it away—it means not much of anything, or anything you like, it sings any song; let it sing its own song! Ah! but it sings the same song always. "God shall give unto Him the throne of His father David [David reigned 7 years at Hebron and 33 at Jerusalem]: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Jesus is coming back to restore all things of which the prophets have spoken; and among other things He will restore this kingdom, and the throne of the Lord shall be at Jerusalem.

Please notice yet another passage—Jer. iii. 17. The words are so plain, "At that time they shall call Jerusalem THE THRONE OF THE LORD; and all the nations shall be

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gathered unto it, to the name of the Lord, to Jerusalem." Why the capital of this world is going to be, not London, not Paris, not any city on earth, but Jerusalem; that will be the capital of the earth, and we read that "all the nations will be gathered unto it, to the name of the Lord, to Jerusalem." Read the rest of the story in the following verse.

From these and similar passages I do most heartily believe that Jesus will sit on David's throne at Jerusalem, and shall be King not only of Israel, but King of kings and Lord of lords.

(2) A KINGDOM AND PEOPLE.

Now just a word about the kingdom. Notice these words of the disciples (they are about to lose their Lord; He is going away from them), "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6.) Some say they were very carnal, very earthly. Well, the Lord did not say so; but some people seem to know more than the Lord. The Lord did not rebuke them for the question. He didn't say the Kingdom is not going to be restored to Israel. He said, "This is not your present concern; your present concern is to be filled with the Spirit, to be My witnesses to the end of the earth."

Let us turn to Jeremiah xxxi. 10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Now notice the expression, "He that scattered Israel." Has Israel been scattered? Certainly. Will Israel be gathered? The same Lord that scattered Israel shall gather Israel. Yet what do you think a preacher said to me? (He is a good man, preaches the Gospel, has a very large Bible-class on the other side of the Atlantic; I have attended his Bible-classes when he had 1500 people present.) In one of our ministers' meetings we were having a social time, that is, one had a sermon, another had an exegesis, and that day I had a Bible-reading on Romans xi. 25, 26, concerning Israel's present blindness and future salvation. I was trying to show them that God would restore and save Israel, and we must not be conceited (oh, how conceited the Church has grown; it thinks that it has got to convert this world!); and while our brother was speaking, I was thinking of a man who actually went out from Boston to India to convert all the part he went to. He was there several years, and it was not converted. He grew discouraged, got sick, and came home to Boston; but there his eyes were opened to see that he had made a mistake, that he should have gone to preach the Gospel for a testimony, to complete the Church. And this returned missionary, having had his eyes opened to see the truth of the Lord's coming, and what his proper commission was, actually asked the same board to send him out again. They looked at him in surprise, and said, "We sent you out before, but you came back." He said, "I have had my eyes opened, and if you will send me out again I will preach in the power of the Spirit, not to convert all the country, but help to gather out a people for Christ." They sent him, and he is there now preaching as he never preached before, and not discouraged any more.

People will not all get converted in Dunoon, and if we think we are going to convert the whole of Dunoon we will get discouraged; but if we preach for a witness, a people will be gathered out. "Now He that scattered Israel will gather Israel, and put Israel in their own land in due time," and they shall be the missionaries to the world.

The only thing that I can find in the whole Bible that God says He will do with all His heart and all His soul is to put Israel in their own land. And Jeremiah xxxii. 41 is the only verse I have found with that peculiar expression, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Now notwithstanding this fact, that good brother in America said, "Stearns, the Jews are no more to God than the Indians of our country." "Well," I said, "you will see. I believe what God tells me." And that man to-day is preaching and holding large Bible-classes. He said also, "I would as soon take a candle to help me to see the sun, as take the Old Testament to help me to understand the New." What strange people are in the pulpit! Therefore I said last night, "We cannot believe the preachers, we must believe God." When any man takes you to the word of God believe what God says.

(3) THE WHOLE EARTH.

Notice how God will set up His kingdom in Ezekiel xxi. 27, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it him." There is the overturning, overturning, overturning, till Jesus comes, and He shall have a kingdom; and as we read in Daniel vii. 27, "It will be a kingdom *under* the whole heavens, or *on* the whole earth, that has yet to be filled with the glory of the Lord."

May these three verses be written in your hearts, Numbers xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Isaiah xi. 9, "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The first two of these are in close connection with the forgiveness of Israel as a nation. He says, "I have pardoned Israel." Then He adds that the earth shall be filled with the glory of the Lord; so in Isaiah xi. The restoration goes further than the throne, and the kingdom, and the people; the restoration of Christ will accomplish, will reach to, the dominion given to man in the beginning of Genesis i. 26, "God said, Let us make man . . . and let them have dominion over fish, fowl, cattle, and all the earth."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(*Concluding Paper. Continued from page 209.*)

Daniel—"Daniel."

GOD WILL JUDGE.

THIS book is named after the Prophet who received these revelations of coming judgment. His name, divinely given, agrees with the character of the book. It is the Apocalypse of the Old Testament, as the Apocalypse is the Daniel of the New Testament.

Dani-el means *God is Judge*, or *God will judge*; and Bab-el means *the Judgment of God*.

The part which has specially to do with the Gentiles is written, not in Hebrew, but in Chaldee, *e.g.*, ii. 4–vii. 28, because that portion refers to the course and character of Gentile power.*

The Book reveals God's judgment of Israel and Jerusalem in delivering them into the power of the Gentiles; and God's

* So Ezra iv. 8–vi. 19, and vii. 12–27, where Israel is under Gentile power; and Jer. x. 11, which is a message to the Gentiles.

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judgment of the Gentiles as given into the hands of "the Son of man." (vii. 9–14, 22.)

The title borne by Christ is "the Son of man," for this is His title as Judge.*

Daniel is referred to by Ezekiel (xiv. 14–20), and by Christ. (Matt. xxiv. 15.) The Prophecy is therefore on the authority of Christ Himself, is genuine and authentic, and formed in His day an integral part of the Hebrew Canon.

Ezra-Nehemiah—"Ezra-Nehemiah."

THE PROTECTION AND CONSOLATION OF JEHOVAH.

These two books are always presented as one in the MSS., and the early editions of the printed Hebrew Bible. The Massorah treats them as one, under the single name of Ezra.†

The *Sedarim* or order of sections for public reading are *ten* in number, and run through what we call the two books without a break, the first beginning with Ezra i. 1, and the tenth with Nehemiah x. 1 to end.

Ezra means *He surrounded, protected*, or *helped*, while Nehemiah means *comforted by Jehovah*, or *the consolation of Jehovah.* These books record, therefore, the events which show how Jehovah protected and comforted His people in times of trouble and difficulty, delivering them out of the hand of all their enemies.

Chronicles—"Divrai Hay-yahmeem"

THE LORD'S WORDS ON MAN'S WORKS.

The two books of Chronicles (like Samuel, Kings, and Ezra-Nehemiah) form only a single book in the MSS. and early printed Hebrew Bibles. The enumeration of the twenty-five *Sedarim* runs right through the two books without a break.

Unlike other books, it is not named from the first word or words, or from the author, or from the principal subject matter; but it has come down to us with this special title. No one can tell us by whom it was given. It comes with the same authority as the text.

Divrai Hay-yahmeem means literally *words of-the-days.* It is difficult to find an English equivalent which shall exactly represent this expression. "*The course of events*," or "*current events*," or "*annals*," &c. have been suggested, but they fail to represent the idea that these are *words*, and Divine *words concerning those events:* the Divine comment and judgment of those works, rather than the mere historical chronicle of them.

The Greek translators called the book Παραλειπόμενα (*Paraleipomena*), *Things omitted*, because they saw that many things are recorded here which are not contained in the parallel histories of Samuel and Kings.

Jerome discarded this, and called the book *Chronica* or *Liber Chronicorum*, from which we have our English title "Chronicles."

The point of the Book is this—that while the same events are recorded, they are viewed from a different standpoint. In Samuel and Kings we have the *facts* of the history; here we have the Divine *words* and thoughts about those facts. In the former books they are regarded from *Man's* standpoint; here they are viewed from the *Divine* standpoint.

Hence in Samuel (1 Sam. xxxi.) we have the bare history of Saul's death, but in 1 Chronicles (x. 13, 14) we have the Divine "WORDS" on that event. "So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it and enquired not of the LORD: therefore He slew him, and turned the kingdom unto David the son of Jesse." In 1 Samuel it was the true fact that the Philistines slew him; but in 1 Chronicles we are taken behind the history, and it is revealed to us that it was the LORD's doing.

So the actions of the Kings are represented as they stood in connection with the LORD or with His service.

A key to the design of the whole book is furnished by the way in which Hezekiah's reign is presented in the two books of Kings and Chronicles respectively. Hezekiah's reign consisted of two great classes of events—*Religious* and *Secular;* his Reformation of the Worship of Jehovah, and the ordinary historical events.

In Kings, the Religious Reformation is dismissed in *three* verses; while the Secular history has *eighty-eight* verses, or three chapters, devoted to it (2 Kings xviii. 7–30, xix. and xx.).

In Chronicles it is just the opposite. Three chapters (2 Chron. xxix., xxx., and xxxi.) or *eighty-four* verses are devoted to the great Religious Reformation; while one chapter (xxxii.) suffices to record the Secular history.

Other parallels may be similarly traced and worked out.

Thus we have the divine *words* respecting man's works, illustrating to us the important fact that "the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (1 Sam. xvi. 7.)

(5) THE DIVISIONS OF THE BOOKS.

It is prescribed in the Law that every Israelite should carefully and regularly read its contents (Deut. iv. 9; xxxii. 46; xxxi. 10-12. Josh. i. 8; Psalm i. 2, &c.) From the impossibility to carry this out on the part of those who were engaged in daily labour, or who could not afford to buy the expensive scrolls, there arose the custom of the public reading of the word of God on the Sabbath-day.

There are two separate ways in which the text is divided.

The *first* is one in which the Pentateuch is divided into *fifty-four* sections, so that the Law may be read through in the course of each year. These are called *Parashiyoth* (from *Parash* to separate*) and are generally marked in the MSS. with the letter ס (*Pe*). Of these Genesis contains 12, Exodus 11, Lev. 10, Numb. 10, Deut. 11.

The *second* way is one in which the whole of the Old Testament is divided into *four hundred and fifty two* sections, so that it may be read through on the Sabbath, in three years. These are called *Sedarim* (from *Sadar*, to arrange in order), and are marked in the MSS. with the letter ס (*Samech*). These do not necessarily coincide with the *Parashiyoth.*

Besides these there was the still further division of the

* See *Things to Come* for November, 1894, p. 96. 29, Paternoster Row.

† See Dr. Ginsburg's *Introduction to the Hebrew Bible.* 25, New Oxford Street, London, W.C.

* Hence the word *Pharisee.*

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Prophets, not consecutively, but into *fifty-four* sections, which we may call Special or "*Proper Lessons.*" These might be read instead of the law. They are called *Haphtara* (from *Phatar*, to open, liberate, or free), signifying the *liberating lesson*, *i.e.*, according to Dr. Ginsburg the lesson which liberates from the injunction to read the Pentateuch. See Acts xiii. 15, 27; xv. 21; Luke iv. 17.

These articles have now been reprinted and published separately by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C., price 4d. In the complete edition will be found Tables of these *Parashiyoth* and *Haphtara*, together with information as to the further divisions into *Sedarim*, *Chapters*, and verses.

THE INDICTMENT OF BRITISH-ISRAELISM.

IT is written in the sure word of God,

"Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward."

This is both future and pre-millennial. The reference is, moreover, plain to all persons whose minds have not been warped in any way. It is the cause of *Israel* that Dan will hinder. Further—and this we emphasize—great cunning and subtlety will be employed in order that the poison may effectively work. The double emblem of the "serpent in the way" and the "adder in the path" prevents any misconception as to the extreme deceptiveness that is to characterise Dan in this matter. Nor can there be a particle of room for doubt in any candid mind that the judgeship of Dan has for its object the hindrance of God's purposes, with regard to the deliverance of *Zion* and the restoration of *the throne of David.*

Oh that Christians had all believed the teaching of Paul's Epistles! One mourns to think how few have ever read them understandingly. How full of bustle are many of our teachers, rushing to and fro, saying to themselves everywhere, Testify, testify, testify! Yet those chapters in Romans, which should have been the foundation of their teaching, remain in so many instances a complete blank.

The conclusion of the Apostle's testimony to the churches, as seen in 2 Thessalonians, is a pithy statement as to the way in which the sin of the earth will come to a head at some period after the rapture of those "in Christ." He speaks of a "mystery of iniquity," or "lawlessness,"* and of its final outbreak as the "lie," or *Pseudos*.

The *Pseudos* has to do with the *earth*, and God's purpose with the *earth*, which centres in ZION.

Now, just as Satan used *Jewish* observances to hinder the power of *Christianity* in the days of the Apostle, as Zion has now once more come into God's remembrance, so must we expect him to prepare the way of hindering the *national restoration* by some movement having as a leading feature a veneering of *Christianity*.

Does not British-Israelism meet the exigencies of the case?

It has what Dr. Hanan calls "arguments," and with which, he rightly infers, we do not greatly concern ourselves. But that is because they only go to prove historical facts, which, in the main, we not only do not deny, but cast back upon them as the very basis of the indictment against the movement.

First, we do not deny that the tribe of Dan emigrated. It never took the inheritance that God appointed to it by lot; and even the lands it seized in Bashan it finally left as early as the days of Solomon, accompanying the Phœnicians almost everywhere, into which race it (together with some individuals of the other tribes of Galilee) had largely intermarried, planted itself in all parts of Europe, giving the name of Dan to rivers, places, and towns where it made settlements, after the name, not of Abraham, but of Dan its father. Of course, we do *not* admit the exclusive application of this to the United Kingdom. The mischief begun in England may yet spread to the whole of Europe. Denmark, Norway, Sweden, Russia, Spain, Germany, Austria, Turkey, and Greece can all claim Dan, and it is well known that Napoleon claimed Spartan descent.

So, also, as regards Ephraim and the "House of Israel" generally. The best solution that has been offered of the whereabouts of "the ten lost tribes" is that they came over from Asia into Europe, and are "as the sand of the sea." But they are not the *only* lost peoples. Where are the Elamites, Edomites, and Moabites? And why is England to be separated off from Europe in regard to them? If they are among us, they are mixed up and hidden, because the earth is not yet re-divided according to "kindreds," and Ephraim is "not a people."*

It is likely, then, that Anglo-Israelism, under another name, will extend to the whole civilized world; for the Beast is nothing less. He rises from the sea; not merely from "the Great Sea," as in Daniel. He takes in chronologically the whole of Satan's opposition to Israel, which began with Egypt under Pharaoh.

The potter's clay of Daniel ii. is *not* democracy. The plain scriptural interpretation of it seems to be that given in Jeremiah xviii. and xix., and in Isaiah xxix., 16; xli. 25; xlv. 9, and lxiv. 8. It is an emblem of *Israel.*

The old view of the historical school of prophecy as to the potter's clay in the image is, then, apparently the right one—right at least as to its *conclusion.* They held that it applied to the mixed hordes that swept over Europe and finally broke up the Roman Empire.

Everything is, therefore, preparing for a Pseudo-Israel, as soon as the Turk falls, and when Asia Minor is open to trade and civilisation. Let Europe but recognise that it is an amalgam of the Roman Empire and the House of Israel, and that America, Canada, and Australia here come into

* It was working in his own day; therefore it was not popery, which did not commence to work till some centuries later.

* See our article on *The Re-organization of Babylon the Great* in the number for May.

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the picture, and it can cry "peace and safety," "Who is like unto the Beast, who is able to make war with him?"

And what is the "head" that had the deadly sword wound? Are we not told in Ezekiel xxi. (R.V.) as plainly as language can tell us,* that it is Pseudo-Israel, the Israel that broke the law and was scattered among the nations—which was national death? These seven we believe, with Prof. Godet, are—Egypt, Israel, Assyria, Babylon, Persia, Greece, and Rome. The one that revives is ISRAEL. All the world will wonder.

And now as to Dan's opposition to Zion, *i.e.* to the throne of David.

Dr. Hanan is one of the prime movers in the Tea-Tephi-Tara affair, which mystery is to be unlocked by excavations in Ireland, for which Dr. H. is providing the funds.

If our readers will turn to the genealogy of Him who was born King of the Jews, in Matthew i., which book (by the way) is named by God not "Matthew," but

> "The Book of the Generations of Jesus Christ, the Son of Abraham, the Son of David,"

they will see that, the last reigning monarch in the list from David to Messiah is Jehoiachin the son of Josiah.

Turning again to 2 Kings xxiv. 17; they will see for what reason, in what way, and by whom, Zedekiah, the son of Josiah, was made king.

Will it be believed, then, that Anglo-Israelites have dared to produce a genealogy showing 101 generations from Heremon of the tribe of Dan and Tea-Tephi, alleged to be daughter of *Zedekiah*, up to our gracious Queen, with a view to proving that the throne of David is in England held in trust for the Lord until His second coming?

A pamphlet called "*Is not Queen Victoria the Royal Seed to King David's House, and are not her subjects the British People, the Lost Ten Tribes?* by William Hopton, can be obtained for the modest sum of twopence. It is published at Messrs. R. Banks and Sons, Racquet Court, Fleet Street, and all interested in the subject should send for a copy, that they may *see with their own eyes* the genealogy referred to, and the interpretation put upon it, and ask themselves this question: "*Is not the British-Israel movement a device of Satan to set up Dan in the inheritance of the Lord Jesus?*"

This genealogy is supported by the writings of Dr. Joseph Wild, Dr. Denis Hanan, and Dr. Alder-Smith.

Dr. Wild actually says of it, "Thus do we see how God has kept His word to David";† Dr. Hanan and Dr. Alder-Smith‡ speak to the like effect; whereas Mr. Hopton's pamphlet is worth quoting in full:

> "In no way could Jeremiah better fulfil his commission to replant, to build up, and to establish the race and sceptre of King David, than by uniting the only living descendant of Zedekiah, and royal seed of King David's house, to a prince of the tribe of Dan." (p. 11.)

* Compare also Messiah and the remnant as the *true* Israel in Luke ii. 34, 35. Israel in Him dies and rises again; but in Revelation xiii. dies and is re-incarnated in the Beast.

† *The Lost Ten Tribes*, page 189.

‡ *British-Israel Truth*, by Dr. Denis Hanan, and Dr. Alder-Smith, page 181.

In what a lurid light this appears to us who value God's revelation in Zechariah iii.-vii. Satan resisting the purpose of God in Zion, especially with regard to Zerubbabel the son of Shealtiel, the son of Jehoiachin! What intense cunning and persistency! A genealogy from Adam to date! Where is there anything like it?

Those ensnared by British-Israelism must in part disbelieve God, whether Christians or not. How subtle it is! It does not *seem* to be evil, because it does not necessarily touch Christian doctrine: and because it takes up the prophecies, its votaries are accepted as Christians without any further test. But Anglo-Israelites, though they *handle* the Word, never set themselves to *rightly divide* it.

We caution our readers particularly against listening to the *reasonings* of Anglo-Israelites. The proper course is obviously to believe what God has written, and to judge of the movement by what *God* says, and not by what *they* say. It may suit the pride of certain Englishmen and Americans to "be great"; but God has told us that it is not Ephraim or Manasseh that is to be the ruling tribe at the time of the end, but Dan, and that he will compass his ends with the subtlety and venom of the serpent. It is with the Serpent himself, and wicked spirits in heavenly places, that we have to do, not with those who are unconsciously working out his purposes on earth, and do not even know his whole plan.

And we remind British-Israelites that there is One alive *now*, whose right it is, of "the Royal Seed of King David's house," and that God has sworn by His holiness, and He will not lie unto David, that He will establish His throne for ever, as the Faithful Witness in the sky!

In conclusion we thus sum up: The Tribes of the Northern Kingdom are known to have been a great multitude in the domains of the King of Parthia at the time of the siege of Jerusalem under Titus. Those domains reached to the district of the Indus; thence came what are called the Indo-European races, and the obvious inference is that Europe was flooded with Israelites who were beyond the pale of the Covenant, and so mixed up by intermarriage with other races as to lose their ethnological features. Further, the Tribe of Dan had pioneered the way for them, even from the days of Deborah, when it appears to have been in so close alliance with the Phœnicians as to build vessels and anchor them in the ports of Tyre and Sidon.

We believe British-Israelism will never be understood until these facts are recognised.

The great Babylon of the Apocalypse includes, in addition to an Apostate Christendom,

A FALSE ZION,

A PSEUDO-ISRAEL, and

A FALSE "PEACE AND SAFETY."

Such is the evil tendency of British-Israelism.

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ROMANS IX. X. XI.

CHRISTIANS, called by grace, rejoice in God through our Lord Jesus Christ. His love is shed abroad in our hearts by the Holy Ghost, who has been given to us.

The Lord Jesus Christ has glorified God by His finished work, and God has given Him to us to be our wisdom, our righteousness, our sanctification, and our redemption. His "unspeakable gift" to us is the gift of His well-beloved Son, whom He delivered unto death and raised again for our justification.

We believe God's love which He thus commends to us sinners who were dead in trespasses and sins, and being justified by faith we have peace with God through our Lord Jesus Christ, through Whom we have now received the reconciliation.

Following the path of faith-obedience, we gladly, as He bids us, reckon ourselves to be dead and risen with Him. Taught by the Holy Spirit, we know that we are "in Christ" before God, and that no one will have any power to condemn us; for we died with Him, and "he that is dead is justified from sin."

We are persuaded that nothing will ever be able to separate us from the love of God and the love of Christ; for none will be able to condemn those whom God has justified, and no one will ever be able to pluck us out of His hand.

Christ is now the object before our hearts as we wait for Him. He is our life and all our desire, "the Lord our righteousness," and we the righteousness of God in Him. It is God's salvation, effectual and eternal, and none can make us afraid.

How gloriously is this complete salvation summed up in the closing verses of chapter viii.!

Now this must be seen, and God fully believed, before we attempt to interpret the three chapters following, the ninth, tenth, and eleventh.

A fresh subject is introduced; namely, God's dispensational dealings with Jews and Gentiles *as such*.

How is God's salvation, freely offered to Jew and Gentile alike, to be reconciled with special promises made to Israel?

Has God cast off His people for ever? No, God does not break His promises. Israel will yet be His people, for there shall come out from Zion the Deliverer, and turn away ungodliness from Jacob.

Israel will be saved nationally, and then the knowledge of the glory of the Lord will cover the earth as the waters cover the sea.

Though Israel has broken God's covenants and forfeited His promises, yet God in sovereign *grace* and *mercy* will save His people, and yet choose Jerusalem. After awful judgments and terrible tribulation it is true, but yet as certainly and surely as He ordered, and still orders, the ordinances in heaven.

Commentators who fail to see the very special nature of these three chapters, and who forget that the Christian position is *conclusively* summed up in the eighth chapter, sometimes well nigh render their books valueless by their grievous failures in the interpretation of these dispensational chapters. There is one key in particular which they often neglect, and that is that the symbol of the olive tree in chapter xi. is not a symbol of the Christian position set forth in chapter viii. To say so, and to apply the words "otherwise thou too shalt be cut off" (xi. 22) to a feeble-minded Christian is not only to fail grievously in dividing the word of God, but it is perilously near making the word of God of none effect by their theology. Israel in its "fig tree" aspect has been cut down; it will never establish its own righteousness, which is of the law. Israel under the law failed most grievously; it produced "nothing but leaves," and by the deeds of the law shall no flesh be justified, for every mouth is closed—both Jewish and Gentile—and all the world is guilty before God. Israel under the first covenant was Israel as the fig tree; but Israel as the object of God's sure promises is as the olive tree.

The branches of the olive tree will be grafted in again into their own olive tree, but only as the objects of God's great mercy and sure faithfulness, for He hath shut up all in unbelief, that He may have mercy upon all. No flesh, Israelitish or Gentile, will ever boast in His presence. Boastful and high-minded Gentiles, wild olive branches, who have not received the love of the truth, nor continued in God's goodness, will be cut off, and the remnant of Israel, who, purified by fire and judgments, will humbly walk with their God, will look upon Him whom they pierced, will mourn for Him as one mourns for an only son, and then, and not till then, will they be grafted back into their own olive tree of God's sure promises.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things: to Him be glory for ever. Amen."

Notes for Bible Study.

PSALM CIX.

BY THE REV. SYDNEY THELWALL, B.A.,
Vicar of Radford, Leamington.

THAT many persons find difficulties in what are called the Imprecatory or Denunciatory Psalms is well known. How far such difficulties may be unjustifiable is a point into which it is not the purpose of this paper to inquire. Its purpose is this: to take this Psalm, supposed (probably) by many to be the most appalling in its imprecative or denunciative character, and make certain suggestions with regard to it. Let it be premised that these shall be made with great diffidence; and that the writer is quite ready, by the grace of God, to withdraw them, if it be shown that they are anti-Scriptural, and therefore untenable.

It seems to be generally taken for granted that in vv. 6—19 of this Psalm David is imprecating disasters upon his foes—or, at least, upon one particular foe. But, if we look at the earlier verses, we find that the verbs which speak of these foes

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re all *plural*. Thus; "are opened," "have spoken," "they compassed . . . and fought," "they are my adversaries," "they have rewarded me." These plural verbs, then, refer to the two "mouths" spoken of in ver. 2: "the mouth of the wicked, and the mouth of the deceitful." But in vv. 6–19 the verbs are all *singular*. Is it, then, unlawful to suppose that, in these verses, we have *the utterances of these mouths?* In fact, may we not, in strict accordanee with the construction, deduce the conclusion that these imprecations, at which so many stumble, are the imprecations of David's foes *upon David?* And, if we only turn to 2 Sam. xvi. 5—8, we shall find a passage highly illustrative of the sort of language which "the mouth of the wicked," represented by Shimei, and "the mouth of the deceitful," represented by Ahithophel (see xv. 31), would join in using against him who "gave himself unto prayer."

There are, no doubt, certain objections to be taken to this view. One is: What is to be said of ver. 20? There is this to be said, first: that the words "let" and "be" are in italics —that is, they are supplied, because judged necessary, by our revered translators. Grant that they are rightly supplied; what then? It may be pleaded that, in that case, ver. 20 represents *David's rejoinder* to the imprecations of his foes—foes, be it remembered, who were cursing "the Lord's anointed"; as if he should say, "If such things are to be, let them be the portion 'from the Lord,' who can do nothing unjust, of such as seek not my body's only but also my soul's hurt." So taken, would they be fairly open to objection? Justice is justice, we must remember, after all; and false accusers, such as they were who said such hard things of David, were peculiarly odious in the eyes of the "One Lawgiver." But, secondly, is it quite clear that the words "let and "be" *are* rightly supplied? May we not more safely either leave the ellipsis unsupplied, and render "This the reward . . . !" or supply it by a Future Tense, "This will be"? Certain it is that, when we come to *undoubted* references to retribution, in vv. 28 and 29, the language used is gentle enough: "Let them be ashamed . . . be clothed with shame . . . cover themselves with their own confusion." And in these cases, observe, the verbs are no longer *singular*, but *plural*, all of them.

Another objection is, that that most thoughtful writer, the late Rev. Thomas Boys, seems to have taken ver. 20 as forming the concluding portion of the member which commences with ver. 6, and so to have sanctioned the view commonly taken (as I suppose) of this division of the Psalm. And it is always with hesitation that one differs from Boys.

A third is, that there is no phrase, such as "they say," introduced to show that vv. 6—19 are *quoted* words. But, for answer, refer to Psalm xli. 8. *There*, it will be observed, there is, in the original, no such phrase.

Yet that which is probably, after all, the weightiest objection still remains to be noticed. This is found in St. Peter's language, as recorded in Acts i. 16 and 20. I feel the weight of this difficulty. But I would venture reverently to ask whether the view which has been suggested above—that ver. 20 stands, so to speak, apart from vv. 6—19, and (whether it be a prayer or a prediction) refers to the retributive dealings of God with the malignants who language we are supposing vv. 6—19 to represent—whether this view, I say, be not quite a lawful view to take in connection with these verses of the Acts? St. Peter teaches us that "the Holy Ghost" was the real speaker, though David was His mouthpiece. David, we are supposing, quotes the words "his bishoprick let another take," or "let another take his office," as words uttered imprecatively by foes *against himself;* but in ver. 20 refers all to the retributive hand of God. May we understand that the Holy Ghost so guided David to pen these words that what was meant as an imprecation on himself should turn out to be, in fact, an imprecation or prediction affecting him who betrayed One infinitely greater than David, and became "guide to them that took Jesus"?

These suggestions, as has been said, are offered with great diffidence. But there is one point in connection with this passage of the Acts which may be insisted on without any diffidence at all. Since "the Holy Ghost" spake the Scripture referred to, it follows that, even if it be imprecatively uttered by David, His mouthpiece, *it must be righteous and holy;* and hence we need feel no scruple in reading it, though, without similar Inspiration, we might not feel ourselves at liberty to use such language. Be it, however, borne in mind, that, in the Revelation, not only do we find "the angel of the waters" saying, "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy"; and "another angel" saying, "Even so, Lord God Almighty, true and righteous *are* Thy judgments": but, in xviii. 20, with reference to Babel's fall, we read, "Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her."

In what has been written thus far, no appeal has been made to the Hebrew Text. But it may be well to add some few words about it, in elucidation of the much-debated question whether the verbs in these verses (6—19) be, after all, Imperatives or Simple Futures. It is, doubtless, quite true, that, in Hebrew, there is, in the Imperative proper, only one person, the second, singular and plural. But it is also true that the other persons, singular and plural, of the Future Tense seem to be continually used as equivalent to an Imperative. The question then arises, Can we lay down a clear *rule* for ascertaining *when* the Future is so used? I think that, to a great degree at any rate, we can. In a language so intensely terse as Hebrew, the *position* of words is specially important. And careful observation has led me to the view that when a verb, in the Future Tense (specially, but not exclusively, if it be in the apocopated form), *stands first* in a sentence or clause, there we may expect it to be equivalent to an Imperative; and under this term I put such senses as we might call optative, precative, and so on. (I prefer to keep the terms Future and Past; though, from the nature of Future and Past, there may be a measure of correctness also in the terms Imperfect and Perfect.) The application of this rule may lead to some modifications in the rendering of certain verses of the Psalm

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For instance, vv. 6 and 7 may have to run thus: "Set as judge over him a wicked one: and then Satan will stand at his right hand:* in his being judged, he will go out wicked"—*i.e.*, will be condemned, pronounced, sentenced, as wicked; as Naboth was later, and a greater than Naboth later still—"and his prayer will be turned to sin"—*i.e.*, accounted as such.

This may be; and the results will be found very interesting. But still, the conclusion arrived at will be that the verbs which stand first *must* be rendered imprecatively, *not* as simple predictions; so that the general excellence of the Authorised Version of the Psalm is evidenced, whatever be the right aspect in which to regard the utterances themselves.

Here, then, for the present the writer is content to leave the subject. If the view here suggested be correct, the Psalm will necessarily wear a new character. Some devout souls may read it with unwonted zest. Some students may see with pleasure a weapon wrested from the hands of objectors. And a great end will have been gained if the interpretation shall be found a correct representation of the mind of the Spirit, on the one hand; or, on the other, so clearly disproved that it shall be shown impossible satisfactorily and Scripturally to hold it. †

Selected Gleanings.

HEBREW MOUNTAINEERS OF DAGHESTAN.

IN the *Pall Mall Gazette* of April 10th appeared an interesting article on the 20,000 Jewish mountaineers who dwell on the Caucasus. These hardy people claim to belong to the "Lost Ten Tribes," as descendants of the Israelites whom the Kings of Assyria and Babylon drove out of Palestine after the destruction of the Temple. "These Hebrew mountaineers," says the writer, "have bright, expressive eyes, wide foreheads, strongly accentuated but not curved noses: they are well-proportioned and tall, and, with their erect, proud carriage, bear little or no resembance to the Jews of Europe. The women are tall and slender, without being thin; they have large eyes, black hair, small mouths, and rather long, well-shaped noses; their complexion is a pure cream colour; they have perfect oval faces—in a word, they are most handsome creatures." These people are *eminently Jewish* in their traits, as Western Jews must recognise from the following:—"The social and religious life of these primitive people is based on the *adati*—that is to say, on the habits and customs of ancestors and on oral tradition . . . . In religion and religious ideas they do not seem to differ much from their Western brethren, their superstitious beliefs being easily recognisable and nearly related to the superstitions prevailing amongst Russian Jews, except that we must object to the term 'worship' as applied to demi-gods and genii in relation to our Russian co-religionists, nor do we think that it correctly applies to any Jews. They may be, and are, superstitious, but not necessarily as such, idolatrous worshippers.

"These mountaineers are monotheists, being Israelites, and yet they worship numerous demi-gods and genii, who, they say, exercise considerable influence over the destinies of man. . . . . One is Nim Negir, who takes the traveller by the hand, and leads him to the door of the hospitable Israelite. Another is Ileh Novo, who, according to the belief of the mountaineers, is the prophet Elijah, and who only makes his appearance on Friday nights, when, throughout every village and in every dwelling, due preparation is made for his welcoming. He is expected in the guise of a wayworn and tired traveller, entering at any moment, and taking his seat, unbidden, on the hearth. Lucky will be the man whose guest he is, who offers him wine and invites him to remain: his granary will be filled with grain, he and his family will prosper, and his life will be long in the land." The funeral customs do not seem to vary much from those of Talmudic Jews, if we allow for the author's want of knowledge of Jewish customs. . . . . On general lines, these mountaineer Jews seem much like their less hardy brethren of other parts of the world."

* Contrast the last verse. Observe, too, the persecution of "the poor and needy man," mentioned in ver. 16; the Psalmist's assertion, "I *am* poor and needy," in ver. 22; and the language of that last verse: "He," the Lord, "shall stand"—*i.e.*, *will* stand—at the right hand of the poor"—lit. "needy"—"to save *him* from those that condemn his soul."

† Reprinted, by permission, from *The Clergyman's Magazine* for August, 1894.

Illustrations of Bible-Structure.

1 COR. XV. 12-58.*

A | 12. The difficulty stated: (as to the *fact*). "How?"
B | 13-32. The difficulty met.
C | 33, 34. Practical application.
A | 35. The difficulty stated: (as to the *manner*). "How?"
B | 36-57. The difficulty met.
C | 58. Practical application.

STRUCTURE OF "B" (verses 13-32). "The difficulty met."

B | a | 13-18. Negative hypothesis and its consequences.
b | 19. Conclusion (positive) as to Christ, in this life.
a | 20-28. Positive assertion and its consequences.
b | 29-32. Conclusion (negative) as to Christ's in this life.

STRUCTURE OF "a" (verses 13-18). "Negative hypothesis."

a | c | 13. If no resurrection: Consequence:—then Christ not risen.
d | 14, 15. If Christ not risen: Consequences:—our preaching vain; your faith vain; we false witnesses.
c | 16. If no resurection: Consequence:—then Christ not risen.
d | 17, 18. If Christ not risen: Consequences:—your faith vain: ye yet in your sins: the dead have perished.

STRUCTURE OF "*A*" AND "*B*" (verses 35-57). "The difficulty stated and met."

A | e | 35-. Question. How are the dead raised up?
f | -35. Question. With what body do they come?
B | *f* | 36-49. The answer to "f."
e | 50-57. The answer to "e."

*STRUCTURE OF THE FIRST ELEVEN VERSES.

D | 1-. Declaration of the Apostle.
E | -1, 2. The Gospel which he preached.
D | 3. Declaration of the Apostle.
E | -3-11. The Gospel which he had received.

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Questions and Answers.

QUESTION No. 44.

THE answer to Question No. 39 has brought one or two enquiries as to who will be left to reign and to be reigned over during the Millennium, and who are the nations who will be deceived by Satan when loosed after the Millennium (E. L., Highgate, and T. V., Croydon).

There will be the 144,000 of "the children of Israel" preserved through the tribulation; the 144,000 of the redeemed from the earth; and the "woman," *i.e.*, the remnant of Israel, preserved in the "place prepared of God." Then the first resurrection (Rev. xx.), which immediately follows the final conflict (Rev. xix.), tells of "those that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast." (Rev. xii. 6, 14–17.)

As to the nations, the word translated "earth"—γῆ (*gee*)—may be rendered *earth* or *land*, and the context can alone determine which it ought to be. It occurs 252 times, and is rendered *earth* 188 times, *land* 42 times [viz., Matt. ii. 6, 20, 21; iv. 15 (twice); ix. 26; x. 15; xi. 24; xiv. 34; xxvii. 45; Mark iv. 1; vi. 47, 53; xv. 33; Luke iv. 25; v. 3, 11; viii. 27; xiv. 35; xxi. 23; John iii. 22; vi. 21; xxi. 8, 9, 11; Acts vii. 3, 4 (twice), 6, 11, 29, 36, 40; xiii. 17, 19 (twice); xxvii. 39, 43, 44; Heb. viii. 9; xi. 9; Jude 5], *country* twice (Matt. ix. 31; Acts vii. 3), and *world* once (Rev. xiii. 3).

It is a question whether this latter passage would not limit the reference of the word (in Rev. xiii.) to the land of Palestine, or, at any rate, to what is called "the Roman earth."

QUESTION No. 45.

D. S., Worthing. We are taught that Christ will come to the air, and the Church will be caught up to meet Him in the air, and at a subsequent day will come unto the earth with His Church for the Old Testament saints, and complete all His purposes regarding them. Can you give a scripture to *confirm* that He will come at the two separate times? If you can it will decide the very important question at issue.

The word of God has to be "rightly divided," or there must be endless confusion.

It is not a question of giving "a scripture," for the whole of Scripture clearly shows that "the day of the Lord," with all its terrors, concerns Israel and the world, and is therefore the subject of Old Testament prophecy. But the church of God had been kept "secret," "hid in God," and could not therefore have been the subject of Old Testament prophecy. The hope of the Church is distinct from that of Israel or the world, and is specially revealed "by the word of the Lord." (1 Thess. iv.)

We do not hold that the Lord will come at "two separate times." But we hold that He is to descend into the air, and that we are to be caught up to meet Him there. This is spoken of again and again as coming "*for us*." Many scriptures speak of our coming "with Him." D. S. would not surely confuse these two acts? "For" does not mean "with." We must rightly divide the sense according to the plain meanings of words. D. S. must see that there will be an interval or "pause" in the midst of one of the great acts of His coming. Will he give us a text to show the exact duration of that "pause"?

QUESTION No. 46.

G. R., Crewkerne. Referring to your reply to my question (No. 36, May, 1895), for which I thank you, you say, "he had promised that they should be 'gathered' to the Lord before that day." Will you please quote the passage which contains that promise, as I am in doubt as to which passage you refer, and it is very important to have a clear understanding in this matter?

The promise is contained in the passage of the first epistle written in chap. iv. 13–18. This promise is spoken of in 2 Thess. ii. 1 as "our gathering together unto Him," which is totally distinct from our coming with Him when He shall subsequently be revealed from heaven in power and glory and judgments. (2 Thess. i.) When this "revelation" takes place we shall already have been "gathered together to Him."

Correspondence.

THE EPISTLE OF JAMES.

To the Editor "Things to Come."

SIR,—James writes his Epistle (not as an apostle) to the twelve tribes in Dispersion. He sends them "greeting" (or cheer), not the "'grace' from God our Father," &c., with which Paul opens *all* his Epistles, and mostly closes too with the same grace. James does not write to the *saints* as such, he calls them "my brethren," *i.e.* after the flesh (Jews); he calls them "sinners," "transgressors of the law," and "adulterers." (ii. 9; iv. 8.) He speaks of the synagogue (ii. 2), not of the Church, which is His body. He was inspired (Luther erred in saying he was not), but with a different message from God from that given to Paul, who speaks of "certain came from James" (Gal. ii. 12.) as Judaising teachers.

His words are suited to the "remnant of her seed" (Rev. xx.), the kind of first-fruits of his creatures (or creation, i. 18), and partakers of a divine nature. (2 Peter i. 4.)

G. S. W.

The Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

THE formation of a MACCABAEAN SOCIETY is a significant Sign of the Times. It is remarkable that just at this time the Maccabaean exploits should be specially called to mind.

* * *

The *Jewish World* of April 19th, says: "A perusal of the Chovevi Zion *Quarterly*, and of Colonel Goldsmid's manifesto, the major part of which we publish in another column, will be enough to show that the work of the colonisation of Palestine is making real progress, and the reasons why that progress is necessarily slow. Perhaps it is not a matter for regret that we cannot immediately form a semi-independent State in the Holy Land, or anywhere else. Every true Jew must be in sympathy with the aims of the Chovevi Zion, and even with their views of the way in which those aims are to be worked for. Colonel Goldsmid points out, however, that it is not the object of the society to colonise Palestine with the Jews of England, or of any one country, but with Israelites whencesoever they come. Before the realisation of such a scheme can be a blessing to humanity, or even in the true interests of Israel, there must be a closer *rapprochement* between the Jews of every country; not only in national and religious feeling, but in the elevation of ideal."

* * *

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The following cuttings from Jewish papers are all of them significant evidence as to what is going on around us:

"When Ezra invited the Jews of Babylon to strive for the return to Palestine, the worthy pietists replied that it was an interference with the work of Providence. It may be of advantage to 'A. S. T.' to learn that of those forty-two thousand Sabbath-breakers who came with Ezra from Babylon to Palestine sprang Simon the Just, Judas Maccabæus, Hillel and Johann Ben Zakai, and the Talmud, and all that we hold dear in Judaism; while the descendants of those worthy pietists who remained in Babylon were lost to Judaism for ever. Some cavil at the National Idea because it is not congenial to their fashionable view of patriotism, we beg of them to reflect! When European sentiment will adopt the National Idea, *We shall form an Internal question* everywhere.

* * *

"Nationalism is a Mosaic institution, solitary, without exception, throughout antiquity. Empire, Catholic, Cosmopolitan, Communistic, never had any idea of nationality. Judaism only preached individual nationality. With the independence of Greece, some think with the Netherland rise, this Jewish aspiration became the battle cry of modern Europe. Belgium, Roumania, Bulgaria, and others have followed with the same claim.

* * *

"A private meeting of 'Daughters of Zion' was held in Sutherland Avenue, W., and a public meeting was decided upon. Several influential ladies are expected to take a leading part in this National Movement. This makes a new epoch in Zionism. The honour of taking the initiative falls upon the Misses Isaacs, and they will thus earn the gratitude of all Zionists."

* * *

"We have received a mass of congratulatory letters on our suggestion of erecting a university at Jerusalem, many promising aid as soon as an official announcement is made.

* * *

"It has become customary amongst lovers of Zion in Russia to collect at *B'ritks* or weddings for the farm labourers in Palestine, to aid them in becoming proprietors as colonists. We are asked to state that an attempt has been made here successfully. We shall be pleased to forward any money collected.

* * *

"We are extremists. Agriculture was unknown and forgotten by us, when suddenly it was raised to a lofty pinnacle. All the Zionists gave their hearty support to the agricultural movement, and now nothing else is supported. Agriculture is certainly the basis of the National Movement, but manufacture and commerce have also their claim upon us.

* * *

"All who love Zion raise your voice for unity. We need it now! The time for earnest work has began! We have the deed of property on our ancestorial lands, the Anglo-Jewish colony is in course of erection. We want you all—not a soul must be missing; re-awaken the Tents of Zion, and where there are apparently none seek for the single lover of Zion the place contains, enter into communication with us or with Dr. Hirsch, and some results will be arrived at. Tours of the leaders into the provincial towns are urgently needed; don't allow the splendid opportunity to pass. It is a day the house of Israel were long waiting for. Tell them in the language it deserves, that Edmund the Rothschild is a chief, an official leader of the National Movement; joy and gladness will follow the train of this advancement."

RELIGIOUS AND POLITICAL SIGNS.

RE-UNION.

Fresh advances have been made towards the devil's millennium by the Pope and the Archbishop of Canterbury in their recent letters. Both exhort to prayer—the former to the Virgin for the recovery of England, her dowry; the latter to God, that through re-union "the conversion of the world" may be advanced.

It is not long since that we witnessed the first steps towards the reconciliation of the Eastern and Western Churches, through the visit of the Uniat Greek Patriarch of Jerusalem and Antioch to Rome, which resulted in the issue of a new Apostolic Constitution. *The Daily Chronicle's* Paris correspondent remarks that "the response may be small at the beginning, but its eventual consequences, it is believed, will be far reaching."

As we stated in our last number, students of prophecy have considered that a re-union of the Eastern and Western Churches will precede the judgments which will fall on apostate Christendom. The above is indeed a sign of the times. We earnestly hope that the number of "Anglicans" who will come to terms with the Pope will be less than many people suppose.

THE PAPACY AND "THE NATIONS."

The following editorial note appeared in the *Echo* of April 26th:

"The Pope, whose weight of eighty-six years seem to detract nothing from his energy, seems determined to continue the application of his Encyclical *Præclara* with ardour. Having turned his attention to the Eastern Churches and the Church of England, the Pontiff is going to endeavour to bring the Orthodox Russians into the Roman fold. He is studying the subject, and has frequent interviews with a Russian Roman Catholic of influence. The Russian Government regards the matter with indifference. Leo XIII., in the world of the Vatican, sees the outer world through a very narrow window, or he would perceive that the nations have outgrown the swaddling bands of Rome. They no longer take their religion and laws from her, but prefer making their own. The Sultan might as well try to convert the West to Islam. The heterogeneous mass of doctrines derived from divers sources which goes under the general name of Christianity is Protean, and adapts itself to the spirit of different peoples and different ages, and the diverse Christian societies are further off than ever from corporate re-union. Indeed, their most earnest members have ceased to desire it. The priest turns to the past as the prophet turns to the future, but the prophet rules the spirit of humanity, and drags it, and the priest with it, in his wake. So the Church must ever follow at the heels of the world, or drop out of the race altogether. Christianity, although it has exhibited wonderful tenacity in conserving ostensibly the beliefs and ideas of the past, is ever changing in the deeper springs that feed its spirit, and the Pope no more controls it than kings control nations."

"The harlot" of Revelation xvii. is more "heterogeneous" than even the *Echo* is aware of, and when the beast and the ten kings resolve to destroy her, will the offices and the editorial staff of the *Echo* altogether escape?

A GERMAN DIPLOMATIST ON THE FAR EAST.

Daily Chronicle, May 2nd, 1895:

"France, too, thinks Herr von Brandt, would be compelled by the Japanese occupation of Formosa to strengthen her forces in Cochin China and Tongking, while on the other hand she might dread in Japan a possible antagonist to any further attempts on her part to extend her possessions in Hinter-India. But nowhere does Herr von Brandt make any allusion to the purely political motives which might induce Germany to support France and Russia in their opposition to the Treaty of Shimonoseki, and, therefore, we are forced to conclude that the Emperor's Government has meanwhile discovered in the prospect opened up by that document some decided danger to the commercial interests of the Fatherland. Yet he hints at the European concert as the best means of counteracting an excessive insistence of the policy of 'East Asia for the East Asians.'"

This is an important statement. It agrees with the conclusion of prophetic students that a ten-kingdom confederacy is to be brought about.

"'*The idea,*' *he says,* '*of the United States of Europe,*' *is often mocked at; and yet a conjunction of the European Powers for such ends is the best, if not, indeed, the only possible means of safeguarding their common interests—commercial, industrial, and political—in Eastern Asia.*"

The altered conditions of power in the East are *here*, as *above*, shown to necessitate something of the kind.

NEW BIBLES.

The *Daily Telegraph* of April 19th contained the following:

"The Sisterhood of Advanced Women has decided to take a bold step towards the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of Scripture, and has therefore determined to abolish these disabilities by publishing a 'Woman's Bible.' It is not only the type that is to be new. New readings of old passages are to be given, and the volume will contain suggestions to show that the verses about women's inferiority really mean the opposite of the ordinary acceptation. The Book of Genesis is now ready. In it Eve is rather praised than otherwise for having eaten the apple. It is pointed out that Satan did not tempt her with an array of silks and satins and gold watches, or even a cycling costume—the things which some people think most seductive to her descendants—but with the offer of knowledge, man being of such a lethargic and grovelling nature that a similar lofty ambition never entered his mind. Besides, if the fruit was not to be eaten Eve should have been informed of the fact at first hand.

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and not through an agent. It will be interesting to note how the lady editors deal with St. Paul when they come to treat of his sayings about the status of woman. Many curious editions of the Bible are in existence already, 'Wicked,' 'Treacle,' 'Vinegar,' and fifty others, but the 'Woman's' promises to be as astonishing as any. The commentary is furnished by 'a committee of English and American women.'"

How many more Bibles are we to have? There is "The Child's Bible," "The Temperance Bible," "The Salvation Army Bible," and now "The Woman's Bible." What next? At first the enemy of the Bible kept it from the people. Then, when the Reformers published translations of it, the Inquisition was invented to stamp it out. Then "corrupted versions" were made by Rome as an antidote to the poison of the faithful versions; then Protestants were deluded into circulating these versions. Now we have a multiplication of different Bibles. Surely the Spirit of God has only one word to use with respect to them all—"ANATHEMA!" (Gal. i. 6-9.)

RELIGIOUS TRAVESTIE.

"While in Scotland 'General' Booth, in one of his addresses, remarked that he was particularly satisfied with the conduct of the angels who had warned Lot and his family of their danger, and helped them to flee from the doomed city. 'I do like these angels,' he added: 'when I go to heaven and have got over the first surprise at all I shall see there, I'll go and have a cup of tea with them.'"

The introduction of profanity, gross familiarity, and buffoonery into modern religious movements is a sure sign of demoralization and corruption. Salt is good, but if the salt has lost its savour wherewith shall it be salted?

The element of caricature in the debased and perverted religion of Egypt, is not generally recognised by those who have but little idea of the holiness of God.

The ancient Egyptians changed the glory of God into a lie.

Many modern religious movements contain a large element of caricature, and are also rapidly changing the truth of Christianity into the lie.

SOCIALIST PASSION PLAYS.

The Daily Chronicle of March 19 gave the following account of a Socialist Passion Play in Paris:

"Under the title of 'Le Mauvais Larron,' M. Clovis Hugues has had the original idea of producing a Passion Play at the Socialist Maison du Peuple. The scene is laid upon Calvary, where the Saviour is upon the cross between the two thieves. In the dialogue between the unrepentant thief and the great central figure the former reproaches Christ with the incompleteness of His mission, which, while inculcating goodness and almsgiving, did not boldly preach the right to live. The practice of that right had brought him to a more ignominious cross than that which would be a sign of glory unto all time. The pathetic reply of Christ is that He died as a malefactor for having tried to teach men to love one another. He wished for the happiness of all, but a deaf ear had been turned to His doctrine. From the Golgotha which they shared with Him the eternal light would come. The Redeemer then says to the thieves, 'I bless you both.' 'And I forgive you,' replies the bad thief. The occasion of this representation was the anniversary of the Commune, and it is remarkable that the Socialist poet Deputy's piece was listened to with reverent attention, and loudly applauded."

Thus the devil is using professors to *burlesque* Christianity on the one hand, and Socialists to *degrade* it on the other.

THEOSOPHY AND SPIRITIST SIGNS.

THE MYSTERIOUS RELIGIOUS SERVICES AT BRIGHTON.

In the issue of *Light*, of April 27th, the Editor refers to these as follows:

"Further information has crept out concerning the rather mysterious private religious services at Brighton. The source of the information says of the Liturgy used, it 'is the most complete and beautiful memorial I have seen in any Church in Christendom. . . . Nothing is unconsidered in this beautiful Liturgy.' An Easter Mass seems to have been singularly impressive, and the writer adds to his description the following remarkable statement: 'There is one strange feature I must not more than touch on. During the intercessions for the departed the curtains of the "inner sanctuary" are drawn, and from out its darkness a materialised form is sometimes seen (we saw it) with uplifted hand to bless. Sometimes there is more than one; but I am going on forbidden ground, for they forbid me, feeling that these mysteries are not for the public gaze, and I only mention the fact. It added most vividly to the solemnity and reality of all, but excited no surprise seemingly in the worshippers. I asked about admitting the public. The reply was, 'Impossible; you see it yourself—we have published our doctrines and our ritual; for the rest they will see it in the Roman Catholic churches and in genuine séances.' This is decidedly piquant. We must try to find out more about it."

Those of us who have read the concentrated essence of blasphemy contained in the *Perfect Way* and in *Palingenesia* by Theosopho, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary, know well what these "private religious services" mean.

The following extract from *Palingenesia* will sufficiently indicate to our readers who are "teleioi," and who know something of the depths of Satan, the true nature of this movement:

"In all nations of the earth, and in all the earths and heavens, I, the Eternal On, the Father, have manifested myself among the Egyptians as Osiriso, among the Assyrians as Ashuro, to the Indians as Bramo, in Greece as Apollo, to the Romans as Jupiter, to the Syrians as Baal, to the Jews as Jehovah, and to the Christians am I known as Christ, the Word, the Love, the King of Glory. So also have I, the Eternal Am, the Mother, revealed Myself among the Egyptians as Isisa, among the Assyrians as Istara, to the Indians as Maya, in Greece as Aphrodita, to the Romans as Diana, to the Syrians as Astarta, to the Israelites as Elath, and to the Christians am I known as Sophia, the Spirit, the Wisdom, the Queen of heaven." (p. 63.)

It will thus be seen that these mysterious services at Brighton, conducted in the House of Theosopho and Ellora (?), combine with an adaptation of Roman Catholic ritual all the abominations of heathenism, and are really awful blasphemies against the Holy Ghost, as well as against God the Father and the Lord Jesus Christ.

Let all who are daily looking for that blessed hope earnestly pray that it will please God shortly to accomplish the number of His elect and to hasten His kingdom. True and righteous will be God's judgments against all who perpetrate these blasphemies which we have now once again exposed to the view of our readers.

MRS. BESANT'S MAHATMAS.

The *Westminster Gazette*, of May 8th, gives the following extracts, amongst others, from Mrs. Besant's autobiography:

DIRECT EVIDENCE OF THE EXISTENCE OF MAHATMAS.

"It was in the summer of 1889 that I gained my first direct evidence. I was in Fontainebleau, and was sleeping in a small room by myself; I was waked suddenly, and sat up in bed startled, to find the air of the room thrown into pulsating electrical waves, and then appeared the radiant astral Figure of the Master, visible to my physical eyes. Between that summer and my meeting Mr. Judge in 1891 I had had a considerable number of such first-hand experiences, appealing to sight, hearing, and touch, to say nothing of the exquisite fragrance generally accompanying such manifestations, and the statements made to me on some of these occasions were of such a nature that they were verified by subsequent events."

The *W. G.* comments on the above evidence as follows:

"That visit to Fontainebleau—memorable for the pulsations and the fragrances—was not paid alone. Mrs. Besant says she was sleeping alone in a small room; but she was not alone in the house. *She was staying with Madame Blavatsky.* (See *Autobiography*, p. 352.) This fact, not mentioned in its proper place in the present pamphlet, will seem to some to explain a good deal. Mrs. Besant's evidence, be it remembered, was proffered as something to prove the truth of H. P. B.'s statements, and to contradict evidence of fraud against that lady by means of manifestations independent of her altogether; and the evidence when examined turns out to be that, when as a novice, Mrs. Besant goes to stay with H. P. B., she hears voices and small odours in the dead of night. Precious evidence truly! But that is not all. H. P. B. subsequently proceeded to exploit these voices and odours—real or imaginary, and however produced—for the further initiation of the novice in the meshes of the Great Mahatma Hoax, and from the exquisite fragrances of Fontainebleau we must now be wafted straight to the 'Mahatmasphere' of Mr. Judge in America—which also has a certain odour in these latter days."

THE RETIRING MAHATMAS!

In some clever notes on Mrs. Besant's Defence at St. James's Hall, on April 27th, in the *Westminster Gazette*, the following hope is expressed:

"Mrs. Besant must surely have humour enough to see that the day after the exposure of the utter worthlessness of her own first-hand evidence is

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not a propitious time for getting the world to take at second-hand her estimate of the first-hand evidence of other people. If she means that we have internal evidence of the direct inspiration of Colonel Olcott and Mr. Sinnett already, we may say at once that we find nothing in the record, mundane or theosophical, of those gentlemen, requiring us to call in Miraculous Wisdom to explain it. Yet such, incredible as it may seem to those who have not 'followed the way' of Theosophistry, was the climax of the argument whereby Mrs. Besant sought to mend the holes in the tattered veil of Isis, and to restore the lines of objective communication with the Mahatmas, broken so fatally by the exposures in these pages! To pursue the matter further would be to insult the intelligence of our readers. But is it too late to hope that Mrs. Besant will still save the wreck of her reputation by frankly cutting herself off from the Great Mahatma Hoax?

We have already frequently reminded our readers that 1 Tim. iv. 1 gives Christians the true origin of Theosophy. Mrs. Besant was deceived, doubtless, but not altogether in the way suggested by the *Westminster Gazette.*

HYPNOTISM.

The following extract from the *Echo* of March 23 will show how hypnotism is being popularized. This revival of mesmeric influence, which is as old as ancient Egypt, points to a coming danger in the misuse of the finer forces of Nature, which can be compassed by evil angels, as well as by public showmen.

"HYPNOTISM AT PADDINGTON. A NOVEL EXPERIMENT.

"The hypnotic experiments recently made by Mr. Morritt entered upon a new stage this afternoon, when he introduced the novelty of a trance on the railway. In a private room at Paddington Station he hypnotised Henry Eames, who has previously been entranced at the Aquarium. It took about three minutes to complete the spell, and in the course of the process the pulsation, as tested by a medical man, was increased from 72 to 76. The operation was witnessed by a gathering of journalists and railway officials, and Mr. Morritt explained that he was going to take Eames down to Cardiff, where he would awaken him six days hence. The subject was carried in a box to a saloon carriage, which was attached to the 1.15 train for Cardiff."

THE BLACK MASS—SATANISM AND MAGIC.

The following review of a book in the *Daily Chronicle* of May 1st, affords another sad instance of the recrudescence of these old world evils:

"*La Satanisme et la Magie* is the title of a work in the press by M. Jules Bois, whose brother 'mystic,' M. Huysmans, has written a preface to the volume. The casting of spells, the Black Mass, and many other strange matters, are treated of by M. Bois, who is well known in Spiritualistic circles in Paris, and has had access to a unique collection of unpublished documents. The subject is handled, for the most part, from an historical point of view, and in such a manner as to interest those who are not 'adepts.' A number of very curious illustrations by M. Henri de Malvost accompany the volume, which is exhaustive, and expected to create a lively sensation."

Revelation xiii. 4 will, it is clear, be fulfilled much more literally than many people suppose.

THE PYRAMIDS OF EGYPT AND THE BOOK OF THE DEAD.

The following extract from a letter in *Light*, of April 27th, will be read with interest by those of our readers who agree with us that the Egyptian religion, as expressed in the "Book of the Dead" and in the symbolism of the Great Pyramid, was a gross perversion and caricature of the ancient Patriarchal Faith:

"'In truth,' I have said (p. 35), 'the Grand Pyramid is the House of a Tomb, but it is not a closed, but an open tomb. It is the tomb not of a man, but a god; not of the dead, but of the risen. It is the tomb of the divine Osiris, whose birth on earth, descent into the underworld, victory over the serpent Apep, resurrection and judgment of the dead, were the most prominent features in the creed of ancient Egypt, and in union with whom the holy departed achieved the path of Illumination, and passed in safety the divine tribunal. Viewed in this light, the practical value of the structure begins to become clear. On that doctrine rested the whole organisation of social life among the ancient Egyptians. . . . Now the Masonic symbolism of the Grand Pyramid affords a simple and practically indestructible means of perpetuating, without betraying, the doctrine of the Egyptian wisdom.'"

Editor's Table.

Green Pastures and Still Waters. By J. DENHAM SMITH. (J. E. Hawkins.)

Those who wish to know the Good Shepherd and hold more real fellowship with Him, could not have a better help than this little book, full as it is of precious spiritual food. It is specially adapted for the sick room.

Songs of Redemption. Compiled by W. BLAIR NEATBY. (Alfred Holness.)

This is a very precious collection of 285 Hymns, for use in public worship. Here, the older hymns, in their original forms, are found occupying a prominent place. The hymns are smaller in number than in most hymn-books, but this is more than made up for by the fact that *all* can be used, and none are carried as dead weights.

Will Jesus Come? By Mr. and Mrs. GEO. C. NEEDHAM. Published by Albert Needham, East Northfield, Mass. 1s.

The Explanatory Note, or Preface, will best explain its object—

"The advanced prophetic student will be disappointed on opening this book, unless, like an aristocratic traveller who sometimes on his journeys sees fit to turn into some wayside cabin for a cup of milk, our instructed reader is content to sit awhile with us in humble places. We have not written for these deeply taught believers, but for that numerous class of fellow-Christians, who, because of the difficulties of prophecy and the disagreement of its interpreters, have never ventured to make the promised advent of our Lord a matter of personal consideration, and consequently have never entered into the joy of this blessed hope. We are persuaded that systems of eschatology have in many instances wrought mischievous results. We desire, as far as consistent with an intelligent presentation of the theme, to avoid the tendency to arrange and systematise the details of prophetic announcement. If to the ripe student it shall sometimes seem that the truths are stated in heterogeneous manner, let it be remembered that so the Scriptures most frequently record future events; giving them partially and disconnectedly, and widely scattered apart."

The Age to Come; or, The Millennium. By WILLIAM FRITH. (Partridge & Co.) 1s.

The purpose of the author is to present, in two parts, the teaching of Holy Scripture in relation to the Age to Come.

The first part contains short chapters on the National Life in the Age to Come; the second part, short chapters on the Church Life in the Age to Come.

This book will prove useful to those who ignorantly believe that the end of this age is the same event as the 'end of the world.'

It is evidently not intended for advanced students, but may safely be placed in the hands of those who hold wrong views or no views at all concerning the Millennial Age.

CONFERENCE FUND.

	£	s.	d.
Anonymous (Edinburgh Expenses)	10	0	0
Duncan Davidson	2	0	0
E. C. Nicholls	5	0	0
L. Franklin	0	10	0

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THINGS TO COME.

VOL. II. 1895-6.

LONDON:
THINGS TO COME PUBLISHING OFFICE,
39, WARWICK LANE, E.C.

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PREFACE.

By the grace of God a second volume has been completed.

It has been a year of grave difficulty, the enemy has done his utmost against our journal, and this, perhaps, is one of the best proofs we could have as to its power and usefulness. We have not been without many tokens of our Lord's presence, for power, faithfulness and blessing; we rejoice also in the letters of gratitude from friends in all parts of the world who praise God or our testimony. We plead with them all to continue their support, so that, having reached our present position, we may go forward, being used of God for increased usefulness and blessing.

THE EDITOR.

39. WARWICK LANE, LONDON, E.C.

INDEX OF TEXTS.

	Page
Gen. i. 5	94
,, v. 2	212
,, vi. 3	97
,, xi. 5-7	16
,, xviii. 21	16
,, xxiv.	155
,, xxxii. 24.	127
Exodus iii. 15	195
,, xiii. 3-10.	181
,, xiii. 11-16	181
Numbers v. 21,22	166
,, xxi. 16-18	166
Deut. vi. 4-9	181
,, xi. 13-21.	181
,, xxiv. 1-4	55
2 Chron. vi. 18	16
Ps. xxiii.	16
,, cii. 13	78
Isaiah xxiv. 20	186
,, liii. 13-15	199
,, liv. 5	154
,, lxxii. 4	154
Jer. iii. 1	55
,, iii. 8	99
,, iii. 14	154
Dan. ii.	6
Hosea ii. 16-19	154
Joel xiii. 2, 9-14	150
Micah ii. 13	168
Zech. xiii. 7	120
New Testament.	
Matt. i. 23	120
,, vi. 34	106
Matt. xi. 11	149
,, xiii. 11-35	65
,, xvi. 28	160
,, xviii. 15-20	184
,, xxiv. 30.	161
,, xxiv.	54
,, xxv.	54
,, xxv. 25	150
,, xxv. 41	150
,, xxv. 31	150
,, xxv. 32	150
,, xxvi. 18.	184
,, xxvii. 38	200
,, xxvii. 44	200
,, xxvii. 7	161
,, xxvii. 34	214
Mark ix. 1	160
,, xv. 22, 23	214
,, xv. 27-32	200
Luke vii. 28	149
,, ix. 27	160
,, xii. 32	146
,, xvii. 20, 21	165
,, xxii. 19, 20	186
,, xxiii. 32.	250
,, xxvii. 39, 40	200
John iii. 13	120
,, xii. 24	176
,, xiv.	93
,, xvi. 13	1 & 126
,, xix. 29	214
Acts i. 11.	201
,, i. 18.	161
,, iii. 15	120
Acts v. 11	184
,, ii. 42	185
,, xii. 1	184
,, xiii. 18-20	184
,, xv. 3	184
,, xx. 7	185
,, xx. 28	120
Romans vii.	178
,, vii.	179
,, viii. 3	136
,, ix. 5	120
,, xii.	102
,, xiii.	84
,, xv. 8	195
,, xvi. 25, 26	91
1 Cor. ii.	116
,, iii.	116
,, vi. 15-19	150
,, x. 16	186
,, xi. 23-26	186
,, xii.	102
,, xv. 29	185
,, xv. 51	104
2 Cor. v. 10	17
,, xi. 27	214
Eph. i. 9-11	116
,, ii. 20-22.	167
,, iii.	91
,, iv. 16	102
,, v. 22-32.	167
,, v. 25-33.	155
,, vi. 19	116
Philippians iii. 18	82
Col. i. 24-27	91
Col. ii. 19	103
,, xi. 2	116
1 Thess.	2
,, iv. 14	156
,, iv. 16-18	123
,, iv. 17	142
,, v. 14	56
2 Thess. ii. 8	186
,, iv. 16	201
1 Tim. iii. 9	119
,, iii. 16	104
2 Tim. ii. 14-20	34
Hebrews ii. 13-16	154
,, ii. 14	98
,, ii. 16	98
,, iv. 15	98
,, iv. 15	136
,, vi. 4-7	55
,, x. 25	136
,, xii. 23	99
1 Peter iii.	135
James v. 12	166
1 John	69
,, i. 7	93
Jude 4	149
Rev. i.	26
,, i. 1-7	15
,, i. 11	120
,, ii. 6-15	186
,, ii. 18	120
,, v. 9	136
,, xix. 20	186
,, xxi. 9-27	167
,, xxii. 3	186

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INDEX OF SUBJECTS.

Page.

Abiding Promise, The ... 122
Advocates of Prophetic Study 132
Anglo-Israelism, American ... 58
Anglo-Israelism, Ephraimite Phase of ... 6
Anglo-Israel Etymologies 153
Antichrist, The 10
Antichrist a Person, The 129
Antichrist, Titles of 12
Andrew Murray, Rev. (*See* Holiest of All) 101
Another Step in Advance 138
Anti-Semitism 138
Apart from Sin 99
Apocalypse, John Wesley on the ... 141
Apocalypse, The Scheme of the ... 8, 26
Apocalypse, Short Papers on the 4, 23, 45, 64
Apparent Contradictions 135
"As He" 69, 93, 107
Baptists and Second Advent Truth ... 61
Besant, Mrs. 18
Bible Structure, Illustrations of—
  Matt xxiv. and xxv. ... 54
  2 Tim. ii. 14-26 ... 34
  Rev. i. 1-7 ... 15
Bible Study, Notes for—
  Divine Healing 52
  "In Christ" 181
  Jehovah Titles in Psa. xxiii., The 16
  Phylacteries, The 181
  Sermon Notes ... 149
Bible Truth Confirmed ... 62
"Body" and the "Bride," The 208
Body of Christ, The 102
Borderland? Is it Wrong to Investigate the 163
Bowdlerised Bible, The ... 191
Breaker, The 168
British-Israelism ... 60
B. W. Newton, Mr. ... 112
B. W. Newton and Irving compared 164
Caught Up 172
Census of Spooks, A ... 100
Charles Wesley 141
Christ's Coming Premillennial 51
Christ Jesus, my Lord ... 82
Christ Mystical 92
Christ, The Modern ... 153
Christ has Come, The 153
Christmas in the Church ... 151
Church, The Attitude of the 147
Church and the Bride, The ... 166
Citizen Sunday 112
Clay in the Image of Nebuchadnezzar, The 6
Coming of the Lord, The Spiritual and Personal 93
Conferences—
  Edinburgh ... 153
  Dunoon 1
  Halifax 153
  Glasgow 10
  Keswick 1
  Liverpool 1, 61, 89, 113
  Preston 205
Conference Addresses—
  Abiding Promise, The ... 122
  Address on the Book of Revelation 107
  Antichrist a Person, The ... 129
  "Body" and the "Bride," The ... 208
  Caught up 172
  "Christ Jesus, my Lord" ... 82
  Election and Lordships 70
  End of the Age, The 126
  Fulfilled Prophecy, Edom 48
  Gospel of John, The... ... 157, 176
  Importance of the Lord's Return, The ... 123
  Inspiration 74
  Israel at Sinai 171
  Jacob Disjointed 127
  Jehovah's Set Time for Mercy upon Zion ... 78
  Jew, The... 175
  Jew, The... 72
  Lordship of Christ, The ... 169
  Morning, The 94
  Promises made to the Fathers ... 195
  Purifying Hope, The 146
  Scheme of the Apocalypse, The 8, 26
  Spiritual and Personal Coming of the Lord 93
  "Spirit" and the "Word," The... 80
  Theosophy and Spiritualism as Signs of the Latter Times 50

Page.

Conferences Addresses (continued)—
  Two Aspects of the Second Coming, The ... 47
  Use of the Divine Titles, The 75
Contributed Articles—
  "As He" 69, 93, 107
  Church and the Bride, The 166
  Divine Names and Titles, The 194, 206
  Jewish Question, The 44, 66
  Lord Jesus Tempted, The 118, 167
  Kingdom of Heaven and the Kingdom of God, The ... 26
  Mystery, The ... 42, 62, 90, 102, 116, 142, 154
  Passover, the Red Sea, and the Jordan, The... ... 105
  Psychology of Holy Scripture, The 24
  Short Papers on the Apocalypse 4, 23, 45, 64
  Son of God Himself, and not Another, The ... 120
Corner Stone, The 210
Correspondence 110, 187
Correspondents, To 204
Crying Need, A 40
Cross, The Sign of the ... 151
Crystal Gazing 18
Daniel in the Critics' Den ... 133
Day at Hand, The ... 196
Delusion, The British Israel... ... 180
Demons and Fallen Angels 39
Divine Healing 52
Divine Names and Titles, The 194, 206
Dr. Hertzl's "Solution" ... 193, 202
Easter Celebrations 215
Eastern Question, The ... 137
Ecclesia, The Secret of the 90
Eden Dispensation, The 211
Editorials 1, 21, 23, 61, 62, 89, 90, 101, 115, 141, 153, 165, 166, 193, 205
Editor's Table ... 19, 40, 60, 88, 100, 112, 140, 164, 192, 204, 216
Edom, Fulfilled Prophecy 48
Election and Lordship 70
"End-of-the-Century" Methods ... 138
"End-of-the-Century" Missions ... 57
End of the Age, The 126
English Convents, what are they? 20
Epistles, to whom are they addressed? 187
Ephraimite Phase of Anglo-Israelism, The 6
Evangelization *v.* Civilization ... 90
Fig, the Olive, and the Vine, The ... 21
First Principles of Prophetic Study—
  Advocates of Prophetic Study 132
  Attitude of Church, The 147
  Christ's Coming Premillennial 51
  Conversion of the World 14
  Day at Hand, The 196
  Is the Gospel a Failure? ... 33
  Prophecy Literal 83
  Resurrection and the Thousand Years, The ... 182
  Times and Seasons, The 95
  True Missionary Zeal 159
Flowing Tide, A 99
Fresh Studies of Old Truths—
  Corner Stone, The 210
  Isaiah liii. 13-15 199
  Wrath and the Glory, The 144, 156
General Conference of Spiritists ... 39
Going to the Dogs 100
Gospel of Re-union, The 138
Great Recompense and the Advent, The ... 198
Great Secret, The 91
Haweis, Rev. Mr. 58
"He Gives in Sleep" 88
Holiest of All, The ... 62, 100, 115
Holman Hunt's Scheme, Mr. ... 214
Honey, Leaven, and Salt 115
Hope, The Purifying 146
How the Blessed Hope was Lost 205
Image of Nebuchadnezzar, The Clay in... ... 6
"In Christ" 18
Inspiration 74
Interval, the Secret of the 64
Irving and Murray Compared 62
Is the Gospel a Failure? 33
Israel and Its Repentance 115
Israel at Sinai 171
Jacob Disjointed... 127
Jehovah Titles, The 16
Jehovah, The Titles of 141
Jehovah's Set Time for Mercy upon Zion ... 78
Jew, The 175
Jews, The 72

Digitized by Teleios Ministries

	Page.
Jews and Missions	62
Jewish Dilemma, A	90
Jewish Missions	57
Jewish National Movement, The	17, 37
Jewish Question, The	44, 67
Jewish Signs ... 56, 85, 137, 150, 161, 189, 201,	214
John, The Gospel of	157, 176
Kingdom of Heaven and the Kingdom of God, The ...	26
Letter from Convener	165
Like any other Book	96
Lord Jesus Tempted, The	118, 167
Lord's Return, The Importance of the ...	123
Lordship of Christ, The	169
Lying Spirits	58
Man's Thoughts, not God's Thoughts	99
Martyr's Commemoration Service	283
Morning, The	94
Mystery, The 42, 62, 90, 102, 116, 142,	154
Mystery and the New Theology, The	141
New Damascus Railway, The	57
New Gospels	206
New Jewish Interpretation of Daniel	86
Notes and Notices ... 1, 21, 41, 61, 89, 113, 153, 165, 193,	205
O Lord, my God, mine Holy One ...	63
Obedience	84
Our Own Views..	112
Our Title ...	1
Palestine Literature ...	56
Parliament of Religions, The ...	58
Passover, the Red Sea, and the Jordan, The	115
Peace on Earth ...	193
Peter's First Denial	166
Phylacteries, The	181
Poetry—	
He gives in Sleep	88
Tired ...	214
To-day ...	180
To-night	201
Political Signs 59, 87, 111,	190
Practical Expositions—	
Breaker, The	168
Great Recompense and the Advent, The ...	198
Obedience	84
Premillennial Hope, The	6
Primitive Faith, The	193
Promises made to the Fathers, The ..	195
Prophecy, Literal	83
Prophet yet to Come. The	111
Prophetic Truth : Who Oppose It? . .	90
Proportion of Truth, The	198
Proposed European Court of Arbitration ..	87
Psychology of Holy Scripture, The	24
Questions and Answers ... 16, 35, 55, 97, 136, 149, 160, 184, 200,	214
Reincarnation and Egyptian Mummies	58
Reunion Movement, The	18
Real Optimists, The	61
Religious Signs ... 38, 57, 86, 99, 112, 138, 162, 190, 203,	215
Revelation, Address on the Book of	107
Rev. vii., The 144,000 in	177
Reviews—	
Antichrist. The. Rev. S. D. C. Douglas ... 19,	40
Bethesda Chimes	192
Critical Lexicon and Concordance, A. Rev. E. W. Bullinger, D.D.	19
Coming of the Lord, The. Rev. Marmaduke Washington	140
Daniel in the Critics' Den. Dr. R. Anderson 133,	140
Dream of a Church Mouse	20
Finished Offering of Christ, The. Rev. C. H. Waller, D.D.	20
Gospel and its Ministry, The. Dr. Anderson ...	140
Great Prophecies, The. G. H. Pember	20
Human Destiny. Dr. Anderson	140
I am Coming	192
Inspiration and Accuracy of the Scriptures, The. John Urquhart	20
Jesus is Coming. E. P.	140
Music. Alleyne Harris	14
Mary, or Madonna?	204
Names and Order of Books of the Old Testament. Dr. Bullinger	20
New Testament Translated. Ferrar Fenton... ...	140
Parousia, Epiphaneia, and Apokalupsis	192
Popery Completely at Variance with the Bible	20
Perfections and Excellencies of Holy Scripture, The ...	60
Romanism and Ritualism of Ireland	19
Scripture Proofs of the Main Doctrines of Christianity. Dr. Wright	20
Reviews (continued)—	
Ten Sermons on the Second Advent. Dr. Bullinger	60
Things to Come. Dr. Bullinger... ...	140
Teachings of the Catacombs, The ...	204
Twelve Tribes, The. R. Banks and Sons ...	60
The Christ. J. D. Brooks, D.D. ...	40
Scarcity of Witness, The	100
Scoffers, There Shall Come in the Latter Day ...	165
Scriptures, their Unity, Authority, and Subject, The	29
Second Coming, The Two Aspects of	47
Secret Society at Cambridge	203
Selected Gleanings—	
Apparent Contradictions	133
British Israel Delusion, The	180
Daniel in the Critics' Den	133
Eden Dispensation, The	211
Like Any Other Book ...	96
144,000 in Revelation vii. ...	177
Proportion of Truth, The ...	198
Romans vii., Leaflet on	179
Sensational Preaching	88
Sermon Notes	149
Seven Churches, The	5
Signs of the Times 17, 37, 56, 85, 99, 111, 127, 150, 161, 189, 201,	214
Spirit and the Word, The	80
Spiritism and Theosophy	18
Spiritism and Witchcraft	100
Spiritist Signs 58, 100, 139, 152, 163,	216
Spiritual Teaching of 1 Thess., The	2
Son of God Himself and not Another	120
Song of the Well	166
Stead, Mr.	19
Swear Not at All	166
Teaching and Preaching Tour in the North, A ...	114
Telegraphic Address	89
Theosophy and Spiritism	38
Theosophy and Spiritism as Signs of the Latter Times ...	80
Theosophy and the Esoteric Basis of Christianity ...	40
Thou hast Said, Thou Sayest ...	166
Three Baptist Witnesses ...	61
Times and Seasons	95
Tired	214
To-day	180
To-night	201
True Basis of the New Catholicism ...	111
Two Natures, The	115
Use of the Divine Titles, The ...	75
"Verily"	166
Vital Truth, A	99
West End Mission, A	138
Witness, The	115
World, The Conversion of the ...	14
Wrath and the Glory, The	156
Zeal, True Missionary	189

LIST OF CONTRIBUTORS

	Page.
ANDERSON, DR. ROBERT, C.B.	70, 106, 169
AVIL, JOHN	... 26
BALDWIN, E. J.	167, 199, 210
BAYNES, Late W. C. ...	... 211
BONAR, Late DR. HORATIUS ...	... 178
BOYS, Late REV. THOMAS	... 135
BULLINGER, REV. DR. E. W. 31, 42, 46, 64, 75, 88, 102, 116, 142,	154, 194, 206
CARR, W. G.	52, 126, 157, 176
DOUGLAS, REV. SHOLTO D.C.	 10
FAUSSET, REV. CANON ...	... 78
FULLER GOOCH, PASTOR	 123
GORDON, Late DR. A. J.	 198
H. L. H. ...	96, 147, 160, 184
LIESCHING, Late LOUIS	... 50, 175
LOVELY, Late REV. G.	 179
MARSH. PASTOR F. E.	... 129, 172
MATHIESON, JAMES E.	... 44, 67
NEATBY, DR. THOMAS	47, 82, 118, 146, 195
NEATBY, W. BLAIR, M.A.	 167
NEEDHAM, REV. G. C. ...	 80
PEMBER, G. H., M. A.	... ... 8, 26
RAWLENCE, E. A.	 208
SMITH, REV. JAMES C. 29, 69, 84, 93, 107, 115, 127, 144, 151, 168,	171, 180, 198
SEISS, REV. Dr.	... 177
STEARNS, PASTOR D. M.	74, 94, 122
STEWART, ALEXANDER	.. 93
WINDHAM, G. S.	... 188
WILKINSON, REV. JOHN	... 72

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THINGS TO COME.

Vol. II. JULY, 1895. No. 1.

Notes and Notices.

THE FIRST ANNUAL VOLUME

Is now ready. Price 2/- (postage 4½d.). Cases for binding the loose numbers can be obtained separately for 1/- (postage 3d.).

THREE WEEKS AT KESWICK, JULY 1-19.

The Lord's Coming will be the great subject during the first three weeks of July, in *The New Hall* in the Station Road.

During the first fortnight, Bible Classes will be held every evening by two well-known American brethren: Mr. George C. Needham, of Northfields, Mass., the author of many Biblical works, and colleague of Mr. D. L. Moody; and Pastor D. M. Stearns, of Germantown, Philadelphia. Both of these brethren take part in the Mildmay Conference this year.

Every Christian teacher should make an effort to attend these classes, or some of them. We deeply regret that our brother, Dr. James H. Brookes, of St. Louis, who had promised to attend, is detained at home by illness.

THE THIRD WEEK

Will be taken up by the Public Convention, commencing on Monday evening, July 15th, with a prayer meeting at 7.30. The following will be the order each day (16th, 17th, 18th):—

7 to 8. Prayer Meeting.
10 to 11.15. Bible Reading.
11.30 to 1. General Meeting.
7.30. Evening General Meeting.

On Friday, the 19th, there will be a Missionary Meeting, at which prominence will be given to the missions amongst Roman Catholics, and especially upon the Continent of Europe.

Visitors who require accommodation should apply to Mr. J. H. Williams, The Fitz House, Keswick.

FUTURE CONFERENCES

Have been arranged for—

Dunoon: July 30th, 31st, August 1st.
Liverpool: November 19th, 20th, 21st, 22nd.

OUR NEW VOLUME

Is commenced with this number. A slight change is made in the presentment of the matter, by which the editorials or unsigned articles and contributed or signed articles are kept more distinct. While the principles and objects of our paper remain the same, we hope we may go forward in our knowledge of Divine Truth; and while not seeking for novelties, we may yet occupy ground which is not covered by our contemporaries.

QUESTIONS AND ANSWERS.

Instead of attempting to answer a large number of questions briefly, we propose in future to select one or two of the more important ones sent in, in a fuller and more exhaustive manner, as in the present issue.

It is not always possible or safe to give a short answer to involved questions; and answers which are apparently contradictory do but add to the confusion of those who are fully persuaded that Scripture does not contradict itself.

OUR RESPONSIBILITY.

The responsibility of putting forth this Magazine is so great that we do not wish to be accused of letting our trumpet "give an uncertain sound." And so we again repeat that we must not be held responsible for the signed articles or for the Conference addresses.

Our readers must judge these, as well as our own unsigned articles and answers to questions, by the only true test, the Word of our God.

THE PSYCHOLOGY OF HOLY SCRIPTURE.

Several correspondents have written to ask for another paper on the psychology of Holy Scripture, or a fuller statement concerning the "third" of the three important points of doctrine which were so speedily lost in the early days of Christendom.

The true teaching of Holy Scripture concerning the work of the Holy Spirit will (D.V.) form the subject of a second article on the Psychology of Holy Scripture in our next issue.

Editorials.

OUR TITLE.

"THINGS TO COME" (John xvi. 13). To the simple-minded Christian nothing can be more precious than that portion of Scripture from which these words have been taken, and which we have adopted for the title of our journal, John xiii. to xvii. How these chapters touch the heart! They begin by telling us how Jesus, having loved His own which were in the world, loved them until the end; they enjoin upon us brotherly love by a new commandment, which He gave us for our own sakes and as a testimony before the world; they end by giving us the words of His prayer to the Father, which concludes with His petition that the very love wherewith the Father had loved Him might be in us, and He, the Lord Jesus Himself, in us; He prayed the Father that we might be sanctified in the Father's own truth, the Word of God. We cannot have too much of the Word of Truth; it is full of precious jewels—jewels that testify of the love of God and of His Son Jesus Christ our Lord.

Thus it was on that unique occasion that he announced to His disciples the coming of the Spirit of

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Truth, the Holy Ghost, the Comforter, who should guide us into all truth, and show us "things to come." The Lord had many things to say, but those who were with Him could not then bear them. This gives His own authority for the expectation of new revelations after His departure to be with the Father, which revelations we may read in the Epistles—those of the Apostle Paul in particular breaking entirely new ground.

Then again, after the Martyrdom of the great Apostle of the Gentiles, the Apocalypse was written, and it is in the Preface to that book that the same phrase occurs in another connection—"things that must come to pass quickly"—and it is because a special "blessing" is promised to those who hear the Lord's voice, and believe the message sent to the assemblies, that our aim is to read what is therein taught, and to aid our brethren in doing the same for themselves.

Amongst the keys to the comprehension of the Apocalypse is that remarkable scripture, Deuteronomy xxxii. 1-43. As every Israelite was expected to have that song clear in his memory, so every student of prophecy should concentrate much attention on it. There, too, occurs the same phrase—"The things that shall come upon them."

Yes; and what is more precious still is that there is a *Person* to come—the Lord Himself. He did not leave His disciples without giving them the assurance in this very portion of Scripture of His return. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Later on the Spirit of Truth, through Paul, added the comforting assurance that the living and the dead "in Christ" should, in changed bodies, be caught up in clouds to meet the Lord in the air, and so be with Him for ever!

Prophecy is essentially spiritual; it cannot be discerned clearly by unbelievers; it is the Lord's own secret, and truth regarding it can only be given by the Holy Spirit Himself. Human writings can be but aids; none are free from error. The title chosen, then, is one which at least reminds us not only of the promise of the Spirit of Truth, Who is our guide as to "things to come," but that the basis of apprehension of His teachings must be the heart, not the intellect, the Lord having given, simultaneously with the assurance of the Spirit's abiding with us, that new commandment that we should love one another, even as He loved us, laying down his life for us. What love must have been the Lord's when He thus thought of those disciples and their needs, not even alluding to the betrayal of love that was then taking place as regarded Himself!

It is the eyes of our *heart* (Ephes. i. 18), which must be enlightened, if we would have spiritual wisdom and deeper knowledge of those "things to come," which the God of our Lord Jesus Christ, the Father of the Glory, has revealed for our glory. The Lord Jesus Christ the Coming One, must dwell in our *hearts* by faith, in the power of the Holy Ghost; and we must each and all be rooted and grounded in love, then shall we have the mind of Christ and understand "things to come."

THE SPIRITUAL TEACHING OF 1st THESSALONIANS.

IF any brother wishes to speak effectively on the Lord's coming so as to reach the *hearts* of believers, it is above all things necessary that he should know what it is that the Apostle Paul sets forth in the First Epistle to the Thessalonians.

From the questions put by enquirers and the answers given by teachers, as well as from the selections of passages of Scripture for addresses on the Lord's coming, we make the sad reflection that the argument of the Epistle has not always been understood, and in extreme cases the Epistle itself not even valued as it should be.

The First Epistle to the Thessalonians is inexpressibly precious. It is a very wonderful piece of writing. The comfort in it is immense. It tells the Christian that an end is coming to all the groaning of his spirit, to all that sorrow which he must endure from the time that he first cries out, "Who shall deliver me from the body of this death?" That an end is coming to the hatred of the world and the unkindness, it may be, of some of his brethren; that an end is coming to the warfare with wicked spirits in the heavenlies; that an end is coming to the ever-increasing disorder all around and to those hard sayings against our God and His Christ that lacerate the heart in proportion as there has been growth in grace. It tells him that whatever causes may separate us now, a time is coming when we shall all be one in heart and mind, when the Lord Jesus Christ shall have presented us holy and unblameable to our God and Father, gathered together in unalloyed happiness and perfect joy which shall be ours to all eternity.

It is in view of these things, that we have here set before us a picture of what the Christian life ought to be. Just as Philippians is the Epistle of Christian *experience*, so is Thessalonians the Epistle of Christian *life*.

Thus, then, the prayer of the Apostle:

"The Lord make you to exceed and abound in love towards one another, and towards all men, even as we do towards you: to the end that He may stablish your hearts blameless in holiness before our God and Father at the presence of our Lord Jesus Christ with all His saints" (iii. 12, 13).

The Christian ought ever to keep a close watch over his heart, his conscience, and his mind.

If the heart is, as it should be, fixed on Christ, it will well over in desire to serve the saints, it will willingly make personal sacrifices for them, it will sympathize with all their afflictions and rejoice when they are comforted.

The conscience, when not dulled or warped in any way, but sharp and quick to exercise its office, brings us into the presence of God, and we seek the light, and to walk in it before Him, communing with Him in prayer and confession, and judging everything by constant application to the Word of God. It is between each *individual* believer and God, and it behoves us

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especially to keep clear of all such *corporate* arrangements as have the tendency to let man have a voice in the direction of the conscience of his fellow. For, once the fear of man intervenes, conscience is misdirected, and heart and mind correspondingly suffer. The great strength of Popery was that man became the keeper of the conscience of his fellow, arrogating to himself that which belongs to God alone. The Apostle Paul saw the fall of the assembly, owing to man's failure, in building it with wood, hay, and stubble, and his last Epistle changes the key to our conduct regarding it. It is no longer the pillar and ground of the truth, and purging out the evil leaven has become impossible; therefore we are to regard it as "a great house" in which are vessels of dishonour which we are not to turn out, but to purge *ourselves* from (2 Tim. ii. 19-21). With the lesson of Popery before us, we ought to be careful what arrangements we make in wrongly attempting to re-organize assemblies out of the "great house," lest human nature being what it is, we find it difficult to act as individuals whose conscience is in God's hands only, and to silently withdraw from any unwholesome fellowship.

Here, then, is the great practical lesson of the Epistle. Do all things as if you expect to be presented to God with a heart blameless in holiness by the Lord Jesus Christ and all the saints with you—love being the motive power, as decribed in 1 Corinthians xiii. The Thessalonians were right as to *faith*, in which the heart reposes on the finished work of Christ; were right as to Christian *love*, for they knew what grace was, and what the Lord had done for them; were right as to a true spiritual apprehension of *the hope*,* and only needed correction as to a proper intellectual grasp of it—for mind, as we have pointed out, also has its part in the economy of Christian development.

The Argument of the Epistle.

And now to the argument of the Epistle, and what it tells us about the coming of the Lord.

It is axiomatic to the apprehension of any Book of Scripture that we place ourselves in the position of its original recipients.

What Scriptures had the Thessalonians before them?

Not the Apocalypse, because that was not written till many years afterwards; none of the Four Gospels, because *they* were not written, *nor* the Acts. In fact, nothing of the New Testament was written at all—except, perhaps, the Epistle to the Galatians, which was not sent to them, and would not have met their particular needs. *Yet they were waiting for the Son of God from heaven.* It must be posssible, then, to be in the Christian position of waiting for the coming of the Lord without knowing the Twenty-Fourth of Matthew, the Epistles to the Seven Chuches in Asia, and Revelation xiv., or even the beautiful Fourteenth of John.

* The conscience of the *believer* depends on the condition of the heart. Hence faith and love precede the hope, as they are of the heart entirely; whereas the hope involves a desire to be taken into the presence of God, and cannot be unfeignedly maintained unless conscience is awake and guided by the heart.

Whence, then, had the Thessalonians their information? From the Old Testament? Certainly not; *there is not a single quotation from the Old Testament in the whole Epistle.* "Behold, Jehovah came with all His saints," the grand key to Old Testament Prophecy, is not the Christian hope, but judgment bringing rest to the earth—the eschatology of the trial of man, and therefore *not* of Paul's Epistles. But there *was* something the Thessalonians had before them—one thing only—the doctrine handed them by word of mouth by Paul himself, the one which, in writing later to Timothy, he calls "the sound doctrine," and exhorts him to keep to exclusively, and to "commit to faithful men." This doctrine is the very same one now placed on record for us in Romans i. to viii., as we shall now prove by references.

The Thessalonians were commended in three particulars:—

(1) They had turned to God from idols;

(2) They were serving the living and true God;

(3) They were waiting for His Son from heaven, Whom He had raised from the dead.

(1) In Romans i. and ii., we are instructed as to how it came about that men were *estranged* from God and worshipped idols; in iii. to v. 11, how men are *reconciled* to God by believing His word concerning Jesus Christ His Son, Whom He set forth to be a propitiatory for our sins by His blood on the principle of faith, and Whom He raised up from the dead for our justification—which belief is counted to us for righteousness.

(2) In Romans v. 12 to vi. 13 we have the foundation of doctrine for those who have believed the foregoing; viz., that the Christian is justified from the *principle* of sin by death *with* Christ, and is alive to God in *Him*; wherefore, He no longer is the slave of sin, being made free from sin and a servant to God, having his fruit unto holiness, and the end everlasting life.

(3) In Romans vii. 1 to viii. 39 we see the Christian no longer "in sin," but "in Christ." Yet sin is in him, *i.e.*, in his flesh, whence he discerns within himself a dreadful conflict between flesh and spirit, which, if he walks in the light, will make him a sad man for the rest of his life. He is, however, in union with Christ by the Holy Ghost, one spirit with the Lord; and upon the sure ground of the Lord's resurrection, he looks for the sonship (adoption) of the body and waits for that, which cannot be otherwise than in the Lord's Own presence and at His command; and waits, groaning in spirit, even as all creation groans, waiting for the manifestation of the sons of God.

It is quite clear that the Apostle is so satisfied that the Thessalonians had not departed from the essential points of his doctrine that he is able to sum it up in those three pointed phrases, and to proceed to the main object of his letter.

He had been dearly longing to go and see them; but Satan had hindered him. He greatly loved them, and rejoiced in the fruits of his labours amongst them; and no wonder he wanted to see them all again. But God over-ruled the malice of Satan. Word came to

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the Apostle of their satisfactory progress from other quarters; Paul comforted himself in the thought that he must one day see in them his crown of rejoicing in the presence of the Lord with all His saints; and he sat down to write this letter which to-day comforts and instructs all who, like them, by God's grace, have written death on the old man, and are no longer "in sin," but "in Christ."

After exhorting them, therefore, what their manner of life should be, the pursuit of greater and greater love to one another, in view of presentation to God by the Lord as blameless in holiness, he sets them right as to a mistake they were making as to the dead "in Christ," and he tells them that those whose loss they so affectionately mourned would not be left behind; "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (iv. 13-19).

How simple it all is! A child may see it, or the humblest of the uneducated amongst us. But simplicity has been exchanged for confusion in the various attempts of certain teachers, who do not know, and apparently will not study, the doctrine of Romans, and who, at Conferences and elsewhere, persistently read into this passage, Scriptures that the Thessalonians had not read, viz., the Gospels, the Acts, and the Apocalypse.

"Let each man take heed how he buildeth" (1 Cor. iii. 10).

SHORT PAPERS ON THE APOCALYPSE.

I.

THE Book of the Revelation is for the *servants* of the Lord Jesus Christ. It began to come into force directly it was given to St. John to write what he had heard and seen; it was for the "Seven Churches of Asia," or to those in them who would hear what was said to these Churches, *i.e.*, to the Overcomers.

These overcomers were to hear what the Lord and the Holy Spirit said, and henceforth no "Church" or "Assembly" was to be the guide of the conscience of the Lord's servant. He was to hear what was said *to* the Churches, and therefore not necessarily what was said *by* them or by their authority. The Lord, the Holy Spirit, and the Word of God would never fail an obedient servant who "overcame" in the strength which God would supply. The Apocalypse, then, began to come into force and application when it was first written, *i.e.*, in the lifetime of the Apostle St. John, and it has never been abrogated. It has afforded wonderful comfort and strength when it has been faithfully and properly studied from his day to the present time in which we live—and it will be of inestimable value and comfort to those who shall be called to be "His servants" in those seductive, dark, and awful days that are coming.

In the Lord's Day (*Kuriakē hēmera*) as well as in the Day of Lord (*hēmera Kuriou*), in the consummation of the age (*sunteleia tōu aiōnos*), and also in the final great crisis (the "*telos*"), this book will be a great chart and unfailing guide to the "servant" to whom grace is given to be an "overcomer."

When the Lord comes, as specially revealed in 1 Thess. iv. 15-18, to translate the members of His Body, asleep or still alive and waiting for Him; when we who are alive are changed together with those who have fallen asleep; when we are caught up in the clouds to meet Him in the air; this book of the Revelation will have done its blessed inspired work for *us, but its work will not then be over*, for there will be overcomers, after we are gone, even until He comes once again (and this time *with* His saints) on the Mount of Olives (Zech. xiv.).

When God's judgments are in the world, when the Beast is in power, when dire persecution comes, when they are beheaded for the testimony of Jesus, who will not worship the Beast nor his image, when the hour of temptation is on the earth-dwellers—then too, will this wonderful book be for God's servants, and the servants of the Lord Jesus Christ. Some will hold fast till He comes; some will in those dark days, by His grace, keep the word of His patience; some will hear that knock at the door, some will open to Him whom their soul loves.

All His jewels will not be made up when 1 Thess. iv. 15-18 is fulfilled. Even in the time of Jacob's trouble some will be faithful, and the Book of the Revelation of Jesus Christ, which God gave to Him, will be for those overcomers as well as for us.

THE SCOPE OF THE APOCALYPSE.

From the time, then, of the Apostle St. John to the time when His feet shall stand on the Mount of Olives, and also afterwards, this precious portion of God's Word will be a comfort and guide to His servants.

Nor must we say, as some have said, that "after we are gone" (as in 1 Thess. iv. 15-18) the first three chapters will have no further application to the "overcomers" of those sad, dark days. God does not say this. He who is, and was, and who is the Coming One, knew how so to write His word that it should apply to all "overcomers" till sin and death should be no more, and until all tears should be wiped away from the faces of *all* His sons. "He that overcometh shall inherit these things: and I will be his God, and he shall be My son" (Rev. xxi. 7). See also xxi. 3, 4, and xxii. 6-21.

Let us not therefore, by any partial or one-sided interpretation of the Apocalypse, so apply it to ourselves as to *exclude* any possibility of its being used by others after we are gone.

Seal not up the words of the Prophecy of this book, the Spirit and the Bride say "Come," as long as the "water of life" is freely offered.

Preterist, Presentist,* and Futurist, have misinter-

* NOTE.—We expressly avoid the word "historicist," as, rather remarkably, historicists, so-called, do not accept the "presentist" or prolonged view of the Epistles to the Seven Churches, which "futurists," so-called, with equal inconsistency, put forward and emphasize, to the exclusion of the real futurist application of them.

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preted, at least in part, the words of this Prophecy, in their mutually exclusive and imperfect systems of interpretation.

But Jehovah's Name should have led them to reflect that He could so write by His Spirit that *all* His servants should be included from the first day of the Prophecy until that glad day when all the "overcomers"—all His sons—shall have been gathered in.

If the Apocalypse, then, applied:

(1) To the Seven Churches in Asia;

(2) To the long sad history of corrupt Christendom;

(3) To the closing period, or the great crisis, which will have for its final conclusion the Day of the Lord;

if, to use man's expressions, it has a Preterist, Presentist, and Futurist *application*, where may we gather from this wonderful chart of "history written beforehand" are we now in the stream of time? What was the last milestone we passed on the road to the Glorious City, the Heavenly Jerusalem?

If the persecuted martyrs of the dark ages and the Reformation were right in *applying* the prophecies of this book to the Papacy, and those who were then and at other times beheaded for the testimony of Jesus, and for the Word of God; if the messages of the Seven Churches may be *applied* to the same ages of Christendom in a historical sense, as they also undoubtedly applied in the first instance to the actual assemblies in Asia Minor, to which St. John was instructed to write, when will the *third* application, or Futurist interpretation, begin?

When will the transition take place between the historical *application* of the book and the Futurist fulfilment or *interpretation?*

If the Lord came to-day to remove the members of His Body, as in 1 Thess. iv. 15-18 and 1 Cor. xv. 51, 52—which is our daily hope—where should we be in the pages of the Book of the Revelation, regarded as a continuous prophecy?

Some say at the commencement of the fourth chapter—but we do not say so.

Some say at chapter xii. 5—but we say not so.

Others say at chapter xiv. 1; neither to this opinion can we give our assent.

Where, then, are we? And who will not only apply, but *interpret* this precious book aright for us?

Dear reader, if we attempt to help you in this deeply interesting study, it must be in all lowliness of mind that we offer our suggestions—according to our present light. Should the Lord tarry a little longer, doubtless this book will become still clearer to those who read it and meditate on it day and night, as we and others have done, by His mercy and grace, for many years past.

Others have laboured—faithful and blessed servants—to explain this book. We have entered into their labours. We who reap and they who sowed will some day rejoice together.

But are we to stand still and not labour on as they did? Are we to store up manna and not gather it fresh every morning? Alas, some not only keep the manna till it is stale, but they do not even acknowledge those to whose labours they are indebted for it.

What is required of those who read this Book?

Before giving an outline of what we believe to be the eschatology of this book; before attempting to give the clue to our present position on the chart, so as to indicate where the Presentist *application* ends, and the Futurist interpretation begins, we must ask our readers to bear patiently with us while we state briefly what we believe should be the state of the heart, mind, and walk of the one who would read this book aright, so as to fully obtain the blessing—"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein."

First, he or she must implicitly believe God's message of love and grace, His Gospel concerning the Son of His love, whom He had set forth as the propitiatory for our sins through faith, by His blood, and whom He delivered for our sins and raised from the dead for our justification.

We must be justified by faith, and be at peace with God through our Lord Jesus Christ, by whom we have been reconciled to our God and Father, and so sealed by the Holy Ghost.

We must have been "born again," and be "in Christ" before God; there must be in us "a new creation"—"Christ in us the hope of glory." We must have turned from all idols to serve a living and true God, and be waiting for His Son from heaven.

Now all these blessings, and this high and heavenly calling, are of grace alone. It is all of grace and God's election and calling, for were we not "dead in trespasses and sins," when God, who is rich in mercy, for the great love wherewith He loved us, quickened us together with Christ? For by grace have we been saved through faith, and that not of ourselves, it is the gift of God, not of works, that no man should glory.

The Epistles *must* be believed, especially Romans, Ephesians, Philippians, and Colossians, before we can hope to rightly divide the Prophetic word, and certainly before we can hope to divide it so as to be in a position to teach others.

For instance, in the first eight chapters of the Romans, the Christian position is clearly, logically, and conclusively set forth and summed up. As has already been pointed out in these pages,* the obedient "servant" of Christ now, in this present evil age, is one who believes God, and in faith-obedience reckons himself to be dead with Christ, and who, in the power of the Holy Ghost, lives as if he "died with Christ from the rudiments of the world" (Col. ii. 20). When these Epistles are believed, we are in the position of waiting daily for the Lord *before you turn to Prophetic study at all;* and certainly before we attempt to expound the Apocalypse. Romans viii. sums up the Christian position, and no one who is not called by God to be

* See Articles on Romans in Vol. I.

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spiritually in that position can ever obtain the keys to the Apocalypse. They may be comforted or warned by reading it, but that is not necessarily *interpreting* it.

There are many books on Prophecy, but not one yet printed contains all the keys to the Apocalypse. God knows how many of the writers on Prophecy are His obedient sons according to Romans i. to viii.

Remember it is not only whether we are Christians, but whether as *Christians* we are obedient to the plain teaching of the Epistles, which contain God's special instructions to us, whom He has called out of this evil age.

If we are not obedient to *plain* teaching, how can we expect to read a book of symbols?

When the Jews did not accept the Lord's plain teaching, He began to "speak in Parables," and to utter "dark sayings" (Matt. xiii.).

The Apocalypse should not be obscure to those who have believed God, and who are, by His grace, in the highly privileged position of being so taught by the Spirit of God as to have "the mind of Christ" (1 Cor. ii. 16).

(*To be continued*, D.V.)

THE CLAY IN THE IMAGE OF NEBUCHADNEZZAR (DANIEL II.)

In our review of Mr. G. H. Pember's Great Prophecies of the Centuries, we suggested that the true interpretation of the Clay in the Image was not to be met with in Commentaries and Books on Prophecy.

We agree with Mr. Pember and others that the clay probably foretells unstable and insecure forms of democratic government, but this is only when the image is regarded as showing forth the degeneration of, and departure from, God's plan of kingly *government*. When, however, we *interpret* the image according to successive *kingdoms* or *nationalities*, then the clay refers to those who were not Romans according to true nationality.

Israel is now *Lo-ammi*. We believe that "as the vessel was marred in the hands of the potter" (Jer. xviii.), and the same clay was used out of which to form another vessel, so Israel is now as clay, as far as national position is concerned.

Any attempt on the part of Internationalists or of Satan to mix up Israel, while yet in unbelief, with Gentile nations, will end in failure. For Israel shall not be numbered amongst the nations when it is in the position of God's people, and when, as now, it is not in the position of God's people, any attempt to form a stable government on a Gentile-Israelitish basis, will not succeed ultimately. Such a kingdom would be partly strong and partly brittle. Unrepentant Israelites and Gentiles of the Fourth Iron Empire will not cleave together, even as iron doth not mingle with clay.

EPHRAIMITE PHASE OF ANGLO-ISRAELISM.

The conclusion of the history of the northern kingdom, in the Book of Kings, contains some very solemn language:—"The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until He cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king; and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them until the Lord removed Israel out of His sight" (2 Kings xvii. 20-23). It *concludes* the history. There is not the slightest record in any portion of our Bibles, from that time forward to the days the Apostles died, of their having been received back into the Lord's sight.

The theory that God (Who makes His covenants openly, so that His faithfulness may be seen) has silently made a fresh arrangement by which the "House of Israel" have received special blessings denied to the tribe of Judah, is offensive, as directed against the character of God: is unsupported by any historical record, such as is essential to the nature of a covenant, to say nothing of the production of witnesses; and directly challenges God's faithfulness to His promise at the time He gave Jeroboam the kingdom by the mouth of Ahijah:—"I will take the kingdom out of his son's (Rehoboam's) hand, and will give it to thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there" (1 Kings xi. 35, 36).

We are asked to believe, then, that it is the one tribe, Judah, that is in darkness, and that the ten tribes have the light of the Gospel, as such being "reconciled nationally to God."

The teachings of the Identity movement are threefold: (1) One which has relation to the whole body of the lost tribes. (2) One which has relation to the tribe of Dan. (3) One which has relation to the double tribe of Joseph; Great Britian and her colonies being Ephraim; and the United States of America, Manasseh.

The special selection of Dan and Ephraim is an extremely serious matter, and strongly supports our contention that this movement has been set on foot by Satan himself, and that Anglo-Israelites are themselves unconscious workers, carrying into effect his purposes.

Both the names of Dan and Ephraim are missing in the list given in Rev. vii.

Nor does the reason for this seem far to seek.

It was when Israel first set up the worship of the calf that the terrible plagues of the Apocalypse were first announced. Moses was told, "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall

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see the work of the Lord; for it is a terrible thing that I will do with thee" (Ex. xxiv. 10).

Jeroboam and the nation which sinned with him, by restoring the calf worship, immediately made themselves amenable to the judgments referred to—which are those of the Apocalypse, the same in kind as the plagues of Egypt, but greater in intensity. And, as we have seen, they did not repent, nor have they repented nationally to this day. The calves were set up in Dan, in the territory of Dan, and in Bethel, in the territory of Ephraim. Revelation vii. gives a list of blessed ones from the tribes who will pass unscathed though the judgments; but Dan is totally unrepresented, while Ephraim is mentioned by name.

Seeing, then, the offence to God involved in the whole theory of Anglo-Israelism, is it likely to be mere accident that the tribes specially named in connection with it are Dan and Ephraim?

The exposure of the part Dan will play in the apostasy of the end, not unnaturally is inclining some of them to try and abandon Dan, and take refuge in Ephraim. Against this, we repeat they cannot logically abandon Dan; for Dan is one of the lost tribes of the "House of Israel," therefore, of course, must have its share in any alleged national reconciliation to God.

We will now proceed, under God's grace, to show them that Ephraim, moreover, is a broken reed, and that nothing less than a frank confession of helplessness will be of any avail; so that they shall see, if they have eyes to see, that no other course is open to any Christians there may be amongst them but a prompt abandonment of Anglo-Israelism and British Israelism of every kind and description.

Some of our readers will remember that, shortly after the first appearance of Anglo-Israelism, it was thought, by some of them, that a shift of premises would do the Identity cause no harm; and that a more definite and exclusive reference to the Anglo-Saxon race can be found in Scripture as the double tribe of Joseph only, leaving the other tribes to localize themselves as best they might, for a great discovery had been made, arising out of the wording of Genesis xlviii. 16-19 as given by the translators of our Bibles.

The tribe of Joseph was to grow into a multitude, not in the land, but in the midst of the earth itself. Ejection from the land was, therefore, quite in the ordinary course of events, and not, as we had been accustomed to believe, the result of the offence of "Jeroboam, the son of Nebat, who made Israel to sin." How could they grow into a multitude in the midst of the *earth*, except through the preliminary step of being scattered among the nations and the land wasted by desolations, so that Israel might be "in a position to fulfil her destiny according to the prophets"?

The details that follow in the passage made the evidence the more plain. Ephraim was to be greater than Manasseh, though Manasseh would also be great. This would take the form of Ephraim becoming a multitude, or company of nations, while they were in the midst of the earth and outside the land, whereas Manasseh, though great, would after all be but a single nation.

Now what could Ephraim be but England, what Manasseh but America? What a goodly company of nations, to be sure, are subject to the queen! Great Britain and Ireland first; then the Australian colonies; then the Dominion of Canada; then the South African possessions; while Barbados, Singapore, Prince Edward Island, and the like, proved the applicability of the word "multitude" to the nations into which the tribe of Ephraim had resolved itself after its full development in the midst of the earth. Manasseh completed the picture—no *multitude* of nations, indeed, but the remainder of the Anglo-Saxon race settled down in the great country across the Atlantic.

Since that, however, the phrase translated "multitude of nations," they have now preferred to render "fulness of nations," or "Gentiles," as more applicable to their theory that the tribes which Jeroboam, the son of Nebat, made to sin, though they have never nationally repented, are nationally reconciled to God.

Of course, that puts American Manasseh entirely without the pale of the blessings of the Gospel (as Professor Totten and his friends do not appear to have observed), seeing that the particular promise referred to in verse 16 was for Ephraim only, and not Manasseh. But Identity logic stands a yet more severe strain than that; for the whole basis of the British Empire being Ephraim at all, and the U.S.A. being Manasseh, arose from the translation "multitude," which entirely disappears the moment we substitute the rendering "fulness." They do not scruple, then, to hold to the *conclusion* after the abandonment of the *premises*.

Which view, then, is right, the old or the new?

We reply, Neither. The one view is as childish as the other.

It is well known that the Hebrew word, *haretz* (wherever it occurs in Scripture), is to be rendered "earth" or "land," according to the principles of exegesis. Jacob is here signifying that the birthright, or double portion, was to be for the tribe of Joseph, which would thus be divided into two separate tribes, Ephraim and Manasseh.

Of what was it, then, that Jacob is here disposing? Was it "a promised *earth*," or "the promised *land*"? Any Sunday-school child can answer that question. And any child can tell them that if Jacob gave away what pertained to the "*earth*," he must have given away that which did not belong to him, and over which he had no jurisdiction whatever.

Ephraim did grow to be a great "multitude in the midst of the *land*," and reference to Joshua xvii. 14-18 will show how faithful God was in fulfilling His word directly the children of Joseph entered their inheritance.

Thus does the Ephraimite phase of Anglo-Israelism utterly break down on account of the flimsiness of its structure, as the Danite phase has done by the exposure of the appalling evil to come, with which God's Word associates Dan above all the other tribes of Israel.

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Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE SCHEME OF THE APOCALYPSE.

As deduced from the First Chapter.

By G. H. Pember, Esq., M.A.

(*At "The Prophecy Investigation Society," London, May 3rd, 1895.*)

A point most worthy of notice in the Word of God is its consistency. Though the process of its communication was going on for fifteen or sixteen centuries, and was effected through minds varying in apprehension, sentiment, and disposition, it is, nevertheless, found, by those who study it with humble and prayerful attention, to be in agreement with itself in all its parts. Moreover, in the progress of its revelation it is gradual and logical, beginning with generalities and fundamental truths, and afterwards proceeding to particulars, which depend upon, and can only be explained by, what has gone before.

Hence it is vain to think of interpreting its later prophecies, unless we have first learnt from earlier revelation something of the scheme of God's purpose concerning the world, whereby He is leading men through sin and painful discipline to righteousness, peace, and everlasting joy.

To discover this scheme, we naturally turn to the Books of Moses and the prophecies contained in them concerning Israel. For that highly-favoured people has been selected by God as the first that shall be redeemed *upon* earth: it is destined to be set on high above all the nations of the earth, and to become a terrestrial kingdom of priests, by means of which God will ultimately rule and teach all mankind. And, as soon as it has been made ready for its work, the Lord Jesus will descend from heaven to put it into its place, though not without a victorious struggle, immediately preceding the millennium, in which He will bend Judah for Himself, fill the bow with Ephraim, and raise up the sons of Zion against the sons of Javan; in which He will make the princes of Judah like a pan of fire among wood, and like a torch of fire among sheaves, and they shall devour all the people round about, on the right hand and on the left; in which Judah and Ephraim shall fly down upon the shoulder of the Philistines on the West, shall in concert spoil the Children of the East, shall put forth their hand upon Edom and Moab, and reduce the children of Ammon to obedience.

It is clear, then, that if we would comprehend the course of sublunary events until the coming of the Lord, we must understand what He has purposed in regard to Israel, the hinge upon which the whole world turns. And, as I pointed out last year, He revealed, ere ever His people had crossed the Jordan, that four distinct epochs would be necessary for the perfecting of their discipline.

I. The period of the bringing out of Egypt and the settlement in Canaan.

II. That of the trial in the land, which resulted in apostasy and many minor punishments.

III. The time of the great exile.

IV. A period of fearful signs and wonders, in the midst of which the Twelve Tribes should be brought to repentance, and at the close of which they should receive the kingdom.

Now, the second of these epochs had ended in the destruction of Jerusalem and the dispersion of the Jews some five-and-twenty years before John saw the Apocalyptic visions. Therefore, up to his nineteenth chapter, those visions must be concerned either with the Third or the Fourth Epoch, or with both of them. But if with the third, it may have reference to one or all of three different bodies; for the prophecies of Moses characterise that epoch, not only as a time of desolation to Palestine and suffering to the exiled sons of Jacob, but also as the period of a new band of witnesses without the pale of Israel, and which we are accustomed to call the Church. I say "without the pale of Israel," because the Song of Moses is manifestly addressed to the Twelve Tribes without distinction. When, therefore, it predicts the provocation of Israel by the call of a no-people and a foolish nation, it must be understood to refer to a people and a nation not descended from Jacob.

Lastly, Balaam announced that conquerors should come from the West and have the dominion during the Third Epoch; while Moses hints that the cognizance of these conquerors would be the eagle.

Thus if any part of the Revelation refers to the Third Epoch, it might deal either with Israel the Church or the Gentiles singly, or with all of them.

We should, however, expect it to have special regard to the Church, for the following reasons:—

(1) The revelation was given in the Church-period.

(2) It was communicated to the Apostle John, who was one of the founders of the Church. It is true that he was also one of the three apostles who, as we learn from the Epistle to the Galatians, were appointed to go to the circumcision; but it must be remembered that their commission was *not* to shepherd the Godly Jews as Jews, but to turn them from Judaism to the faith of Christ, that they might become members of the Church which is His body.

(3) After the expiration of Daniel's sixty-ninth seven, we expect no furthur revelation for Jews, seeing that they were for the time set aside from God; but only such mention of them as might serve to explain the destiny of the Church, or to instruct or warn her members.

Bearing these preliminaries in mind, let us now turn to the first verse of the Apocalypse, where we read that the Book is "a revelation of Jesus Christ." The Greek word, as you are well aware, signifies "an unveiling," the drawing aside of a curtain that hides. In the New Testament it is commonly applied either to the glorious manifestation of the Lord Jesus to His saints, or to the communication of some mystery by Him. It is, however, also used, as in the present passage and in 1 Cor. xiv. 26, for that which is revealed.

Now, "a revelation of Jesus Christ" cannot, as it appears from the context, signify a direct revelation of Himself, but rather indicates one which belongs to, or proceeds from Him. This seems evident from the following words, "which God gave unto Him." And so the whole history of the Book is revealed in this verse. Its original Author is the Almighty Father. By Him it was given to the Lord Jesus, Who sent His angel to communicate it to John.

With such a knowledge, then, of its history, should we not approach it with peculiar awe? And need we wonder that, both at its beginning and at its end, special blessings are promised to those who read or hear it?

Again, if the Book be the unveiling of a mystery by the Lord Jesus for the benefit of fallen but unbelieving

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man, we may be sure that its contents are such as may be readily comprehended by those to whom it is addressed, and that there is nothing dark or difficult in it, save those passages which are said to require the possession of an ear to hear, or of a mind that hath wisdom. With these exceptions, we may expect the Book to be simple and easy of comprehension, and any interpretation which makes it seem otherwise must be false.

During His sojourn upon earth, the Lord veiled His meaning in parables when He spoke of the present time of mystery; but here He unveils mysteries, and for the most part speaks openly and plainly. The Jews have not yet discovered these mysteries in the law; but, even unto this day, when Moses is read, the veil is upon their heart. Nor will it be taken away from them as a nation until they have looked on Him Whom they pierced. And, as Isaiah tells us, there is also a covering cast over all peoples, and a veil spread over all nations, which will not be destroyed until the Lord comes. But either Jew or Gentile, if he has believed on Jesus of Nazareth, may read this Book and have the veil at once removed, for, by its spiritual apprehension, he will understand the true relationship between God and the earth, and none of the things which the Lord is about to do will come upon him unawares.

In regard to the fact that God is said to have given the revelation to the Lord Jesus, we may note, that, although the Lord's Divinity is by no means hidden in this Book, He is, nevertheless, *specially* set forth as the Last Adam, the True Prince of the world, to Whom all power over the earth and its inhabitants reverts, because He is the only Perfect Man. As God, He knows all things; but "a man," as John tells us, "can receive nothing except it be given him from heaven."

The revelation is given to the Lord Jesus in order that He may show it unto His servants, or bond-servants — the word which Paul delights to apply to himself. In other places followers of the Lord Jesus are called friends, or brethren: but here, servants. For it is service that is specially dealt with in this Book, which treats of the judgment of the House of God, as well as that of the world. It speaks of the time when He shall call together His servants, to reward them according to their deeds; and then command His enemies to be slain before His eyes; when a broad distinction shall, at last, be made between the righteous and the wicked, between him that serveth God and him that serveth Him not.

The revelation is, then, for the *servants*. Not for those who merely *call* themselves Christians, but only for such as are actively engaged in the service of the Lord; for only to them will He reveal His secrets. Unless, therefore, we are about our Father's business; unless in this sinful world we are striving to bring back rebels. to their rightful King; unless we are carrying His message of mercy and love to the fallen, to the miserable, to the sick, and to the dying; unless we are strengthening our brethren in the Lord, communicating to them whatever spiritual gift may be bestowed upon ourselves, and urging them by word and example to work before the night comes — unless we are doing these things it is useless for us to think of understanding the Apocalypse, for the Spirit reveals it only to the *servants*. To all others, simple though it be in itself, it is an enigma that cannot be solved.

The words which follow are of the deepest importance, since they explain to us the object of the revelation. It is to show to the servants "things which must be done with speed," for the old interpretation of this clause, "things which must shortly begin to come to pass," is absolutely precluded by the *aoriat genesthai*. According to the well-known use of that tense, the Greek text means, "Things which *in their entirety* must come to pass," or "be done," "with speed." In other words, "things which, when they have once begun to be accomplished, will be speedily completed." For by this rapid whirl of events, as we shall presently discover, the great final judgments of God are indicated; and He delights not in judgment, "His strange work," as Isaiah calls it. He defers it until it is absolutely necessary, and then executes it with rapidity. So in Rom. ix. 28, 29, where Paul quotes from Isaiah respecting the very events which are the subject of the Apocalypse, we read:—"For the Lord will execute His Word upon the earth, finishing it and cutting it short." Similarly in Matt. xxiv. 34, the Lord, when predicting the same season of judgment, says, "This generation" —or, as it should be idiomatically, that generation— "shall not pass away till all these things be fulfilled." That is, the generation which sees the commencement of the fulfilment will also see its close.

The meaning, then, of our clause is that the unveiling is a disclosure of a rapidly passing series of events, all of which, from the first to the last, must be included within a very brief period. But as regards the point of time at which the series was to commence, whether it would be immediately or after the lapse of centuries, John had, so far, no information.

By taking *en tachei* in the sense which we have adopted, we may, perhaps, get at the precise meaning of another difficult passage. In Luke xviii. 8, we read:— "And shall not God avenge His own elect which cry to Him day and night, even though He be long-suffering over them? I tell you that He will avenge them with speed." Here, as is evident from the context, we are not to understand that God will avenge His elect immediately; but that, when He does so, it will be with a sudden and swift vengeance of a sort that will take little time to accomplish when once He begins to inflict it. The aptness of this interpretation will appear when we remember that the passage has reference to the deliverance of the Jewish election, and the destruction of their oppressors, in the day that shall burn as an oven, and consume the wicked, so that it shall leave them neither root nor branch.

The next clause informs us, that the Lord sent and signified the revelation by His angel to His servant John. We need not wonder that, while Paul and others received their communications directly from the Lord Jesus, an angel was in this case sent to John; for the main object of the Apocalypse is not to deal with matters pertaining to the common salvation, nor with the conduct of believers and the ordering of churches. But it draws back, as it were, the blue curtains of heaven, and discloses the Almighty Creator seated on His Throne as the Supreme Lord and Judge of the universe. It summons all men to stand before Him as the Omnipotent One, Who is at length arising to shake terribly the earth, to save the submissive, and to break in pieces the obstinately rebellious. Therefore, the difference between Himself and His people must be felt, even though the latter be represented by the beloved disciple John; and, accordingly, an angel is sent to act as mediator.

There is, indeed, no distinct mention of an angel as being with John until the first verse of the seventeenth chapter, after which the allusions to him are frequent. His presence is, however, probably indicated

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by the "great voice as of a trumpet," which bade John write what he saw. For the words in the eleventh verse, "I am Alpha and Omega, the First and the Last," are not genuine, and must be expunged. And the Lord's own voice is described, not as sharp and rousing like a trumpet, but as full, awful, and majestic, like the sound of many waters. If this suggestion be admitted, the angel introduces the first scene upon which John gazes; and, in the fourth chapter, again summons the apostle, that he may show him the things that must be after these things.

But, as soon as he has introduced the first scene, he retires into the background, and the Lord Himself utters the contents of the third and fourth chapters. This is an important point, and must be noticed; for it is only the things that are signified by angelic mediation which belong to the unveiling, and must be completely accomplished in a short time. Consequently, the revelations of the second and third chapters, seeing that they are uttered by the mouth of the Lord Himself, are not necessarily to be fulfilled with speed. Indeed, as we hope presently to show, they cover the whole interval, from the time when the visions were seen until the commencement of the short period of judgment.

The verb *esemanen*, "signified," has often been made the plea for a symbolical interpretation of the Book, as though it meant "to communicate by symbols." But I greatly doubt if it even has such a meaning, especially in connection with so long and involved a communication as the one before us.

The word is primarily used in the sense of "indicating" or "pointing out by a sign," such as a nod, a raising of the hand, or a word, as, for instance, to a subordinate that he may do something. It is the ordinary term for giving the signal to soldiers to march, attack, or retreat; and also for the indication of an omen. But, perhaps, its most common meaning is just that of our verb, "to signify"—that is, to convey information, to announce, declare.

As regards its New Testament usage, it occurs only in five other passages. In the fourth Gospel it is twice used of our Lord's expression, "if I be lifted up," as *signifying* by what death He should die. Here, however, there is no symbol, but a literal, though veiled, indication of what would actually take place in crucifixion. And the same remark applies to the Lord's prediction of Peter's death, in which the process of crucifixion is described, though again in veiled terms. In Acts xi. 28, we have no hint of symbols when Agabus *signified* by the Spirit that there should be a great famine throughout the Empire; nor did Felix intend to use them when he said that it seemed "unreasonable to send a prisoner, and not withal to *signify* the charges against him."

Thus no shadow of support for the idea that the Apocalypse is a book of symbols can be deduced from the verb, *esemanen*. And, indeed, were it otherwise, such an idea would be confuted by facts, for the Book is described as a simple unveiling of things that must come to pass, and not as a series of enigmas.

It does, however, contain a few symbols; for certain appearances in the first chapter are explained as such. Moreover, the parenthesis contained in the twelfth, thirteenth and fourteenth chapters is expressly said to be symbolical. And in the seventeenth chapter the symbolical beast of the thirteenth re-appears in different circumstances, and is ridden and directed by a harlot, who is opposed to the woman clothed with the sun. So far the book is symbolical, but, generally, it is a literal prediction of things that must be done with speed.

John, however, not only received the revelation; he also "testified of the Word of God and the testimony of Jesus Christ, whatsoever things he saw," for, as you are, doubtless, aware, there is no warrant for the "and" inserted by the English version.

Now, "the Word of God" is explained by the previous clause, "which God gave unto Him"; the testimony of Jesus Christ, by "He sent and signified it." This testimony is afterwards described as the spirit of prophecy. All good gifts that come to man must proceed from the Father of Lights, but only through the Lord Jesus, the Last Adam.

When the copulative before "whatsoever things he saw" is removed, that clause is no longer a third subject, but stands in apposition to the other two, and indicates the manner in which "the Word of God and the testimony of Jesus Christ" was conveyed to John. For the contents of the Book, so far as they were communicated by the angel, are a description of the things which the apostle saw. The words, "I saw," are continually occurring in it, and some passages seem to indicate that John described what was actually taking place before his eyes at the time. For instance, in the fifth verse of the fourth chapter, the rendering should be, "And out of the throne are proceeding lightnings and voices and thunders." We can, therefore, readily understand why the verb *semainein* is selected to express the communication of this prophecy, seeing that, with few exceptions, it was to be revealed, not by word of mouth, but by a panoramic display representing the events that were to take place, and, for the most part, representing them literally.

(*To be concluded in our next*, D.V.)

THE ANTICHRIST.

His Character and History, as gathered from Holy Scripture.

BY THE REV. SHOLTO D. C. DOUGLAS.

At the Glasgow Conference, March, 1895.

[We are compelled to omit the full quotation of many passages of Scripture which were read by the speaker, but we would remind our readers of the importance of their careful Study.]

I.—THE CONDITION OF THE WORLD AT HIS APPEARING.

The Church having been caught up to meet the Lord in the air (1 Thess. iv. 16-17), the question which naturally suggests itself is "What will be the condition of the world when this has taken place?" This is best answered by another question suggested by a figure used by the Lord Himself. The salt having lost its savour, or, as in this case, the salt having been removed, what will be the condition of that which it preserved? The answer is "CORRUPTION" or lawlessness, which ultimately develops with, and is headed up in, the Lawless One—"the Man of Sin."

God having now resumed His dealings with His ancient people, particularly that portion of the nation, the two tribes, the Jews; Israel, *partly* restored, will be dwelling in the land. *Two* distinct bodies will return at *two* distinct times:—

The first—before the coming of the Lord to the earth with His saints. (1). Before the appearing of the witnesses. (2). Before the gathering of the nations against Jerusalem. (3). Before the battle of Armageddon. (4). Before the destruction of the Antichrist.

The second—after the advent of—(1). Our Lord to the Mount of Olives. (2). After His deliverance of the city of Jerusalem. (3). And after the destruction of the Antichrist.

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The first is proved by the fact that the Lord has said—Zech. xiv. 2-4. Thus the Jews are besieged at Jerusalem before the Advent, and therefore have returned before the Advent.

The second—To take place after the Advent—"He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (or wicked one), as interpreted by the Holy Spirit in 2 Thess. ii. 8 (Isa. xi. 4).

"And it shall come to pass in that day, that the Lord shall set His hand again the *second* time to recover the remnant of His people, and from Pathros, and from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. xi. 11-16).

After the Light of Israel has come—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isaiah lx. 1-4). Read also the whole chapter.

II.—His Character and History.

1. Emphatically a man (2 Thess. ii. 3).

2. Endued with diabolical, superhuman powers (2 Thess. ii. 9).

3. Assuming to be God, and above all gods (2 Thess. ii. 4).

4. Accompanied by a "false prophet" (Rev. xix. 20).

5. Spoken of in Rev. xiii. as one of three persons—I. Dragon (Satan), ch. xii. 9. II. First Beast (or Antichrist). III. Second Beast (or False Prophet).

6. This false prophet will cause an image to be set up of the Antichrist, which he will cause to speak and be generally worshipped (Rev. xiii. 11-17).

7. The Antichrist will not be a repulsive monster, but an engaging personage, who by flatteries will ingratiate himself, and be almost universally obeyed (Dan. xi. 32).

8. Marvellous in deception. When first he arises the world powers will not give the kingdom to him. But by coming in peaceably he shall obtain the kingdom by flatteries (Daniel xi. 23).

This characteristic is mentioned three times, and by it he not only allures the ungodly, but also deceives those of "understanding" who fall under him (Dan. xi. 21).

The reason given why this is permitted is that they may be tried (Dan. xi. 35).

He wields three forms of power:—I. Kingly power; II. Religious power; III. Commercial power (Dan. viii. 23).

By his policy he shall cause craft to prosper, and conciliate the nations, so that the ten kingdoms of the old Roman world will give their power and strength unto the beast. And so he becomes a kings of kings—an antichrist—in this particular also. By his craft he sees that *religion* is one of the great powers of the earth. Thus he allows the woman, or world church, to "sit" upon him and thus use his power. The ten kings give their power to Antichrist, and through him to the woman arrayed in scarlet. For a time the *world church* is then possessed of his power, but when the Antichrist has obtained all he desires through her he casts her off, and the ten kings eat her flesh and burn her with fire. Thus this power of flattery and "policy" is used to secure his end (Rev. xvii. 3, 10—16).

8. The dragon (Satan) gave him his power. Note that he is again ANTI-Christ. The Christ was offered this power by Satan, but refused: Antichrist accepts (Rev. xiii. 2).

9. By his great statesmanship and "policy" he will perceive that commerce must be fostered, inasmuch as the more intercommunication and science advance, the more the world power will be commercial.

We have seen him (1) as a king, then (2) as a *religious* power (3) now as a *commercial* power; and for the proof of this we turn to Zech. v. 5—11.

10. Thus the seat of commerce is Shinar or Babylon—the Babylon of the Apocalypse, where, in Rev. xviii., we have Babylon described. There is no weight of lead to hide her here. There, in her own place or base, she is disclosed in all her sinful enormity. "The wickedness," says one, "becomes a kingdom, with a king."

Here Babel was built to defy God (Gen. x. 10). Here Nebuchadnezzar cried (Dan. iv. 30):—"Is not this great Babylon which I have builded?"

Here Alexander the Great reigned and Antiochus Epiphanes held his court, and made war on Egypt and the Jews, and set up an image in the temple in Jerusalem and sacrificed a sow on the altar. Here, too, the Antichrist, the greatest of all powers ever seen in the world, will set up his city and throne. Commerce will be the great binding force. But religion, even God's word, if found to be convenient, will be tolerated. But everything must conduce to worldly prosperity or be set on one side.

Monopoly will be the prevailing principle and tendency of all business, great combinations gradually crushing out smaller firms and individuals; all leading to the great monopoly of power in the Antichrist.

Indications of this may be seen in the present day.

III.—As a Patron of the Jews.

Having ingratiated himself with the world church and borne her on with his power, having enlisted the sympathies of the merchants of the earth, he now proceeds to absorb another great factor in the world, *i.e.*, the Jews. It would seem that he is a Jew. "God of his fathers," a purely Jewish phrase; the "desire of women" also Jewish, because every Jewish woman desired to be the mother of the Messiah. "Neither shall he regard the God of his fathers, nor the desire of women" (Dan. xi. 37).

The Jews having, as we have seen, returned in part to their own land, will, whilst in unbelief, have rebuilt their temple and instituted sacrifice. For as our Lord, referring to Daniel, foretold that the "abomination" should be set up in the holy place (*i.e.*, the temple), there must of necessity be a temple existing at that time. There will be no more sure way of obtaining their goodwill than by making a covenant with them.

This will not be the first time that Satan will have attempted by flattery to seek the confidence of the ancient people; as will be seen presently when, at the close, I give you some illustrations from the life of that premature Antichrist, Napoleon I. In the midst of the 70th or last of Daniel's sevens of years, *i.e.*, three years and a half, he breaks the covenant and causes the sacrifice and oblation to cease (Dan. ix. 27, A.V. and R.V.).

IV.—Assumes Divine Honours.

The awful fact now is at last disclosed. He aims at Divine honours. And now, when he has raised himself to the highest pinnacle of power and drawn all others to acknowledge him, it remains only for him to claim to be God. So we have him in Rev. xiii. connecting himself with two others, and thus carrying out a parody

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of the Trinity, or, as one has called it, a "blasphemous trinity of hell."

For we first have the Dragon (Rev. xiii. 2, 4. 11), or, in other words, that old serpent called the Devil, and Satan, as we have it in Rev. xii. 9, giving his power to the beast. In verse 4 the empowered beast is worshipped, and in the 11th verse we have another beast who acts as his prophet and exercises all the power of the first beast, causing an image to be set up to the beast, and working miracles, making fire to come down from heaven (Rev. xiii. 11—13).

1. As it is by the Father's power that the Lord Jesus spoke and did His works (John xiv. 10), so Satan empowers the beast or Antichrist to do his work.

2. The Lord Jesus is the incarnation of the Godhead, so the Antichrist is the incarnation of Satan.

3. The Lord Jesus sends the Holy Spirit to work miracles and cause men to worship Him, so the Antichrist sends the false prophet to do great wonders and cause men to worship the image of the beast.

Can we have a more accurate parody? Can anything exceed this act of blasphemy? "He regards not any God" (Dan. xi. 23).

He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4).

What is this temple?

There are but three temples mentioned in Scripture—1. Material temple in Jerusalem. 2. The spiritual temple of the Lord's body. 3. The temple of the Believer's body. In one of these three will Antichrist sit. It cannot be in either of the last two. It must therefore be the first rebuilt. Sitting there he will cause his image to be set up and there worshipped.

11. This the Jews, never having been idolators since their return from the Babylonish captivity, will not be able to accept, and this opposition to his will is that which may lead to the breaking of the covenant (Dan. xi. 31; Matt. xxiv. 15).

12. This leads to the persecution of the Jews, and "the time of Jacob's trouble," or the "great tribulation" (Jer. xxx. 7; Dan. xii. 1; Matt. xxiv. 21).

13. About this time of "trouble," two witnesses appear (Rev. xi. 3).

14. In three-and-a-half years they are killed in Jerusalem and remain unburied (Rev. xi. 7-10).

15. They rise from the dead in presence of their enemies (Rev. xi. 11, 12).

16. Subsequently, the beast, or Antichrist, and all nations are gathered against Jerusalem (Zech. xiv. 1, 2).

17. When half the city is taken, the Lord goes forth and delivers the people (Zech. xiv. 3, 4).

V.—Destruction of the Antichrist.

18. The Lord consumes the Antichrist with the spirit of His mouth, and also his followers (2 Thess. i. 7, 8; ii. 8, 9; Rev. xix. 15-21).

19. He is then cast alive with the false prophet into the lake of fire (Dan. viii. 15; Rev. xix. 20).

VI.—Destruction of Babylon his Capital.

Seeing that the prophecies of the absolute desolation of Babylon have never yet been fulfilled, the locality still waits for the signal destruction as described in the following words:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces; and her time *is* near to come, and her days shall not be prolonged" (Isa. xiii. 19-22).

It would appear that Babylon mystical of Rev. xvii. differs from Babylon literal (without the word "mystical"). The characteristic of the destruction of this Babylon is its suddenness, as mentioned four times in Rev. xviii., verses 8, 10, 17, 19. I would ask you to read the whole of this chapter. A being so great will not live in a borrowed capital, such as Babylon mystical, or Rome, but in one which he will build for himself. Now, where great cities have been, they can be again, if the conditions which led to their existence be restored. Only then let the country be irrigated as before, and its marvellous fertility will be restored; the line for the much-talked-of railway of the Euphrates Valley has already been surveyed, and no one living in the present day of great and rapid changes, would be bold enough to say that such a means of communication cannot and will not be constructed. Thus the great city will have even greater facilities there than its predecessors.

VII.—Titles of Antichrist.

1. "Man of Sin." "The number of a Man" (2 Thess. ii. 3; Rev. xiii. 18.
2. "The Son of Perdition" (2 Thess. ii. 3).
3. That Wicked One (Lawless) 2 Thess. ii. 8.
4. The Assyrian (Isa. xiv. 25).
5. Lucifer, Son of the Morning, as opposed to "The Bright and Morning Star" (Isa. xiv. 12).
6. "The Prince that shall come" (Dan. ix. 26).
7. Little Horn (Dan. viii. 9; xi. 41).
8. "Wilful King" (Dan. xi. 36).
9. "Vile Person" (Dan. xi. 21).
10. "Beast with Ten Horns" (Rev. xiii. 1).
11. "The King of Babylon" (Isa. xiv. 4).
12. King of Fierce Countenance (Dan. viii. 23).

Three Emblems.

1. The Little Horn (Dan. vii. 8).
2. Sea Beast (Rev. xiii. 1).
3. Scarlet Beast (Rev. xvii. 3).

VIII.—Historical Illustrations.

To begin—Was it not when Pharaoh declared that he knew not the Lord that, then leaving God out of his calculation, he pursued Israel to his utter destruction?

When Nebuchadnezzar walked in his palace and said, "Is not this great Babylon which I have built for the house of my kingdom by the might of my power and for the honour of my majesty?" While the word was in the king's mouth there fell a voice from heaven saying, "O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee." When Alexander the Great had grasped and practically realised universal empire, he too, in his turn, died, and his empire was broken up, ultimately crumbling to pieces under the iron hand of Rome.

When Antiochus Epiphanes had filled up his cup of wickedness by entering the innermost courts of the Temple, even the "holy of holies," and sacrificing a sow upon the altar, not contented with this he vowed

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vengeance against the whole Jewish nation, but on his return to Palestine was seized by a fatal disease, and died in the most dreadful agonies of body and soul.

Turning, however, nearer to our own times, we see this principle signally worked out in Napoleon I., who, to quote the historian Lanfrey, vol. ii., page 531 :—

"III. Napoleon wished to restore the Roman Empire in the precise manner in which it is predicted that Antichrist will restore it. On the 2nd of December, 1804, he caused himself to be crowned Emperor of the French at Nôtre Dame, the ceremony being performed by Pope Pius VIII., whom he had induced to visit Paris for that purpose. His idea of his empire is revealed in the fact that he had procured the iron crown of Charlemagne for the coronation, although at that time a large portion of the dominions of Charlemagne owed allegiance to the emperor of Austria. But in 1806 he made use of his victory at Austerlitz to wrest these provinces from the protectorate of Austria, and to unite them to his own sway under the title of the Confederation of the Rhine. At the same time he was arranging to establish some of his brothers and generals as vassal kings over other countries of Europe. His intentions in so doing are thus explained by one of his latest biographers. . . . . .

'Thus far, then, Napoleon aimed at the restoration of the Western Empire in the form in which Antichrist will hereafter affect it, that of confederated kingdoms under himself as emperor. In a despatch to the Pope during the same year he thus expresses himself:—'Your Holiness is the sovereign of Rome, but I am her emperor.' In 1809 he annexed the Papal States, and styled Rome the second city of the Empire; and in 1811 he chose the title of King of Rome for his infant son. . . . . .

"'The principal reason which directed the mighty conqueror to Moscow, instead of St. Petersburg, was the secret project which he entertained of turning his victorious arms, after the subjugation of the Muscovites, to the southward, and placing on his brow the diadem of the *Eastern Empire*.'

"This project he had in view from very early times, and is said, when only a subaltern officer of artillery, to have nourished the hope of being *King of Jerusalem*. Strange that he should have wished for that which heathen soothsayers predicted as the destiny of Nero. Satan will never rest until he has insulted and profaned the city of the Great King by making it the throne of the Beast. And at last he will succeed; but his success will fill up the measure of his iniquities. . . . . .

"IV. Napoleon made overtures to the Jews, and took them, to some extent, under his protection. In July, 1806, he invited them to hold their Sanhedrim in Paris; and in March, 1807, seventy-one doctors and leading men of the nation assembled in that city, and formed themselves into a national council, the like to which had not been held for more than seventeen hundred years—not, indeed, since the destruction of Jerusalem by Titus. The immediate cause of his interest in them may, no doubt, be found in his desire to conciliate the wealthy Jews of Old Prussia, Poland, and the southern provinces of Russia. But they looked upon him as their deliverer, and styled him 'the Lord's anointed Cyrus'; and since we know his designs in regard to the East, we may be quite sure that he had also some ulterior plan for utilizing them in their own country.

"V. He displayed the names of blasphemy. When he was in Egypt he openly regretted that he could not, like Alexander, give himself out to be the son of Jupiter Ammon. But what he could do he did, as may be seen by the following proclamation, issued after the suppression of a revolt at Cairo.

"Sheiks, Ulemas, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge in this world or the next. Is there anyone so blind as not to see that I am the Man of Destiny? Make the people understand that from the beginning of time it was ordained that, having destroyed the enemies of Islam, and vanquished the Cross, I should come from the distant parts of the West to accomplish my destined task. Show them that in twenty passages of the Koran my coming is foretold.'

"Throughout the whole of his career he showed a desire to be considered something more than human, and while many of the addresses presented to him recognised him as a sort of divinity, it is not on record that he ever imitated the noble conduct of Canute. On the contrary, he excused many unscrupulous and outrageous proceedings by the assertion that he was acting as the arm of God; he loved to be addressed by the title of Vôtre Providence; and Lanfrey, after quoting one of his letters to the Pope, remarks: 'These singular expressions show that Napoleon already considered himself as something more than the Pope's suzerain; for he went nearly so far as to dispute with him his title of Vicar of God.'

"In the hall in which the Sanhedrim met at Paris, the cipher of Napoleon's name and that of Josephine's were blended with the name of God, and placed over the Ark of the Covenant! But a still more fearful instance of blasphemy is given by Madame de Remusat, in her 'Memoirs.'

"Some years later, at another *fête* given by the city of Paris to the emperor, the repertory of inscriptions being exhausted, a brilliant device was resorted to Over the throne which he was to occupy were placed, in letters of gold, the following words from the Holy Scriptures: "I am That I am." And no one seemed to be scandalized!'

"Surely the miserable man, by permitting so appalling a crime, denied both the Father and the Son, and showed a disposition to exalt himself above all that is worshipped."—Pember, "The Great Prophecies." Edition, 1881. Pages 125-133.

I should culpably fail in discharging my duty were I to close this paper here, without pointing out how this gigantic power of evil may act as a warning to ourselves. Let it not be supposed, then, that because wickedness will be so manifestly developed in this "man of sin," that therefore there is no danger of our falling into the same sin of which he is but the last and greatest development; for, after all, does not St. John tells us that in his day there were many Antichrists—that is, the spirit of Antichrist was abroad—of antagonism or enmity to God. Now, who is an enemy of God?" Let the Apostle tell us. One, he says, who simply "minds earthly things."

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19).

Again, we have seen that this enemy of God ultimately desecrated the Temple of God, and what does the Holy Ghost declare our bodies to be but the Temple of God?

"What? know ye not that your body is the temple

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of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19).

"Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them" (2 Cor. vi. 16).

Have we never been guilty of thus desecrating the Temple of God, by allowing earthly things to assert their claim and usurp that position in our bodies which belongs to God only and thus allow the spirit of Antichrist to manifest itself in us? Let me remind you that the Apostle says that the end of those who are God's enemies and mind earthly things is destruction, as was that of the Antichrist.

Henceforth, then, let us shun all things which conduce to opposition to God's will in us, remembering that we are not our own, but that we belong to God. "Therefore let us glorify God in your body."

The First Principles of Prophetic Study

WITH the view of helping beginners to master the fundamental principles of Prophetic Truth we propose to give a series of

SHORT AND EASY PAPERS.

As they cannot be more plainly put than it has been by H. L. H. in his preface to Dr. Taylor's *Reign of Christ*, we propose to divide that preface into

TEN PAPERS,

omitting such parts as may not be directly revelant to our object.

No. I.—THE CONVERSION OF THE WORLD.

The assurance that this world is yet to be the theatre of the grandest displays of divine goodness, mercy, grace, and glory, is confined to Christians of no sect or age; it is the universal faith of the universal Church. Since the time when man went out from his lost paradise, separated by sin from the presence of his God, the hope of the triumph of good over evil, and of the bruising of the serpent's head by the woman's conquering Seed, has been the joy of every faithful heart. The promise of universal blessing through Abraham and his Seed, can never fail of its accomplishment; and He who said "As truly as I live, all the earth shall be filled with the glory of the Lord;" and who has declared that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," will not fail to make good all that He has promised. For eighteen hundred years the prayer, "Thy kingdom come, thy will be done IN EARTH as it is done in heaven," has ascended to the throne. And that this prayer will eventually be answered, and that God's will shall yet be done in earth as it is now done in heaven, admits of no doubt in the mind of the believing child of God.

Just how and when this state of glory shall be introduced, is with some a matter of question; but the ultimate conclusion is beyond all dispute or cavil.

It has often been stated that the opinion that the world is to be converted to God through the existing instrumentalities of gospel preaching and publication, is an opinion peculiar to modern days, and an entire opposition to the faith of the earlier ages of the church. . . .

The illustrious line of witnesses goes back through "the noble army of the martyrs" to the goodly fellowship of the Apostles . . . " Were they all mistaken in their understanding of Scripture statements for many hundreds of years? Was it reserved for modern divines to correct the faith of those who listened to apostolic teachings, and who followed in their teachers' paths? Has that which was an unknown doctrine or a condemned error in the church for seventeen hundred years, come at last to be the true faith of the gospel? And shall we, the successors of those who have steeled themselves against earth's flatteries and earth's frowns for many generations, with the solemn watchword, "The coming of the Lord draweth nigh!" now fold our arms in lazy lock, and say in our hearts, or with our lips, the Lord "delayeth his coming"? How are we certain that the judgment is hundreds of years distant from us, when for ages past the church has considered it near to *them?* Have we a new revelation? Has God sent forth men to declare that all things do and will "continue as they were" for ages yet to come? . . .

And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness, boast of greater expected success than is warranted by the experience of those who have put it off after having fought a good fight? The prophets could not convert the world; are we mightier than they? The Apostles could not convert the world; are we stronger than *they?* The martyrs could not convert the world; can we do more than *they?* The Church for eighteen hundred years, could not convert the world: can *we* do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we. They have wept as so few believed their report, so can we. They have finished their course with joy, and the ministry which thy have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more! "It would take to all eternity to bring the millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth Rock. And what hope is there that they will progress more rapidly? Is it in the Word of God? Glad would we be to find it there! Sadly we read that

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"Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour—a more powerful Spirit? Has he another Gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of the cross? Can we reign with Him unless we first suffer for his sake?

No doubt the world would be converted if men desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years from the day of Pentecost. . . .

But, instead of this, ages of darkness came on. The world did not repent, but the church apostasized. The darkness did not become light, but much of the light become darkness; and to this hour, as in the Apostles' time, the whole world lieth in the power of the wicked one.

If the Gospels were to convert the world, we should have seen tokens of it ere this. But where are such tokens to be found? Shall we look to Missionaries, who sometimes labour for years before one sinner yields to the claims of the Gospel? Shall we look to the dense darkness of the heathen world? Shall we look to the journalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where 1800 years of toil and tears has not brought one-twentieth part of mankind over to a *profession* of true Christianity, and where more than one-fifth claim for themselves the dubious title of "Christian Nations?" Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there, when a *questionable faith* has led a few, with hypocrites even then among them, to withdraw themselves from the word and cherish the untried virtues of a secluded life? Surely after 1800 years of experiment with a system *designed* to convert the world, men might point to some country, to some province, to some nation and say, "Behold the commencement of a converted world."

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Illustrations of Bible Structure

IT will be in harmony with other contents of this number if we give this month the structure of

REV I. 1-7.

THE INTRODUCTION TO THE APOCALYPSE.

A | i. 1, 2. TITLE: "The Revelation," etc.
B | i. 3. BENEDICTION: "Blessed," etc.
A | i. 4-6. ADDRESS: "John to the Seven Churches," etc.
B | i. 7. ADMONITION: "Behold," etc.

These four members may be further expanded, as follows:—

EXPANSION of A, i. 1, 2, THE TITLE.

A | a | 1-. The Revelation given. — Intention.
  b | d | -1-. The Purpose: "To show," etc. — Object.
  b | e | -1-. The Medium: "His Servants." — Object.
  b | c | -1-. The Subject: "Things," etc. — Intention.
  a | -1-. The Revelation sent and signified. — Execution.
  b | *e* | -1-. The Medium: His angel. — Object.
  b | *d* | -1, 2-. The Purpose: To bear record. — Object.
  b | *c* | -2. The Subject: The word. — Execution.

THE EXPANSION OF B, i. 3, THE BENEDICTION.

B | f | 3-. Benediction: Blessed, etc.
  g | h | -3-. Persons: Readers and hearers.
  g | i | -3-. Words: Prophesied.
  g | *h* | -3-. Persons: Keepers.
  g | *i* | -3-. Words: Written.
  f | -3. Reason: The time at hand.

THE EXPANSION OF *A*, i. 4-6, THE ADDRESS.

A | j | 4-. To the Seven Churches. — Salutation.
  k | 4, 5-. Grace and Peace from God. — Salutation.
  j | -5, 6-. To Him, etc. — Doxology.
  k | -6 Glory and Dominion from us. — Doxology.

THE EXPANSION OF *B*, i. 7, THE ADMONITION.

B | l | 7-. Cause: "Behold," etc.
  l | -7. Effects: "And every eye," etc.

N.B.—In the above structure, the member marked with an *Italic* letter, corresponds in subject-matter with the member marked with a Roman letter; also a small dash after a figure (7-) indicates the *former* part of a verse, and when placed *before* a letter (-7), it indicates the *latter* part of a verse, while both *before* and *after* (-3-), it denotes an inner part of the verse.

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Notes for Bible Study.

THE JEHOVAH TITLES IN Psa. xxiii.

1. JEHOVAH-ROHI. (Ps. xxiii. 1) "The Lord is my Shepherd."
2. JEHOVAH-JIREH. (Gen. xxii. 14) "The Lord will provide." (Psa. xxiii. 1) "I shall not want."
3. JEHOVAH-SHALOM. (Judg. vi. 24) "The Lord send peace." *v.* 2 "The waters of quietness" (marg.)
4. JEHOVAH-ROPHECA (Ex. xv. 26) "The Lord that healeth thee." *v.* 3 "He restoreth my soul."
5. JEHOVAH-TSIDKENU. (Jer. xxiii. 6) "The Lord our righteousness." *v.* 3 "He leadeth me in the paths of righteousness."
6. JEHOVAH-SHAMMAH. Ezek. xlviii. 35) "The Lord is there." *v.* 4 "Thou art with me."
7. JEHOVAH-NISSI. (Ex. xvii. 15) "The Lord my banner."
   JEHOVAH-SABAIOTH. (1 Sam. i. 3, etc.) "The Lord of hosts."
   JEHOVAH-ELEYON. (Ps. vii. 17, etc.) "The Lord most high." *v.* 5 "Thou preparest a table before me in the presence of mine enemies."
8. JEHOVAH-MEKADESCHEM. (Ex. xxxi. 13, etc.) "The Lord that sanctifieth you." *v.* 5 "Thou anointest my head with oil."

Ten Titles (the completed cycle).

The *seventh*, three-fold, denoting all *spiritual* perfection.

Eight illustrations, stamping the whole as *divine*, and as only to be truly enjoyed on the Resurrection ground of the new life.

Questions and Answers.

QUESTION No. 46.

ENQUIRER. "In your notes on 'How to study Prophecy' you say the Church is not mentioned in Revelation. Assuming this to be the case, what would the twenty-four elders symbolize—usually explained as representing the Church?"

The "Church" and "Churches" are used in various senses in Holy Scripture; the special application in each case can be decided only by a clear knowledge of the context.

What we said was that the *Body of Christ* as such is not to be found in the Apocalypse—for this aspect of the Church is to be found only in the Epistles of St. Paul.

The Church as the Body of Christ was a complete and absolute secret, and is nowhere to be found in the Old Testament.

In Daniel vii. 9, we read, "I beheld till the thrones were placed and One that was Ancient of Days did sit."

We believe that the iv. and v. of Revelation give a full description of this throne and of the thrones of the Twenty-four Elders.

We do not believe that the fulfilment of Daniel vii. was dependent on the revelation of the Mystery but that, so to speak, it would have had its fulfilment had there been no revelation of the Mystery.

Consequently we do not say that the Twenty-four Elders represent the Church as the Body of Christ.

Until the Esoteric portion of the Apocalypse (chaps. xii., xiii., and xiv.) is understood, the very common mistake of reading the Body of Christ into the Apocalypse will probably prevail. The principal key to the Book is in these chapters.

The writings of "Brethren," so good in many respects, altogether fail in the interpretation of this portion of the Revelation, and so they are wrong as to the Twenty-four Elders.

QUESTION No. 47.

W. F. M'C. "Gen. xi. 5, 7; xviii. 21. Why should it be necessary for God to 'go down and see' whereas Solomon says 2 Chron. vi. 18, 'Behold Heaven and the Heaven of Heavens cannot contain Thee."

"Let us go down," is a figure of speech called *anthrōpopatheia*, because it ascribes human feelings to God. It was called also by the Greeks *sunkatabasis*, and by the Latins *condescensio*, because by the use of this figure God condescends to explain heavenly mysteries by human terms. Hence parts of the human body are attributed to God—Face (Psa. cxvi. 11), eyes (Psa. xi. 4), nose (De. xxxiii. 10), ears, arms, hand, heart, feet, affections, and actions, speech, etc., etc. The latter is the particular example enquired about. But there is beauty and truth under the figure. Man had said *let us go up*. God said "*let us go down*," Man would ascend in his sin, God comes down in His judgment.

QUESTION No. 48.

Cedar Hurst. "If God said, 'See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down—to build, and to plant'; and the Bibles tells of the fulfilment of the destruction only, are we to accept the *tradition* about Jeremiah—that he was *stoned* in Egypt? and thus render impossible the part he also had to do, *i.e.*, 'to build, and to plant.' It is undoubtedly greater wisdom to accept the *historical traditions*, which, to so many, are now historical facts, that Jeremiah, led by God, ultimately reached Ireland, where he did 'build and plant'" Jer. i. 5-10.

This question contains the common error of taking literally what is figurative; others err in taking figuratively what is literal. This passage is the common figure of speech called *enallage*, or exchange, by which the verbs "root out," "pull down," "destroy," etc., are put by exchange for the *declaration or prophecy* that certain things should be "rooted out," "pulled down," etc. This is a figure of frequent occurrence. Thus, for example, it is said that the priest "*cleansed*" a "pollute" (Lev. xiii. 6, 8, 11), while he only *declared* the person to be cleansed, etc. In Isa. vi. 10 God says, "Make the heart of this people fat," etc., *i.e.*, *prophesy* that this should happen to Israel. Ezekiel (xliii. 8) did not come "to destroy the city" but to prophesy that it would be destroyed. In like manner Jeremiah did not "root up" or "pull down," anything, neither did he "build" or "plant" in Ireland or elsewhere, but he *prophesied* that the land should be desolated, and he prophesied likewise that it should be bought and sold again, and that it should be builded upon and planted.

QUESTION No. 49.

"With reference to your articles on Babylon. Suppose such a city built, where would there be any connection between the punishment of it and the oppression of the Jews 600 B.C. by people having no connection with a modern city of that name and site?"

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The oppression of the Jews by Babylon 600 B.C. foreshadowed the final oppression of that nation in the crisis of the Time of the End, just as the destruction of Jerusalem under Titus (A.D. 70-71) foreshadowed the final troubles of Jerusalem foretold in the Prophets, especially in Zechariah xiv. and Daniel xii., and by the Lord Himself in Matthew xxiv.

Micah iv. 8-10, clearly states that the Jews will again be in Babylon at the Time of the End.

The Babylon of the Apocalypse is described under the three symbols of the Woman, the City, and the Harlot.

After the destruction of the Harlot Babylon (foretold in Rev. xvii.) by the Beast and the Ten Kings, there will still be the Great City Babylon reserved for the subsequent destruction of Rev. xviii.

Ancient Babylon was never destroyed in the manner foretold in Jer. li. 61-64.

After it was captured by Cyrus it gradually dissolved. There was no *sudden destruction* of the city as is foretold of the future great Metropolis of Rev. xviii.

That the Babylon of Jeremiah l. and li. is in part still future is surely beyond question when we read:

"In those days and in that time, saith the Lord, the Children of Israel shall come, they and the children together, going and weeping: and shall seek the Lord their God. They shall enquire concerning Zion with their faces thitherward, saying Come ye, and join yourselves to the Lord in an everlasting covenant that shall not be forgotten" (Jer. l. 4-5).

Now, as this portion of the prophecy is still future, why should not other portions of the same chapters be also future?

If Jerusalem is again to go into captivity ("half of the City"—see Zech. xiv. 2), why should some students of Prophecy hesitate to believe that the old hostility between Jerusalem and Babylon is not yet finally settled?

The Harlot Babylon, including both apostate Christendom and a revived apostate Israel (the wounded head of the Beast of Rev. xiii.), is but one aspect of the evil days that are coming. The Great City of Commercial Babylon, the great Metropolis of the Cities of the Nations will be the final result of that Commercial rivalry and Godless Brotherhood of Humanity which is even now all around us.

International Babylonianism is even now rapidly reintegrating that system, of which the "City of Merchants," the "Golden City," will be the final outcome. "Sheshach" has not yet drunk the cup of Jeremiah xxv. nor has the "King of Sheshach," the final embodiment of the Assyrian, yet fallen on the mountains of Emmanuel's Land.

QUESTION NO. 50.

"Is there anything in 2 Cor. v. 10, or its context, to shew that the judgment seat, or Bema, there mentioned, before which Believers are said to be 'made manifest' (R.V.) is future, which would necessitate their receiving in their 'heavenly' resurrection bodies the bad things they had previously done? or is the judgment there mentioned the same as that spoken of in the 1st Epistle xi. 28-32, where members of the Church are said to have received, weakness, sickness, and even death, because of their wrongdoing? two remarkable instances of which seem to have been given in Acts vii."

We certainly regard this judgment as future. Our responsibility as Christians and our position by grace alone, as children of God and members of Christ, are never confused in Holy Scripture, as is so frequently the case in modern religious books and newspapers.

When we appear before the Lord in our resurrection, or changed bodies, we shall have to answer for the more or less faithful manner in which we have served our Lord and Master since we, in divine mercy and grace, were called to be His servants.

For instance, if as teachers we have dealt deceitfully with the Word of God or built up "churches," or "chapels," or "assemblies," with "wood, hay, and stubble," instead of with "gold, silver, or precious stones," we (although saved personally) shall reap no reward as faithful *builders* (see 1 Cor. iii. 11-17). Or again, if we directly or indirectly teach doctrines which are contrary to God's Word in our attempts to "build up," by means of so-called Christian newspapers or prophetic magazines, those already Christians, we shall, in that day, have to answer for this to our Lord. So too, in personal sins—he that soweth to the flesh shall reap corruption. If we teach others to "keep under their bodies," and neglect to do the same with our own, we shall not be commended or approved of by the Lord in this particular part of our responsibility in that day.

If we preach the doctrines of grace, and do not separate ourselves from those who turn the grace of God into lasciviousness, shall we not be answerable to the Lord for a great failure in faithfulness of walk?

If we use the Word of God as a two-edged sword in defence of His Truth, must we not use it stil more sharply when dealing with our own failures in Christian responsibility.

Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

WE give items of news with regard to this; not that we, as Christians, have anything whatever to do with it, beyond noting and chronicling some details as a remarkable sign of the times.

There are two sides to the present aspect of the Jewish question, both unheard of till within the last few years:

(1) The remarkable manner, in which, apparently, the judicial blindness of Isaiah vi. 10 is passing away from Israel, preparatory to their being re-grafted on to their own olive tree (Rom. xi.), while Gentiles—the wild olive branches—are not continuing in God's goodness; and (2) the Palestine Colonisation Movement.

We believe that both of these are connected with the approaching end of the age.

We take the following from Jewish newspapers:—

In his last report, the British Consul at Jerusalem stated that so rapidly is the population of the Holy City increasing, that its former limits have been far outgrown. On the western side of the city a large suburb has sprung up within the last few years, destroying the picturesque fields and vineyards. On this side of the city all the available land is being purchased by individuals or missions and benevolent societies. This suburb is styled "Modern Jerusalem."

From the annual report of the Esra Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, we learn that the

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Society is interested in twenty-four colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. A Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result, the Esra Society has been relieved of a heavy responsibility, and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies, the Esra is completing arrangements for establishing a colony to consist of Russian Jews, who are now working in Palestine as day labourers. The report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture, and that, judging by results already attained, Palestine is the country best suited for this purpose.

A COLONY OF BOKHARA JEWS.

"ALTHOUGH the immigration of Jews to the Holy Land is restricted by the Government, yet it seems that the Jews are increasing in numbers, especially those from Mohammedan countries, and bringing money with them. Those from Bokhara are about to build a village. They have bought a large tract of land, north-east of the so-called 'Plantation,' an English property, north-west of the city, 1,700 yards distant from the town wall. It is on the ridge between the upper part of the Kidron Valley, near the Jaffa road, and the upper part of a branch valley, more to the north, but south of the tombs of the judges."

"THE RUSSIAN ORTHODOX PALESTINE SOCIETY

Is getting by degrees nearly all the Russian establishments in Palestine under its rule, except those of the government. The Russian Hospital, some time ago, came under it, and is now about to have the arms of the society put on the top of the building, as has already been done on several other buildings, to mark them as the property of the society."

BARON DE HIRSCH AND CYPRUS.

THE *Gaulois* makes the statement in all seriousness that Baron de Hirsch has made an offer to England and Turkey to buy Cyprus, in order to establish there a small independent Jewish State under Turkish suzerainty and the protection of the Great Powers.

THE RE-UNION MOVEMENT.

THE ARCHBISHOP'S LETTER.

No small amount of distress has been caused godly members of the English Church by a letter, issued to the Archdiocese of Canterbury by Dr. Benson, calling upon clergy and laity to pray for union, and commending an alleged yearning after unity on the part of Presbyterians, Nonconformists, and *Romanists*, as being "of the Lord!" So surprised by this action have been the Papal authorities at Rome, that the Italian newspapers have called attention to it under the sensational heading of—"Progress of the Pontifical action in England." Politic steps have been taken to minimise the effect of Dr. Benson's deplorable procedure, but so far as we know, the Archbishop himself has not seen fit to explain the significant coincidence that his letter, which followed the Pope's letter, runs on parallel lines with his, and appears to aim at the same object—the federation of Christendom!—(*British Protestant*).

THE POPE'S LETTER AND THE EVANGELICAL PLATFORM AND PRESS.

THE annual meetings of the principal Evangelical Societies, held last month in London, were, in many respects, cheering, if not altogether satisfactory. On several occasions references were made by the speakers to the presumptuous letter of the Pope to the Queen's subjects, and the response of the audiences showed that they were alive to the portent of the incident; yet, we must express our regret that—with a few exceptions—the utterances of the Evangelical platform were not worthy of the grave crisis which the action of the Halifax party has forced on the nation, coincidently with the measure for Disestablishment. The Bishop of Sodor and Man, with Dr. Kane, of Belfast, and a faithful, but limited, band of Protestant witnesses, redeemed the opportunity, and it is to be hoped their timely, outspoken warnings will not be forgotten. The Church of England press organs, omitting, of course, the Ritualistic section, have not spoken out on the Papal epistle as might have been expected. The High Church press, including the *Guardian*, *Church Review*, and *Church Times*, have heralded the new development of the re-union with gratification, while, though covertly, deploring the Pope's inflexible determination to require abject submission to the Papacy in its most modern corruptions of faith and practice. The line taken by the *Record* has startled the Evangelical body—always, of course, excepting the Neos—and that paper, by its extraordinary article on the Pope's letter, has done itself no small damage as a leader of Evangelical opinion in the Church of England. On the other hand, the *English Churchman*, and *The News*, have maintained, on Scriptural and Protestant grounds, the utter impossibility of any concord between those who follow Christ and those who follow Belial. The editor of *The News* has done excellent service to the cause of Protestant truth by republishing from the columns of his weekly newspaper three powerful articles entitled *The Pope's Letter: an Englishman's Reply*, which we strongly recommend our readers to obtain and circulate extensively (price one penny, *Home Words* Office, 7 Paternoster Square).

SPIRITISM AND THEOSOPHY.

MR. W. T. STEAD ON SPIRITUAL PHENOMENA.

MR. W. T. STEAD presided at the recent meeting of the General Conference of Spiritists in London. In discussing how they could best convert England to Spiritualism, he said:—

"If they wished to convince people of the truth of spirit communion they could do it by utilising the later researches of psychical science. How could anyone, for example, be brought to believe that the room was full of spirits? They could not demonstrate the presence of spirit beings by any process of spiritual analysis. He did not know whether any of the persons present had seen an experiment he had once witnessed, but it was one that enabled a person to understand how the room might be full of disembodied spirits. He had seen a woman hypnotised. While in the hypnotic state she had been told by the hypnotiser that he (Mr. Stead) had gone out of the room. She had been brought out of the hypnotic state, having previously been told that when she came to herself she would find that Mr. Stead had gone. On coming out of the mesmeric condition (but under the influence of the suggestion made to her), the woman went and looked all round the room for Mr. Stead. Everybody else could see him except herself. To make the test as strong as possible, she was induced to take the chair occupied by Mr. Stead, and try and sit down upon it. Naturally she would find this impracticable, but would be entirely ignorant of the cause in spite of repeated attempts to occupy the chair. To carry the experiment further, a piece of paper bearing some printed words had been pinned on Mr. Stead's back. The hypnotic person would then be brought face to face with Mr. Stead, and be caused to read the writing on the paper pinned to his back, all the while unconscious of his presence. It was a very simple experiment, and might be witnessed in any hypnotic chamber. That Mr. Stead should have become invisible (although not intangible) to a hypnotic subject under the influence of a suggestion, and that this hypnotised person should be able to see through his body and read printed words on his back, made it seem no longer impossible that we might be surrounded with people who were invisible to us."

MRS. BESANT AND MR. GLADSTONE IN THE "XIX CENTURY," Sept., 1894, and June, 1895.

MRS. BESANT'S reply to Mr. Gladstone's "True and False Conceptions of the Atonement," shows that she has fairly grasped the erroneous philosophical notions of the Essenes and Neo-Platonists. This, together with a re-hash of the doctrines of Karma and re-incarnation of the old-world Egyptian wisdom, forms the chief items of the stock-in-trade of Modern Theosophy.

Mrs. Besant's and Mr. W. T. Stead's idea of the Christ within each member of the new Democratic "Civic Church" is but a poor and vulgarised imitation of that false system of Esoteric philosophy, which was put forward to destroy the true conception of the Atonement in the early days of Christianity by Gnostics and Essenes, which was so effectually met and neutralized by the Divine philosophy of the Cross, as set forth in the Epistle to the Colossians.

CRYSTAL GAZING.

ANOTHER experiment, said Mr. Stead, related to the subject of crystal gazing. If any of those present had never seen a camera obscura, he would advise them to take an opportunity of doing so. You go (said Mr. Stead) into a darkened room, with a table in the centre. Over the table was stretched, a sheet of white paper; at the top of the room was a circular tube with openings in it. The operator pulled a string, and you beheld on the table pictures of the outer world. . . . If one told a person who was ignorant of the science of optics that such a thing was possible—that pictures of the surrounding country could be projected on to a table in a darkened room in the manner described, he would probably set his informant down as a perverter of the truth. Yet the fact remained—the pictures were seen. Somewhere or another, up aloft, there was a celestial camera obscura, by which it was possible for persons gifted with a certain faculty to look into a crystal or goblet of water and to see the living, moving, miniature resemblances of things that had happened, that were happening now, and, stranger still, that were going to happen in the time to come. On the previous evening they had heard a most interesting paper read by Mr. Traill Taylor on Spirit Photography—a paper which opened a door through which it seemed not improbable that, as they went on, they might obtain solutions of many of the problems relating to the unknown laws of optics and of light. The idea that it was possible to secure by

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photography pictures of a person thought of, pictures of pictures, or landscapes themselves, without any lens or camera, opened up possibilities and suggested thoughts before which the imagination itself trembled and faltered; but these possibilities were of the future; what they had to do with now was the immediate present.

MR. STEAD AND HIS FAMILIAR SPIRIT "JULIA."

He had only one word to add in conclusion, and that was regarding what they should do in order to utilize the powers which some of them possessed. If the people on the other side were (and he believed they were) anxious to open up a way by which they could communicate freely and constantly with the loved ones whom they had left behind, was it showing much regard to their wishes to allow them, or such pallid rays of their thought as came to our minds, to drivel away in inane commonplaces and truisms which every Sunday-school boy learnt before he was ten years old? It was terrible, when they were trying to solve some tremendous problem in natural science, to be told that they ought to be good—that they ought to love each other. It was all very true; but it did not need a spirit to come from "the vasty deep" to tell them that. He had frequently consulted "Julia" on these matters, and when she had written about it he had said, "What do you wish to be done?" And what she had said was this: "What you want is mediums—good mediums—not merely good psychics, but mediums who have some care for the cause and the desire to labour for their fellow-men in their hearts." Supposing you had obtained a supply of good mediums, and someone come to you mourning, broken-hearted, yearning to gain some tidings of someone who had gone before, and of whose fate they felt in utter darkness. You went first to an ordinary clairvoyant, and stated the desire of the bereaved to gain the word of the departed. Then let a record be made of what the clairvoyant said, let the description be noted and take down. Then it was necessary to go from the normal clairvoyant to these psychics who were somewhat further advanced, who were not only clairvoyant but clairaudient, and let them say what they saw and heard as to the identity of the spirit who might appear, allowing no communication whatever between the normal clairvoyant and the clairaudient. Next go to a medium for automatic writing, and ask whether the person whom it is desired to hear from will use the hand of the automatic writer. If a letter is obtained, then go to a medium like David Duguid, and see if you can obtain a photograph of the person. Then a psychographic medium might be consulted—one of those mediums through whom autographs in the direct writing of the departed are obtained—and an effort made to obtain, under test conditions, in locked slates, the signature of the deceased. Then, if there was an approximate agreement in the results obtained through all the mediums, as a final experiment a visit might be paid to a materialising medium in order to ascertain whether it was possible to get the spirit sought for materialised. Then (so Julia had written) if you do that, and you have the whole range of tests, and they all agree, how much longer do you suppose that people will go about indulging in the old fallacy that dead people are dead and not alive? (Applause.)

OUR WARNINGS AGAINST MR. STEAD'S WRITINGS.

We have, on several occasions, specially warned our readers against the writings of Mr. W. T. Stead. The above extracts from his address at the recent Conference of Spiritualists, as reported in *Light*, or May 25th, prove to demonstration that Mr. Stead is a Spiritualist, that he professes to have a similar spirit, "Julia," that he advocates further intercourse with the unseen world with the assistance of mediums, and it will be noted that among the teachings of these Spirits and Spiritists are—that death means life, and that all the present movement on foot for the reunion of Christendom, and of Civic Churches, are *parts of the great plan of the powers of darkness and of rebellious man, as was the movement in Gen. xi., just before Jehovah went down and destroyed their works.*

CIVIC CHURCHES.

In our May number we commented on Mr. Stead's advocacy of Civic Churches, and of his proposal to use them for secular purposes. We are pained to cut the following from a contemporary, *The Bombay Guardian*:—

Rev. F. B. Meyer, commenting upon Mr. Stead's article, writes as follows to the *New Age*:—"I heartily agree with the substance of Mr. Stead's appeal for the opening of the churches for the use of the people."

THE BURNING OF THE GREAT MOSQUE AT DAMASCUS AND THE DECAY OF TURKISH POWER.

"It is remarkable that we have heard but little of the destruction of the great mosque at Damascus by fire, the reason apparently being that the Turkish Government regard it as a portentous calamity, and have prevented any account of it from getting abroad. It is the ancient Cathedral of St. John the Baptist, one half of which, on the conquest of Omar, was turned into a mosque, while the other half was left for Christian service till the year 90 A.H., when the whole was taken possession of for Moslem worship.

The fire broke out on the 14th of October, 1893, during the day, and the greater part of the building was destroyed, leaving only the walls standing. . . . It must be a matter of surmise *why the Turkish authorities have prohibited the press from reporting the fire*, or even alluding to it. The destruction of the famous building had a most depressing effect upon the city at the time. Whether the Government apprehended a similar effect on the Mahomedan population at large, or feared that the disaster might be regarded by both the Moslem and Christian world as another *indication of the decay of Turkish power and prestige*, it is difficult to say; but both reasons are talked of at Damascus."

Editor's Table.

The Antichrist: His Character and History as Gathered from Holy Scripture; to which is appended Extracts from Gibbon and the Writings of the Early Fathers. By the Rev. Sholto D. C. Douglas.

Under eight headings, the author groups together all that the Scriptures contain on this momentous subject. We have given the main points in our other pages, but have been obliged to omit the longer quotations. The reader will find every Scripture *quoted in full*, together with the Extracts from Gibbon and the Early Fathers in the complete edition which can be obtained of the author, Douglas Support, Coatbridge, N.B., price Sixpence.

Romanism and Ritualism in Great Britain and Ireland: A Report of the National Protestant Congress held in Edinburgh, Oct. 15-18, 1894. Edinburgh: T. W. Hunter, 19 George IV. Bridge. London: Marshall Bros., Paternoster Row.

A valuable collection of the important papers read at this Congress, covering the whole field of our controversy with Rome. It is impossible even to quote the titles of the subjects or to give the names of the speakers, but we most heartily commend it to all who wish to be informed upon, and thus guarded against, the insidious encroachments of Rome. Rome is using the liberty awarded to her to take away our own liberties. The work is well got up, and is published at 2s. 6d., but will be sent for 1s. 6d., post free, from the office of the National Protestant Congress, 74, Strand, W.C. (or for 1s. if called for).

A Critical Lexica and Concordance to the English and Greek New Testament. For the use of English Readers. By the Rev. Dr. Bullinger. Longmans. 15s.

A new edition (the fourth) has just been published, in

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which several corrections have been made, and some articles or words re-written.

The Names and Order of the Books of the Old Testament. By the REV. DR. BULLINGER. Eyre and Spottiswoode. Price 4d.

This pamphlet contains the articles which appeared in our recent issues, and is now published, with some additional matter, in a separate form.

The Inspiration and Accuracy of the Scriptures. BY JOHN URQUHART. Marshall Bros. 7s. 6d.

We gladly and thankfully commend this timely and valuable work. It is a fine volume of nearly 600 pages. It treats the great subject in three parts, (1) The Scripture Doctrine of Inspiration, (2) The Genesis of Rationalism, and (3) Critical results tested by modern discovery; with an appendix on Archdeacon Farrar on Daniel.

We welcome this work, believing as we do that criticism began in Eden with the Devil, and that our modern English so-called higher criticism is shown to be un-English, and ought, therefore, to be labelled "*made in Germany*!"

The Finished Offering of Christ, etc. By the REV. C. H. WALLER, D.D. 1d.

English Covenants: What are they? 3d.

Protestantism: Its Perils and its Duty. By VEN. ARCH. FARRAR. 1d.

Popery completely at Variance with the Bible. 1d.

Scripture Proofs of the Main Doctrine of Christianity. By the REV. C. H. H. WRIGHT, D.D. 2d.

The Dream of a Church Mouse. 2d.

All published by John Kensit, 18, Paternoster Row. Sound and valuable publications, indispensable to those who would be armed against Rome, the great enemy whose one aim is to *subjugate the conscience and extinguish the liberties of the people.*

The Great Prophecies of the Centuries. By Mr. G. H. PEMBER. Hodder and Stoughton. 7s. 6d.

This is, as we said in our first short notice of it, a book which all students of Prophecy should secure without delay.

If we venture to differ from so sincere and reverent a writer as Mr. Pember in some of his conclusions, we do so in the full hope that nothing we may say may hinder any of our readers from obtaining a copy of this, his last published book, for without this no prophetic student's library can be considered complete.

Whilst we do not altogether agree with the division of Israelitish history into four periods, we can use it nevertheless as a good provisional method. The able way in which Mr. Pember deals with the future "fourth period" or crisis of Israel's history, we highly commend as being the best that has been written on this important epoch.

Again, the angelic warfare revealed in Daniel x. has been dealt with by Mr. Pember in a more faithful and spiritual manner than we have elsewhere met with. Indeed, taken as a treatise on Daniel, we prefer it to much that has gone before, including that of Dr. Tregelle's, whose preface shows he was not clear on the atonement. As the esoteric portion of the Apocalypse (xii., xiii., and xiv.) cannot possibly be understood without a deep knowledge of this portion of Daniel, we would recommend our readers to obtain Mr. Pember's book for this one reason alone, apart from its other intrinsic excellences.

As to the interpretation of the "clay," in the image of Nebuchadnezzar, we have explained our views on page 6, but we by no means reject Mr. Pember's application of it when the question of the departure from God's standard of a perfect and righteous form of government is taken as the teaching symbolized by the metals.

A well-understood symbol sometimes has more than one application, as in the present case.

We cannot accept Mr. Pember's statement that the line of Solomon was cut off at the time of the Captivity. Jer. xxii. 30 must be explained by 1 Chron. iii. 17, not *vice versâ*.

Jeconiah, or Jehoiachin, was taken captive to Babylon, and his son did not succeed him on the throne, for Zedekiah was not the heir, and was merely the nominee of the king of Babylon.

We are expressly told that, when in captivity, a son, "Salathiel," or Shealtiel, was born to Jeconiah, "the captive" (R.V.), and he was the father of Zerubbabel, the prince and heir, in the Solomon line, to David's throne.

The genealogy in Matthew fully bears this out, and we, therefore, hope that, in a second edition, Mr. Pember will reconsider his note on the genealogies of St. Matthew and St. Luke.

That the latter was perfect and complete as from Nathan, the son of David, we do not doubt, but we have no reason for doubting that the genealogy of St. Matthew is equally perfect and complete, and was in no way dependent on the one given in St. Luke.

We also find ourselves unable to identify the "little horn" of Daniel vii. (which springs from the head) with the little horn of Daniel viii., which springs from one of the four horns. At the time of the end there are *two* beasts, both of which it seems to us are foretold by Daniel.

We trust that all our readers who are interested in these and other disputed points of prophetical interpretation will read and carefully study Mr. Pember's book for themselves. It, moreover, contains much valuable information of a historical nature, and is written from first to last in a spiritual and reverent manner, which cannot be said of many modern books on prophetic subjects, the work of authors possessing but little of either spiritual discernment or refined literary style.

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THINGS TO COME.

Vol. II. AUGUST, 1895. No. 2.

Notes and Notices.

We go to press too early with our August Number to give any notes on our proposed meetings at Keswick and Dunoon.

These Conventions will bring our Summer Meetings to a close.

Our Winter Series for 1895-6, will commence at Liverpool, November 19, 20, 21, and 22.

FUTURE CONFERENCES.

We invite applications from any place where local friends will provide for the Hall and for making the meetings known. We will gladly take over all the responsibility as to speakers, etc. All letters should be addressed to the Conference Secretary, 18, Hamilton Square, Birkenhead.

We acknowledge with thanks, contributions for

FREE DISTRIBUTION FUND.

Miss M. Vernon ...	1	0	0

CONFERENCE FUND.

A Friend	50	0	0
Mr. Palfreyman (Australia) ...	0	5	0

OUR CIRCULATION.

We are thankful to note an increasing interest in our Journal in the more distant parts of the world. Faith has been increased and Hope encouraged in the hearts of many who earnestly pray for an increasing blessing on our work.

A CALL FROM INDIA.

One friend writes, asking us to make known a real want. If any, with means, are waiting to hear of a useful sphere of work, here is one ready to their hand. It is from one in connection with the "Soldiers' Christian Association of India." He says:—

"It would be a very great boon to our Soldiers in India if those among your friends who are interested either in India, or in our soldiers, would defray the cost of twenty copies monthly during the year 1895-6; or would assist the "Soldiers' Prayer Room Fund," one object of which is to keep our *ninety* odd centres supplied with books, periodicals, etc., and especially such as bear upon the second advent, and are directly helpful in the study of the Word. In any case perhaps you could lay this request before your friends. Books such as those by Dr. Anderson, Dr. Neatby, Dr. Bullinger, and Mr. Pember would be eagerly read in *all* our ninety Prayer Rooms, as they are being read in those I have been able to supply."

We do lay this letter before our readers, and leave it with them for their prayerful consideration.

OUR NOTES FOR BIBLE STUDY

this month are incorporated with the "Illustration of Bible Structure" (2 Tim. ii. 14-26).

Editorials.

THE FIG, THE OLIVE, AND THE VINE.

The symbolical, typical, and figurative teaching of God's Word is an inexhaustible source of delight to those who meditate on it day and night, and who ponder over the infinite beauties and varieties of the written thoughts and wisdom of Him whose words are full of spirit and full of life.

But the solid and immovable foundation of God's truth must be well laid and insisted on before its symbolical and figurative illustrations and side-lights can be safely taught.

There is full scope for the imagination when once the girdle of truth is spiritually comprehended and enjoyed. When the sound doctrine of the faith once for all delivered to the saints is firmly held, when the Epistles of St. Paul, St. John, and St. Peter are fully known and believed, as well as the Words of the Lord Jesus as recorded by the Four Evangelists, then there is but little fear of too much play being given to the imagination in the interpretation of the teaching underlying the typical and figurative language of Scripture.

If we have the "mind of Christ," and are being taught by the Holy Spirit, we too shall be able to draw lessons and spiritual songs from the flora and fauna of Nature; from the lofty cedars of snow-clad Lebanon and from the lowly hyssop which grows on the wall.

When Wisdom is justified of her children, Wisdom's delights are found in the Book of Proverbs and the Song of Solomon, as well as elsewhere in God's Word, and an infinite range of subjects is spread out before the gaze of Him who stands at the "opened door" of the Treasury of God.

He that hath the key of David, He that openeth and no man shutteth, Himself stands at the door, and will keep the heart of His servant from giving way to too much imagination, for the half has not yet been told him, and even if He were to give the whole of His treasure-house in exchange for His love, "it would utterly be despised." Wisdom is above rubies, but even the hidden treasures of Wisdom's house will not satisfy the heart of one who thinks of the love of Him in whom are hid all the treasures of wisdom and of knowledge.

"All is vanity" if the heart be set on anything "under the sun," but there is One above the sun, who is the true object and source of unending delight.

THE FIG, THE OLIVE, AND THE VINE.

Each of these beautiful trees when studied separately

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in their symbolical connection with the ways and thoughts of Jehovah, concerning the people and history of Emmanuel's Land, will suggest many instructive thoughts, and when taken together as connected symbols, have still deeper teaching for those who have eyes to see and hearts to understand.

In the first Parable in Scripture, uttered by Jotham to the men of Shechem from Mount Gerizim (Judges ix.) we read :—

"The trees went forth on a time to anoint a king over them; and they said unto the Olive Tree, 'Reign thou over us.' But the Olive Tree said unto them, 'Should I leave my fatness wherewith by me they honour God and man, and go to wave to and fro over the trees?' And the trees saith unto the Fig Tree, 'Come thou and reign over us.' But the Fig Tree said unto them, 'Should I leave my sweetness and my good fruit and go to wave to and fro over the trees?' And the trees said unto the Vine, 'Come thou and reign over us.' And the Vine said unto them, 'Should I leave my wine which cheereth God and man, and go to wave to and fro over the trees?' Then said all the trees unto the Bramble, 'Come thou and reign over us.' And the Bramble said unto the trees, 'If in truth you anoint me to be king over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble and devour the Cedars of Lebanon.'"

The Fig, the Olive, and the Vine are symbolical types of that Nation to whom God gave that pleasant land of which they were the product and fruit. But that highly-favoured people thought scorn of that pleasant land, and gave no credence unto His Word. And when they were in possession of it with its cities and goodly trees which they planted not, they wickedly forsook the Lord their God who had redeemed them out of Egypt and brought them into that beautiful land; and so after longsuffering patience and goodness He cast them out and scattered them amongst the Gentiles.

The Fig and the Vine.

The Fig and the Vine are types of Israel under the first Covenant—but the Olive is a type of Israel as the object of God's sure promise and blessing, a figure of that place of privilege in God's grace, of those who are in possession of the oracles of God and amongst whom His honour dwelleth.

"God brought a Vine out of Egypt, He drove out the Nations and planted it. It took deep root and filled the land, the mountains were filled with the shadow of it. She sent out her branches unto the Sea and her shoots unto the River" (Ps. lxxx. 8).

But let us read the sad song of the Beloved as touching His Vineyard. Why brought it forth wild grapes when so much love and care had been bestowed on it? What could have been done more for that Vineyard? (Isaiah v.) "The vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His pleasant plant. He looked for judgment but behold oppression, for righteousness but behold a cry."

Under the first covenant the Fig Tree produced "nothing but leaves;" great profession but no fruit: and the Chosen Vine yielded only wild grapes.

Nay, more, when to the Beloved Nation the "Only Son," the well-beloved, was sent, full of grace and truth, the True Vine, whose Father was the Husbandman (John xv.); when He grew up before them as a tender plant and as a root out of the dry ground, that highly favoured Nation despised and rejected Him, they saw no beauty in Him, the Chiefest among ten thousand.

There were, however, a few branches who abode in Him, the True Vine, and they bore much fruit; their sound went out into all lands and their words unto the end of the world.

But Israel did not know nor did they nationally listen to the Holy Spirit's teaching; they did not repent nor would they consider.

The True Vine is now in God's heavenly vineyard, and not until He comes forth from Zion as their Deliverer, to turn away ungodliness from Jacob, will the House of Israel and the House of Judah be once again in the position of God's earthly people. But the Lord God will yet choose Jerusalem, and He that scattered Israel will gather him as a shepherd does his flock.

Israel and the Olive.

The Fig Tree "withered away," and no fruit will grow on it for ever. Israel failed under the first Covenant, and it is a *new* Covenant which God will make with the House of Israel and the House of Judah.

By the Law was the full knowledge of the awful nature of sin; the strength of sin was the Law, and by the deeds of the law shall no flesh—neither Jewish nor Gentile—be justified.

The Fig Tree will once again *endeavour* to put forth its leaves, but no fruit will follow! When those things begin to come to pass, then will be the "beginning of sorrows!" and the time of Jacob's trouble will be close at hand, even at the doors.

No fruit will be forthcoming in the attempt to renew the first Covenant—for they shamefully broke that Covenant and God has broken His staves, "Beauty" and "Bands," and the Covenant which He had made with the peoples (Zech. xi.).

Woe to the worthless shepherd whom they will receive!

They will choose the Bramble for their king, as the men of Shechem chose Abimelech. And will not fire come out of the Bramble and devour the Cedars of Lebanon?

But though the Fig Tree withered away and was cut down—though the True Vine was taken up into heaven and they saw Him no more; yet the Olive Tree still stands, and though some of its branches were broken off, here it is still to this day.

Wild olive branches were grafted in. Israel lost for a time the special privilege of being the possessors and expositors of the oracles of God. The Gospel of the Grace of God, the Salvation of God, and the Mystery concerning Christ and the Church were preached amongst the Gentiles—and this is so to this day.

But the Gentiles, as such, are not continuing in God's goodness, they are forsaking the principle of justification

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by faith alone, the doctrine of a standing or a falling Church; they are falling from the principle of grace. And as God spared not the natural branches of the Olive Tree, neither will He spare boastful and vainglorious Gentiles, who have not received the love of the truth that they may be saved.

God will receive Israel back into favour--and the law will go forth from Zion and His righteous government from Jerusalem.

The Scribe instructed in the mysteries of the Kingdom of Heaven should be able to bring out of his treasures things "New and Old." Amongst these treasures will be found the solemn lessons of the Fig, the Olive, and the Vine.

SHORT PAPERS ON THE APOCALYPSE.

II.

If, as we have seen, this Book of the Revelation is for His "servants" from the time it was written to the day when He cometh in clouds and every eye shall see Him, then we have no right to say that any portion of it, such as the first three chapters, will be of no use to the "overcomers" who will pass through the awful crisis of the world's history with which this book so especially deals.

It is undoubtedly right to *apply* the practical lessons and warnings of the messages to the Seven Churches to the sad history of Christendom; and the writings of "Brethren" and others, who have thus applied them, are exceedingly helpful, and in the main correct, if we regard the book as a continuous prophecy from St. John's day to "the Day of the Lord." But the book has very special reference to the day when the Lord shall rise up from His place on His Father's throne (*Kuriakē hēmera*) and subdue, by a series of providential and direct judgments, the kingdoms of this world and the kings of the earth, as well as the host of the high ones which are on high.

The frequent allusions to Jewish history and Jewish synagogues in these messages to the Seven Assemblies lead us to reflect that, besides their practical value to us who are "overcomers" in these days of corrupt Christendom, they will have their final application after 1 Thess. iv. 15-18 has been fulfilled, when, in remnant days, they will be put out of the synagogues, and those who kill their "brethren" (see John xvi. and Matt. xxv.) will think that they do God service.

In Rev. iii. 10 we read:—"Because thou hast kept the word of My patience, I also will keep thee from, or 'out of' (*ek*), the day of temptation." Now the preposition, 'out of,' implies that they will be in this day of temptation and will be saved out of it.

We may *apply* this to those who will be translated when the Lord comes, as in 1 Thess. iv. and 1 Cor. xv.; but this translation of His body—those "in Christ"—will not prevent those who are faithful and in whose mouth is no lie (*pseudos*), when that "hour of temptation" is over all the world, from taking warning and deriving comfort from these messages. Will not the 144,000 of Rev. xiv. be "overcomers"? And will not they be taken up to be with the Lamb on Mount Zion? Will He not come for them as He promised in John xiv.?

As we pointed out in our article, "How to Study Prophecy," the revelation of the Mystery of the Body of Christ to the Apostle St. Paul did not do away with the Heavenly Calling and the Heavenly Jerusalem, nor must it be confounded with it.

Here, again, the writings of men, helpful as they are in so many respects, have brought about this confusion. The Earthly Calling, the Heavenly Calling, *and* the Body of Christ, are all three to be found in the Word of God.

The Heavenly Calling was not the secret of the Mystery of the Body of Christ, nor is the Heavenly Jerusalem, or the Bride of the Lamb, synonymous with the Mystery. For, as we have already pointed out, it is written that Abraham, Isaac, and Jacob, and the Patriarchs, looked for a heavenly city whose maker and builder is God.

Daniel and other saints of God were told that there would be a first resurrection and a rule of the heavenly saints over the earth (see Daniel ii. and xii.).

To say that they—the saints of the Old Testament—have only an Earthly Calling, or to say that the Mystery is the same as the Heavenly Calling which had been previously revealed, is not according to a true knowledge of God's word.

The Body of Christ not in the Apocalypse.

Again, we have stated that we do not consider that the Body of Christ, as such, is to be found in the Apocalypse. Let us not be misunderstood. This book, and especially the messages to the Seven Churches, are surely to be read, studied, and *applied* by the members of the Body of Christ; but when we come to Interpretation, then we see that the book takes up Old Testament Prophecy; that just as Genesis is a book of "beginnings," so is the Book of the Revelation a book of "endings."

Though the Old Testament is not once directly quoted in it, yet no book of the New Testament is more full of references to it—more than three hundred of such references having been recognised.

Again, Prophecy always implies corporate failure on the part of those addressed. The fullest declaration of God's wrondous purpose of love, which He revealed concerning Christ and the Church, is found in the Epistles to the Ephesians and Colossians, and in the second Epistle to the Corinthians. In these His "Gospel of the Glory" of Christ is fully declared; moreover, it is given in plain though deeply spiritual language.

The Book of the Revelation is not so much about the Gospel of the Glory, and God's eternal purpose concerning the Mystery of Christ and the Church, as it is a revelation concerning the "endings" or fulfilment of the things concerning the Earthly and Heavenly Callings and the Mystery of God evangelised to the prophets. And so we repeat, the Mystery con-

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cerning the Body of Christ is not found in the Apocalypse; but the Mystery of the Victory of the "Seed of the Woman" over the Serpent, which was evangelised to the Prophets since the world began, *is* found there.

A considerable portion of Old Testament Prophecy referred to the "Time of the End" and the "Day of the Lord." The Apocalypse takes up these unfulfilled Prophecies and adds unto them "many like words."

It is a continuous Prophecy up to a certain point, in its application to the members of Christ's kingdom in this Day of Grace, but its short and sharp Futurist fulfilment belongs to the Lord's Day, and its final crisis called the Day of the Lord.

Let us illustrate this (application as differing from interpretation) by another well-known Prophecy. Take Isaiah liii.: The spiritual application is for us and all those who, by God's mercy, know and believe, with thankful and adoring hearts, that He was wounded for *our* transgressions, and bruised for *our* iniquities; but the interpretation or *fulfilment*, as every student of Prophecy knows, will be when the remnant of Israel, which will become the nation, shall say, with their own hearts and lips, "He grew up before us as a tender plant and as a root out of the dry ground." "*We* saw no beauty, that we should desire Him; He was despised, and *we* esteemed Him not."

The Practical Use of the Apocalypse for the Members of the Body of Christ.

Ever since the day of the failure of the Assembly as the "pillar and ground of the truth"; ever since the day of ruin, when it became the "great house" (see 1 and 2 Tim.), the messages to the Seven Assemblies have been open to "overcomers." The Lord and the Holy Spirit both being virtually outside the Assembly, God's Word alone should have had its supreme place to him who had an ear to hear what the Lord and the Holy Spirit said to the Churches.

But, alas! attempts, and very unsuccessful ones, have been made to build up assemblies, out of the "great house," and the position and attitude of "overcomers" have been surrendered even by those who saw the "errors of the Denominations."

It may be useless to tell such that the Body of Christ and the glorious position of its members (by grace alone) are not to be found in the Apocalypse, for they hear what their own peculiar assembly says to them, though they condemn all other assemblies as not being on what they consider "the true ground."

Men have been taught that the Twenty-Four Elders and the Heavenly Jerusalem are the same as the Church and the Bride of the Lamb; and as these statements are to be found in the books of their favourite teachers, they refuse any further enquiry into these matters.

But, nevertheless, the sevenfold message still calls to the "overcomer," "Let him that hath an ear, hear (not what the Assmblies say, but) what the Spirit saith" to the "Assemblies," one and all of them—*not all except one.*

Now let us take the case of one who is an "overcomer." When his conscience and heart are no longer in subjection to an authority which is not now the pillar and ground of the truth, he sees that a return to "first love" and "first works" is still open to him individually, even when all corporate testimony has failed. The armour which God has provided for those who wrestle, not against flesh and blood, but against principalities and powers, is still for him, in the strength which God will supply. The sharp sword of God's Word, the sword of the Spirit, is ready to his hand. With or without companions, let him gird his armour on, and "the sword of the Lord and of Gideon" may yet be his battle cry, while the Captain of the hosts of the Lord is at his right hand; and he may be filled with the Spirit, even though the Spirit's presence has been withdrawn from the Assemblies.

The significance of the associated names, "Noah, Daniel, and Job," lies in the fact that they were faithful when no corporate testimony was in question! and the heroes in the closing period of the Judges often received but little assistance from their faithless and distressed people. Caleb feared not the giants nor the sons of the giants when, with Joshua as his companion, he brought a good report of that glorious land; and where his feet trod, there was his possession.

Churches have failed, corporate testimony has failed; but the path of faithfulness is still before us, if we are, by His grace, "overcomers," even though the bones of more than 600,000 warriors, who were delivered out of Egypt, are lying in the wilderness around.

Let us remember "that they could not enter in because of unbelief."

(To be continued, D.V.)

Contributed Articles.

THE PSYCHOLOGY OF HOLY SCRIPTURE.

(Second Paper).

In a previous article with the above heading (Oct. 1894) we remarked that when Christians left their first love, rapid decline in doctrine soon followed.

Three all-important truths, amongst others, were soon obscured, namely:—

(1.) Justification by faith alone. Rom. i. 17; Gal. iii. 11.

(2.) The Secret or the Mystery relating to the Body of Christ. Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Ephes. iii. 1-10; 1 Tim. iii. 16 (reading "which," not "God," nor "Who.")

(3.) The true teaching concerning the Holy Spirit. John xiv—xvi.; the Acts, the Epistles, and the Revelation.

With reference to the third point we wrote, "A general survey of the theology and hymnology of the various and divergent sections of Christendom, with

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special regard to their confused teaching concerning the Holy Spirit's operations, will perhaps lead to the conclusion indicated above—that the true teaching relating to the Holy Spirit has still to be prayerfully gathered from the Scriptures, and separated from all the traditions and imaginations of men."

We then proceeded to shew in a study of the word *Pneuma* in the New Testament, that :—

(1.) God is Pneuma or "Spirit." John iv. 24.

(2.) The Lord Jesus is "Spirit." 1 Cor. xv. 45.

(3.) The Holy Ghost is "Spirit." Matt. vii. 32, &c.

(4.) That those who are "born of God" have a new nature which is "spirit" (John i. 13) and those who are "in Christ" have "*Pneuma-Christou*" in them, which is "the spirit-of-life in Christ Jesus," and "Christ in them" the hope of glory. Rom. viii. 2.

We also add that Angels are "*pneumata*" or "spirits." Heb. i. 14.

It is clear, then, that the word *Pneuma*, or Spirit, refers (1) to the Nature of God, Father, Son, and Holy Spirit, (2) to the new nature or "spirit-of-life in Christ Jesus" in those who are "born again" and are "in Christ Jesus."

But inasmuch as Angels, both unfallen and fallen, and Demons are "*pneumata*" or "spirits," we must carefully search the Scriptures if we would understand more clearly a true system of Psychology.

And as the Words of the Lord Jesus are "spirit" and "life" (John vi. 63), and as the "spirit" and not the "letter" only of the Old Testament (2 Cor. iii.) is communicated by the Holy Ghost, we must remember that the full meaning of the word "spirit" is not exhausted even when we have considered the distinctions already referred to above, and in our previous article.

Tripartite Man.

Man has "Body," "Soul," and "Spirit."

Let us now consider, in as simple a manner as possible, a matter of much importance, and one which is forced on our notice by the remarkable bend of modern theology and modern thought in the direction of mystic and psychological enquiry.

Fallen man has body, soul, and spirit; he is "tripartite." Death has passed upon all men and all have sinned (Rom. v.). This Death has affected man in his "tripartite" nature, his body, soul, and spirit are under the sentence of corporeal and spiritual death. His body returns to dust, and his lost soul and spirit await the "second death" unless he is by God's grace and salvation transferred and translated from the kingdom of Satan and darkness into the kingdom of God, Who is the Light and Love.

The Word of God does not teach, as the author of "*Tripartite Man*" and other modern religious writers wrongly affirm, that an unredeemed man's "spirit" is only in a state of sleep which needs arousing. Death is written on the whole of his tripartite nature, and we must be careful that the Devil's great lie, "Ye shall not surely die" is not partially revived amongst us in an insinuating manner by those who affirm that man's "spirit" is not really spiritually dead before God, but only in a state of stupor or sleep.

"The Law of the Spiritual Life" and "Holiness" Teaching.

We are convinced that such teaching as that found in *Tripartite Man* in *The Law of Spiritual Life*, and in the books of other writers of this school of thought, is not only psychologically wrong, but very unsound in scriptural doctrine and exegesis.

It is a remarkable fact, that there is no reliable book at present in circulation amongst Christians on the subject of Scripture Psychology.

The numerous books to be found on every hand on the subject of the Holy Spirit's work and influnce are, almost without exception, not only untrustworthy, but in most instances they contain the false teaching set forth in "*Tripartite Man*" and "*the Law of the Spiritual Life.*"

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

It is a *new* "spirit" which God gives to His children when they are born again, it is not merely that the third part of their fallen nature or their "spirit" is "revived or aroused from sleep" as these teachers affirm.

The gift of God is eternal life in Jesus Christ our Lord.

Those who are "in Christ" have in them "the spirit-of-life in Christ Jesus." Christ is formed in them. Christ is their life. A "*new creation*" is in them, not merely their old fallen and lost spirit in a renewed condition, or aroused from sleep.

Such modern teaching cuts at the root of the Lord's distinct declaration to Nicodemus as well as of the true psychology of the Epistles.

What is then the true account of the "old man," that "flesh within us, which is not "subject to the law "of God, neither indeed can be"? Rom. viii. 7.

Is not the fallen "spirit" of this "old man," of this flesh within us, the worst part of it when we analyse man's tripartite nature?

Whence come spiritual pride, and emulations and false religious enthusiasm? From what source within us do evil and corrupt thoughts proceed even in us who, by God's mercy, grace, and calling, have been translated into the kingdom of the Son of His Love, and who have been sealed by the Holy Spirit?

If man's lost "spirit" has been "renewed" "aroused from its death sleep" &c., then of course according to such teaching, temptation and evil thoughts can come only from without or from the Devil. Here is the true root of Perfectionism. May we not suspect that many of the various and ever changing forms of perfectionism, and spurious "Higher Life," or "Holiness" movements really base their erroneous and unsound doctrines on the perversion of the Word of God which we are now exposing? Anon.

(*To be continued D.V.*)

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THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD:

An example of "rightly dividing."

By John Avil, of Philadelphia.

You have had some admirable papers on this subject, which is a very important one, and neglect of it has given rise to much confusion. From want of attention to it, the kingdom of God and the kingdom of heaven are continually confounded together; whereas they have four or five points of difference distinctly brought out in the Word, if that Word is rightly divided.

1. Our Lord expressly told the Jews, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Matthew uses the same phrase kingdom of heaven generally through his gospel, but five times he uses the phrase kingdom of God, and in every case there is special point and meaning in the change. Daniel tells us the kingdom of heaven shall never be taken from them.

2. The kingdom of heaven is the millennial kingdom on earth. The kingdom of God is heavenly. Christians are partakers of the "heavenly calling," are exhorted to "walk worthy of God, who hath called us to His own kingdom and glory" (1 Thess. ii. 12), and in the second epistle they are told that their suffering showed that they were "counted worthy of the kingdom of God" (2 Thess. i. 5).

3. The kingdom of heaven is always spoken of in relation to the Son of Man, and is yet future. Christians are to wait for the Son of God from heaven, and have already been translated into the kingdom of His dear Son (Col. i. 13).

4. Conditions of motherhood and nursing, also wintry weather and Sabbath-day limitation of travel, will have an adverse bearing on those entering into the kingdom of heaven (Matt.. xxiv. 19-21); just as it was when Jerusalem was destroyed, but much more disastrous, "such as never was, nor ever shall be." But when the Lord decends into the air for His church, in a moment, at the trump and shout, every living believer, no matter where located, or in whatever condition, will be caught up with the resurrected sleeping ones, to meet the Lord, and be for ever with Him.

5. Some will be cast out of the kingdom of heaven after they have obtained entrance. The supper of the king's son (Matt. xxii. 2-14) was furnished with guests by the servants gathering in bad and good. The Son of Man will gather out of His kingdom all things that offend and do iniquity. No process of this kind is anywhere intimated in relation to the kingdom of God. The exceeding greatness of His power to usward who believe, is according to the working of His mighty power which He wrought in Christ Jesus, when He raised Him from the dead (Eph. i.); and the same power will raise the sleeping saints and change the living without mistake, and the thought of a single one being turned back is altogether inadmissible.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE SCHEME OF THE APOCALYPSE.

As deduced from the First Chapter.

By G. H. Pember, Esq., M.A.

(*At "The Prophecy Investigation Society," London, May 3rd, 1895*).

(*Concluded from page* 10).

Time will not permit us to linger over every verse; we must pass on and briefly consider John's address to the Seven Churches, in which he prays that grace may be unto them from the Father, the Spirit, and the Son.

From the Father, as the One Who is, and Who was, and Who is to come, which is evidently a paraphrase for the great and glorious name, Jehovah.

From the Spirit, as the Seven Spirits that are before the Throne. The Throne, as described in the fourth chapter, where it is set for judgment, is the central figure of this Book; and, therefore, the Holy Spirit takes His title from His relations to it. Before it He is represented, no longer as a Dove, but as Seven Burning Torches of Fire; because the setting of the Throne indicates that the present mild and merciful dispensation is ended, and the time come for the Lord to wash away the filth of the daughters of Zion, and to purge the blood of Jerusalem from the midst thereof, by the Spirit of Judgment and the Spirit of Burning (Isa. iv. 4); yea, that the day is at hand which shall burn as an oven, and all the proud and all that do wickedly shall be stubble, and the day shall burn them up, that it shall leave them neither root nor branch.

But why is it that the usual order of the Blessed Trinity is here changed? Why does the Spirit take the second place, and the Son the third? Possibly, for a two-fold reason.

(1) The description given of the Lord Jesus has reference to His manhood only, and in that He is inferior to the Holy Spirit.

(2) He may also be placed last, in this case, for convenience sake, because His titles were to be followed by an indication of the effect of their announcement upon the three great classes of mankind who have known something of the revelation of God.

He was the Faithful Witness when on earth, even as His own words declare:—"For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth." And to His testimony He remained faithful even unto death.

He is the Firstborn from the dead, and He became so as a direct consequence of His faithful testimony. As man, He could never have risen from the dead had He not been a Faithful Witness. For had He sinned, there would have been no atoning Substitute for Him, as there is for us.

Lastly, He is "the Prince of the kings of the earth," a title which is the natural outcome of the other two. By His resurrection from the dead His faithfulness and His sinlessness were proved. Therefore, He stood forth as the only perfect man, the rightful heir to all the

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gifts and promises which God has given to man, and Lord of the human race.

We, too, are called to follow these steps of our great Lord and Saviour. We must be His faithful witnesses now, must be in the world even as He was in the world; and the First Resurrection, and a glorious reign with Him over the earth, will be ours.

The mention of our Lord's titles is, apparently, followed by an indication of the different effects which will be produced upon the Church, the Israelites, and apostate Christendom, when those titles, and especially the last of them, are proclaimed at the Second Advent.

First, the announcement is welcomed by the Church with a glorious ascription of praise. Her members have not been saying, "We will not have this man to reign over us;" on the contrary, though Satan and the Powers of Darkness might seem to be everywhere supreme, they have, nevertheless, testified they loyalty, and confessed to the only True God;—"Thine is the Kingdom, the Power, and the Glory!" Therefore, well knowing that the advent of their King will for ever end the days of their mourning, they break forth into the jubilant cry:—"Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a Kingdom, priests unto His God and Father—unto Him be the glory and the dominion for ever and ever!"

With the Israelites, that is to say, with those of them who will at the time be in their own Land, the case is different. To them He comes with the clouds, in a manner which was always characteristic of His approach to Israel. The pillar of cloud and fire which accompanied the wanderings of the people, and rested upon the Tabernacle and the Temple, will at once occur to us. In Exod. xix. 9, the Lord announces the impending manifestation on Mount Sinai in the words, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." So, in preparation for the advent, Daniel—vii. 13, 14—saw One like unto a son of man coming with the clouds of heaven to the Throne of the Ancient of Days, to receive dominion over the earth.

The effect of His appearing in Palestine will be that all the Tribes of the Land will mourn because of Him, recognizing, at last, the fact that He Whom their apostate nation pierced was in truth the Son of God. The circumstances are given in detail in Zech. xii. 9-11, and from them we perceive that the mourning will be a godly sorrow, the result of which is described in the words:—"In that day there shall be a fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

Thus Jerusalem must first receive the blessing, seeing that the descent of the Lord will be local, upon the Mount of Olives. And then her inhabitants will publish the glad news in the cities of Judah, and so fulfil the words of Isaiah:—"Get thee up on a high mountain, O Zion, thou bringer of good tidings; lift it up: be not afraid; say unto the cities of Judah, Behold, your God!"

For another result also will have followed the godly mourning, namely, the deliverance of the oppressed people by the sudden destruction of all the nations that have come up against Jerusalem. And so the mourning will be turned into joy, and the case of the Jews be similar to that of Joseph's brethren, when he made himself known to them. For, at first, they could not answer him, and were sore troubled at his presence; but revival and joy quickly followed when a gracious and unconditional pardon fell from his lips, and the words, "God sent me before you, to preserve you a posterity upon the earth, and to save your lives by a great deliverance."

There is, however, a third class of persons to whom the Lord's coming will cause unmitigated terror, the multitudes of apostate Christendom. Many of them will have professed to be His disciples, and have borne His Name, while all their actions and teachings will have tended to ignore Him (whether by thrusting the Church or humanity into His place), to degrade His honour, and to hide the truth, that He is the Only Begotten Son of God. But when the heavens open and He suddenly appears, riding victoriously, they will be speechless, having the fact that they are without defence manifested before their eyes in His glorious Person, and being well aware that the time to sue for mercy is now past. Therefore, no utterance or expression of feeling comes from them, as they see a light far brighter than the sun, and hear the awful words:—"I am the Alpha and the Omega, Which is, and Which was, and Which is to come, the Almighty!" And well will their terror-stricken hearts comprehend that to them those words mean, "Behold, ye despisers, and wonder, and perish!"

Time compels us to pass over the ninth verse, and go to the tenth—John's description of the circumstances in which he saw the Apocalyptic visions. As you are of course aware, there is much controversy in regard to this verse, the point in dispute being, whether *He Kuriake Hemera* shall be translated "the Lord's day," that is, the first day of the week, or, "the Day of the Lord."

If we adopt the former rendering, the sense of the verse will be:—"On the first day of the week, I 'became,' or 'found myself,' in spirit"; that is, in a state of spiritual ecstasy, or trance, in which the consciousness is transferred from the earth to the spirit-sphere.

If we prefer the latter, we understand the meaning to be:—"In a spiritual ecstasy I 'became,' or 'found myself,' in the day of the Lord," that is, While in spirit I was transferred, or projected, into the Day of the Lord.

Now, against the first rendering, it must be noticed that the New Testament phrase for what we call "the Lord's Day," is invariably "the first day of the week." The other expression is not found at all, unless we choose to make the present dubious passage an instance. In that case, certainly the term, *Kuriakon Deipnon*, in 1 Cor. xi. 20, would furnish an illustration of a similar use of *Kuriakos;* but we could find no further support.

Again, if we render it "the Lord's Day," such an interpretation would seem to have little or no bearing upon the prophecy itself; while, as we have just proved, it would put the passage out of harmony with the rest of the New Testament.

On the other hand *He Kuriake Hemera* is not, it is true, found elsewhere, for "the Day of the Lord," which is always *He Hemera tou kuriou*. Nevertheless, this case is very different from that of "the Lord's Day," and "the first day of the week"; for here the two expressions are precisely the same in idea, and only differ slightly in form—the adjective and substantive in the one taking the place of the two substantives in the other. And if we interpret it "the Day of the Lord," we may find a very close parallel to the words of our text in Paul's use of *Anthropine Hemera* for "the Day of Man," in contrast to the Day of the Lord. See 1 Cor. iv. 3-5.

It has, however, been strongly urged that if the meaning were "I found myself, in Spirit, in the Day of the

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Lord," we should have had *egenomen eis tei Kuriaken Hemeran*, instead of *egenomen en*, according to the usual Greek idiom. And had the Apocalypse been written in classical Greek, the objection would have been insurmountable. But since this is not the case, the difficulty becomes less formidable, and it vanishes altogether when we observe the same loose construction in the preceding verse—*egenomen en tei nesoi*—where the meaning cannot be disputed. John was not a Greek by birth, and probably, had in mind rather the fact that he found himself in the Day of the Lord than that he had been projected thither.

Yet another objection has been raised to the interpretation "Day of the Lord." It has been said, that, if John were in "the Day of the Lord," the vision of the Lampstands would be out of place, seeing that the churches are present things, and must disappear before the Day of the Lord sets in.

But John only catches a momentary glimpse of the Lampstands, just as the Lord is leaving the sanctuary, and the present age is closing. This fact is distinctly brought out by the tenses of the Greek verbs. "What thou seest, write," is said to him in the eleventh verse, before he has turned round to look. And, almost immediately after he has done so, the Lord commands: "Write the things which thou sawest" (ver 15)—the Greek aorist intimating that the vision had already vanished from sight. The Lord Himself does indeed tarry for a short while, before the angel begins his revelations, that He may communicate to John His judgment of the Churches as a preliminary to the rest of the book; for judgment must begin at the House of God. Then He disappears, leaving the sanctuary of the present dispensation; and, very shortly afterwards, John sees Him standing before the Throne to claim His Kingdom. Thus the beloved apostle beholds the Lampstands only as they are passing away, at the moment of transition from this age to the Day of the Lord: and their judgment is the first act of that Day.

It would seem, then, that there is no difficulty in the rendering "Day of the Lord," by which we retain a vigorous sense, and one which bears powerfully upon the whole prophecy. And the appropriateness of such a meaning will strike us forcibly if we remember that the revelation is presented rather to John's eyes than to his ears, that he sees the events of the last times, or the Day of the Lord, pass before him in panoramic scenes, just as they will actually occur.

Thus, the words "in spirit" express John's internal condition; his consciousness had passed from the earthly to the spiritual sphere. On the other hand, "in the Day of the Lord" points to the external surroundings in which he found himself, and furnishes us with a general clue to the interpretation of the visions. Both of these conditions are well illustrated by the second verse of the fourth chapter:—"And immediately I was in spirit, and behold, a Throne."

Let us not forget that "the Day of the Lord" is the season in which He will begin to speak, and to judge, and to manifest His power, after His long time of silence during "the Day of Man" in which we now live.

And since John was projected into the Day of the Lord, in order that he might see the things that are to be done with speed, it follows that that hurried succession of events is to take place in the Fourth Epoch, and immediately before the Lord's return.

Now, in regard to this Epoch, there is a remarkable prophecy, uttered by the mouth of Jehovah Himself, in the tenth verse of the thirty-fourth chapter of Exodus.

Almost immediately after the thunders of Sinai had ceased to terrify them, and when they had just promised to do all that the Lord had commanded them, Israel deliberately broke the second commandment by making an image of gold and worshipping it. By this heinous sin they put themselves out of the covenant; and although the Lord yielded to the earnest entreaties of Moses so far as to restrain His hand from destroying them in a moment, and suffered them to go on to possess the land, He yet refused at that time to take them again for His inheritance, and to reinstate them in the position in which they were before their gross idolatry. Ultimately He would do so, but only after an appaling prelude which He thus described:—"Behold, I make a covenant; before all the people I will do marvels, such as have not been done in all the earth, nor in any nation; and all thy people among which thou art shall see the work of the Lord, for it is a terrible thing that I will do with thee."

That is to say, that He would restore Israel only after a succession of wonders which should far exceed the plagues of Egypt, the dividing of the Red Sea, and the terrible Epiphany upon Mount Sinai.

Hence in a prophecy of the Fourth Epoch, in which Moses tells us that God will bring about the repentance and restoration of Israel, and the length of which Daniel limits to seven years, we should expect supernatural signs and plagues to be prominent. And that is just what we do find in the portion of the Apocalypse which is communicated by the angel. For it describes plagues far more terrible than those of Egypt, and which fall, not only upon one country, but upon all parts of the globe, because Israel will then be scattered among all nations. And it also foretells the awful appearing of the Lord Jesus, Whose voice, in the days of old, shook the earth, but will then shake, not the earth alone, but also the heaven. It is thus clear that the prediction of these marvels must be understood in a strictly literal sense. Otherwise, the word of the Lord to Moses would fail, for there would then be no wonders at "the end of the days" greater than those which accompanied the deliverance from Egypt.

As soon as John found himself in the spirit-sphere, he heard, behind him, a great voice as of a trumpet, bidding him write what he saw, and send it to the Seven Churches. Upon turning to see who it was that spoke with him, he beheld Seven Golden Lampstands, and One walking in the midst of them like to a Son of Man, and holding, as it were, a garland of Seven Stars in His right hand. Time will not permit us to enter into the very interesting and instructive details of this scene. We can only remark, that it exhibits the Lord Jesus in the Sanctuary of the Church-dispensation, and that His dress and position as our High Priest may be explained by the dress and actions of the Aaronic high priest on the great Day of Atonement. But we must briefly notice His command to John:—"Write the things which thou sawest, and the things which are, and the things which shall come to pass after these things" (*meta tauta*).

Here, then, is the Lord's own summary of the contents of the Book. It is divided into three parts, without a clear discrimination of which it is impossible to understand the revelation of Jesus Christ. We may, indeed, make a revelation of our own out of it, as too many have done, but we cannot comprehend the Lord's meaning unless we attend to His directions. Provided,

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however, that we be willing to do this, we shall have little difficulty in discovering the divisions, or in interpreting the Book.

As regards the first division, there can be no controversy, for the only things which John had already seen were the Seven Golden Lampstands, and the Lord in the midst of them holding the Seven Stars in His hand. And this scene is described in the first chapter.

The third division begins in the first verse of the fourth chapter. This we may learn from the words of the Angel to John:—"Come up hither, and I will show thee the things which must come to pass after these things" (*meta tauta*).

Hence the second must be sought in the second and third chapters. It deals with the things that are, and is communicated by the Lord Himself, so that its events are not included among the things that must be done with speed, but appear to form a connecting link between the time of the vision and the beginning of its rapid accomplishment. Its revelations are, however, based upon the Lampstands and the Stars, so that it is necessary to glance at our Lord's exposition of those symbols.

"The Seven Stars," he tells us, "are the angels of the Seven Churches, and the Seven Lampstands are Seven Churches."

Now the angel of this passage is, undoubtedly, the same kind of being that he is in other parts of the New Testament, and he is appropriately represented by a Star, which appears in the heavens; while the Churches are likened to Lampstands, which rest upon, and give light in, the earth. The angel is, however, mysteriously identified with the Church, which is addressed through him. What the circumstances are which renders such a procedure suitable, we know not. To us these celestial beings are involved in mystery. Possibly they may be in a probationary state, striving to exercise aright that spiritual power which Satan and his angels abuse. We have more than one indication in Scripture that God sometimes charges them with folly, and, for aught we know, there may be some among them who, although they did not attach themselves to Satan, were, nevertheless, not so absolutely faithful as they should have been, and, therefore, need some kind of probation. It is, however, worse than useless to speculate on such matters, which belong to the secret things of the Lord; we must leave them until a time of more perfect knowledge, and, for the present, receive as little children whatever is revealed to us.

But, in some way, the Church is represented by, and concentrated in, the angel, so that the exhortations of the second and third chapters, which are addressed to him, go through him to the whole church.

Of course, the fact that a single angel only is addressed in each Church at once forbids us to think of any minister in the flesh. For in those days there was no officer who corresponded to a bishop, in our sense of the term. Each Church was ruled by several presbyters or *episcopi*, the terms being synonymous; and we have no hint, either in Scripture or in the Didache or the Epistle of Clement, that any of them took precedence of the rest.

Turning now to the Lampstands, we find that they are interpreted as Seven Churches. But, although John was commanded to send the epistles to the Seven Assemblies in Asia, yet it is certain that the mystery of the Stars and Churches cannot be restricted to those Assemblies. For the Lord is in the Sanctuary surrounded by Seven Lampstands, and no more; but we know that He dwells in the midst of the *whole* Church. Therefore, seven must here be regarded as the number of completion, and the Seven Churches as in some sense representing the whole Church.

In the eleventh verse, there is, perhaps, a hint of the change of signification from the literal to the mystical in the fact that the words "In Asia" are omitted, and never afterwards reappear. Even in the epilogue of the prophecy—xxii. 16—we read: "I, Jesus, have sent Mine angel unto you to testify these things for the Churches." So, in our Lord's explanation of the symbolism, the best reading is: "The Seven Lampstands are Seven Churches," not "*the* Seven Churches." And the appeal at the end of each epistle calls upon him that hath an ear, to "hear what the Spirit saith unto the Churches." Here the "seven" is omitted, as in the epilogue, and "the Churches" evidently stands for the whole Church.

We have now discussed the several points in our chapter which seem to bear upon the interpretation of the Book. I had hoped also to show what wondrous light these points throw upon the prophecy: but the subject is too long, and this most interesting part of it must be left for another opportunity.

I would, however, urge the importance of setting aside the symbolical or allegorical method of interpretation which has so long obscured, not merely the Apocalypse, but a very large portion of the Scriptures.

Let us remember, that this method was introduced from Heathenism; that the Christians learnt it from the discourses which pagan philosophers were wont to extract from Homer and other writers. For since the literal words of these authors contained neither life nor truth, even from the Pagan point of view, the philosophical lecturers were accustomed to allegorise them, and so deduce whatever meaning they desired.

Surely it was a mighty triumph of Satan when he foisted into the Church such men as Origen and the neo-Platonists, and so contrived to throw a veil over men's hearts, which rendered them incapable of deciphering the simple revelations of God, and deprived them of His word even when the text was before their eyes!

The fundamental rule for those who would approach the Divine Scriptures is to have faith as little children, to believe that God means exactly what He has said, and will fulfil it to the last iota.

THE SCRIPTURES—THEIR UNITY, AUTHORITY, AND SUBJECT.

By the Rev. J. C. Smith, of Dufftown.

(*At the Edinburgh Conference, June*, 1894).

The best service we can do for the Bible at the present time, is to simply let it speak for itself, and be heard. We have a great many things said about the Bible in these days. Many books are written for it and against it, but, dear friends, we shall be steadied and set right and directed, in proportion as we just patiently and prayerfully study the contents of the Scriptures themselves.

The Unity of the Bible.

Let us look at three passages of the Word itself and see how God the Father, and God the Son, and God the

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Holy Ghost are united in testifying to the truth of Holy Scripture. It will be a great thing if we can get hold of a thought like that, and I believe that it is irrefutable—indisputable, that God from the very beginning of the writing of His Bible has laid down a certain scheme of human history, and, of course, if we allow that, then, as time goes on and history unfolds itself, the whole scheme will be seen to work out with absolute correctness, because it is entirely Divine. Inasmuch as we have seen—demonstrably seen—that the plan unfolded at the very beginning of the Bible has been gradually fulfilled to the very letter, we get, in the presence of a mass of evidence that is perfectly overwhelming, to the fact that God is carrying it out before our eyes, and the Bible is thereby demonstrated to be Divine. Let our first passage be from Hebrews. This is a very wonderful verse, as this is a very wonderful epistle. This epistle to the Hebrews is one of the three books of the Bible which begin with a *direct reference to God Himself.* The very first word of this epistle is *God.* You remember how the Gospel according to John begins with, "In the beginning the Word was God." Just as the first verse in Genesis begins also with God. "In the beginning God created the heaven and the earth." In John you have God's existence, Christ's pre-existence, if you like, in the first verse of John's Gospel, just as, in the beginning of Genesis, you have *God the Creator.* In the first verse of Hebrews what have you got to put alongside these two? See how God elevates the idea of His spoken word to the high elevation of His eternal existence and creative power. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." There you have the *speaking of God* put alongside the existence of God and the creation of God. If God is a self-existent one and the Creator, He is also the God of Revelation, and we delight to think of Him as such; we delight to think that God has spoken to us, not only in the past through the prophets, but in these last days by His Son.

Please notice what you have got in that first verse of Hebrews—*the Unity of the Scriptures.* We often use that phrase. Can we definitely point to a text in the New Testament Scriptures where it is proved? Here it is. Here is the unity of both Testaments. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son whom He hath appointed heir of all things, by Whom also He made the world." God spake, and in many ways used these various persons to give us the Bible. The Scriptures of Truth cover a very large period of time. The second verse says, "In these last days He hath spoken to us through His Son." The thing that covers both Testaments is the words "He spake." The speaker in the Old Testament is the speaker also in the New Testament. The prophets were the instruments in the Old Testament; His own dear Son is the instrument in the New; but it is the speaking of God that is the clasp that unites the two Testaments together; it is *the speaking of God that gives unity* to both Testaments.

The Continuity of the Bible.

This is clear from the first verse of Hebrews. It is a very helpful auxiliary thought that there is *continuity.* It is not that one verse is inspired here and another there; but by divers manners, and many persons, and many methods, God was moving by His Spirit all through the time, all through the variety. There is continuity in the inspiration, as well as in the unity. He was moving in Moses, in Samuel, in David, in all the prophets. There were many persons, and many ways, but there was continuity up to the last verse, a continuous revelation of His Son, the Lord Jesus Christ. You have in that verse the two contrasting dispensations; but they are united by the great idea of God speaking to us. It does not say, "In sundry times and divers manners God thought—but God spake." He also spake that He caused these men to be under that inspiration of power by which they committed the revelation in writing, in words. So we have the thoughts of God in the words of God, and we have got God's Bible in God's own words. The difficulties I had have vanished one by one as larger light has been cast upon that book, and if we were only at the proper standpoint, and possessed the larger light which is coming, we should have to blot out the very last difficulty, and the Bible would stand out in our minds as God's blessed Word. There is its unity.

Go further into the book. Consider very carefully the wonderful opening of the 50th Psalm. "Our God shall come and shall not keep silence." Oh, these painful centuries of silence! Are we not, every Christian man, longing to hear another word from the lips of the Master? Are we not longing to see His face and hear His voice? Oh, this long, painful silence; eighteen centuries of silence; it is the most eloquent tribute to the truth of the inspiration of the Scriptures. What an honour the Lord has put upon His written Word by that silence. He considers it so sufficient, so perfect, so final, that He can bear to be silent for eighteen hundred years, and leave it to man, as His voice speaking to the inhabitants of the world. We cannot conceive God putting any higher honour upon His word than that He should allow it to fight this fight, and make its own way through all these strange controversies, and just remain silent and let it speak for itself among all men. This idea of unity has thus joined with it the idea of continuity. The Scriptures are united by *one Speaker*, although there are many methods and writers. It is a small thing for us to know that David said that, or John said this, or Paul said so and so. We must get beyond that. We cannot rest our eternal life upon that. I must have it that God spake it, or it is nothing to me. It is nothing to my soul. If it is not the word of God what is it to me? My word may be as good as Paul's word. We are getting into a way of saying, "Isaiah said this, and Hosea said that." Let us get back to the Bible way of speaking, which is, "The Holy Ghost said this," the Spirit spoke through the prophets, and the Spirit is thus the speaker.

The Authority of the Bible.

I want to give you a text now on the *authority of the Bible.* Turn to 2 Pet. i. 21, 22, "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What do we mean by the authority of the Bible? We often speak of it. We have seen what the Bible calls the unity of the Bible—that is, God speaking through it, every portion of it. What does this *private interpretation* mean? Have you ever looked into the meaning of these words? The word interpretation means solution, the release of a thing. The word private in that verse simply means "its own," and it is not of its own (of self or single) interpretation. You cannot take a certain portion and let it stand by itself. It is a part of a greater all, and you must take scripture and scripture and compare them together. That is the meaning of it. It does not stand alone. How is that? For the reason stated immediately after,—"Prophecy came not in old time by

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the will of man." Take that home to your hearts. We have not a single prophecy within this book that came by the will of man. There is not an expression that came merely by the will of man; it is the will of God right through, from the beginning to the end. It never came by the will of man; it came by the will of God, beyond the will of man, using the mind of man, the memory of man, etc. "Holy men of God spake as they were moved by the Holy Ghost." There, now, we have reached *authority*. Who is the authority? It is the Holy Ghost. We have no authority if we have not the Holy Ghost. The Holy Ghost is the authority of the Scriptures, and that is clear from this portion of Scripture.

As Christ was the Word of God, so this is God's word written, and the two stand or fall together. The Lord Jesus Christ accepted the scriptures; He spoke of them as Divine, and from His Father. And not only so, but we see in Jesus Christ Himself what the Bible really is. You say, "Do you deny that there is a human element in the Bible?" Most certainly not. When God uses a man he does not blot out the individuality of the man. God uses these idiosyncrasies, and God is the speaker through them all, and the Holy Ghost, when He uses these men, preserves their individualities. And we have to thank God for that. It is perfectly human, and it is perfectly Divine. So is Christ. The living word is perfectly human and perfectly divine; so they stand together. They are miraculous. The human and divine elements perfectly join together, and you can no more separate the human and the divine elements in the Scriptures than you can separate the human and Divine natures in Jesus Christ.

The Subject of the Bible.

Now for the inspired subject. Turn back to the Gospel according to Luke xxiv. 27, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Then, again, in the 44th verse, "And He said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." What is the unifying thought in these verses? It is that Christ distinctly affirms that the grand theme of the Scriptures of truth is Himself. . . . *Jesus Christ is the great theme of the Scriptures*, and, after all, this becomes their final attestation. In Malachi you have Him referred to again and again; in Zechariah you find Him as the *Shepherd* dying for His sheep, and also as the *King* who is coming back, with His feet standing upon the Mount of Olives. When you turn back to Jeremiah, you see Him called by that blessed name *Jehovah* Tsidkenu; and when you go to Isaiah you find Him spoken of as the *Lamb* bearing our sins; and when you read through the Psalms He is spoken of by many titles. Throughout the historical books you will find Jesus; and in the Pentateuch—that battleground of disbelief at the present moment—you will find Jesus as nowhere else in the Old Testament.

In the Pentateuch you have Jesus Christ. First, *the Seed* (Gen. iii. 15). At the very beginning of human history He is announced. That Gospel was preached in the garden of Eden to Satan; it was about man, but it was spoken to the devil, and God taught Satan that there was a day coming when his head would be bruised. The downfall of Satan and the triumph of Christ are set side by side in the first great promise of the Bible. The seed of the woman. There is the *incarnate Christ*. Before you have done with Genesis, you read, chapter xlix. 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." First, He is incarnate as the seed; then *the Shiloh*, the centre of the great gathering; and then the *Servant of Jehovah*, glorified and rejected by His people; and then in the wonderful prophecy of Balaam He is the Star coming out of Jacob. Are we not now looking for the appearing of the morning star? We are waiting now for Him who said, "I am the root and offspring of David, the bright and morning star." The first human name and the last human name in the New Testament is the name of David. Root and offspring of David, the bright and morning star. Do you wonder that immediately this is said the Spirit and the bride say come? There they are united together waiting for His coming. The thought is there of the star of which Balaam spoke. Immediately joined with the star is the Sceptre. The Cross is passed; we are waiting for the Crown. When the star will appear the King will appear, and He will use His sceptre to rule over the earth, and the kingdom that shall have no end will come when the King comes, and no sooner. Do you want to have your glory in the kingdom before your Master? There are plenty of people who talk as if they expected to get the kingdom before the King gets it!

In that wonderful Pentateuch you have the *Seed* and the *Shiloh*, and the *Servant* and the *Star*, and the *Sceptre* leading us from the incarnation of Jesus to the unchallenged sovereignty in the day of His glory. Can these titles, these wonderful adumbrations of the coming Christ, lie there in this book if they were not inspired by the Holy Ghost? It is by this line that we can best answer the attacks which are constantly being made upon the Bible by showing how impossible it is to account for the things which are in it except on the ground of its inspiration. We praise God that, in these days when His Book is challenged, and when men set themselves up as its judges instead of allowing it to judge them, we can well leave the Bible to be its own defence and its own interpreter.

THE PRACTICAL POWER OF OUR HOPE.

By the Rev. Dr. Bullinger.

(*At the Liverpool Conference, Nov.* 1894.)

The return of our Lord from heaven and the hope we have in Him is the most practical subject in the Word of God. We know that those who hold this hope are looked upon, by those who are strangers to it, as being fanatics who have got hold of something which is purely imaginary, and something that we could do very well without. But I have a list of a hundred *precepts* taken out of the New Testament, each one of which is connected with this most blessed hope. One might safely say that there is scarcely a duty or a responsibility connected with Christian living that is not immediately linked on to, and thus bound up with, the hope of our Lord's return. Just take an example. Read Colossians iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify, THEREFORE, your members which are upon the earth." In Cor. xv. 54, we read, THEREFORE, my beloved brethren,—seeing we have such a blessed hope; seeing that we have been let into

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this wonderful, glorious secret—be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

There are some things which are objects of faith, and some which are objects of hope, and some which are objects of knowledge; and we do not *hope* that our labour in connection with this Conference will not be "in vain." We do not even *believe* it. We *know* it. "Knowing that your labour is not in vain in the Lord."

It is this blessed hope, dear friends, that God has linked on to holiness of life. This is His own plan for securing it. We know that man always thinks he can improve on God's methods, and His own people are not altogether innocent in this matter. So many of God's dear children tell us that they have got a better plan for securing holiness of life. They tell us that their plan is *faith*—that by some "act of faith" we have got to do something to accomplish some change in our lives, etc. They must pardon me if I say that I prefer God's plan. He has linked our walk not to faith, but to hope. Hope is the secret of holiness of life, and not faith. "He that hath this *hope* set on Him—on Christ—purifieth himself, even as He is pure." We have God's word for it. This hope is a guarantee of purity of life; it is an effectual preservative against all down-gradism. I have never yet seen a down-grader who was looking for the coming of Christ from heaven, and I have never seen one on a platform where this subject was the theme for consideration. There is no room for him on such a platform, and he would be out of place there.

This truth, above all others, is "truth for the times." What are the times? They are "perilous times." Yet we are exhorted on all hands to move with the times. But, dear friends, they are "perilous times"; and, therefore, our movement will be perilous, if we move with perilous times. The end of perilous times is *judgment*, and if we move with them we are moving on to the judgment, too.

I want to take you to a precept, a charge—a solemn, practical charge—which is linked on this blessed hope. It is in 2 Tim. iv. 1: "I charge thee, THEREFORE.' Note the word, "therefore." It is important, for "every word of God is pure." Why is the word "therefore" put here? Look at the previous chapter, and you will see the reason. It is because the Word of God is inspired, God-breathed, and is able to fit a man for every emergency of life. "I charge thee, THEREFORE, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom, Preach the Word." This is a very solemn charge. You would hardly think it necessary to introduce so simple a precept with so solemn a charge! Is not preaching the Word that which every minister professes to do? Then, why this very solemn charge? Because here we are told one of the secrets of these "perilous times," written over eighteen hundred years ago. We read this secret in the third verse: "For the time will come when they will not endure sound doctrine." Are not these the days, dear friends? What are those who ought to preach the Word doing? They are at their wits' end *searching for something that men will endure.* But, in face of these things, we must heed this solemn charge, and "preach the Word." Though men will not have it, we are to "preach the Word." This solemn charge is given us in the presence of the Judge, of Him who is to judge the quick and the dead. Notice the eighth verse of this chapter. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." No wonder, then, that simple as this charge is, it requires to be hedged in with the thought of judgment (*v.* 1 and *v.* 8), and to be introduced with such awful solemnity. No wonder that we are brought into the presence of the Judge to hear this charge, when there is everything in us and around us to cause us to depart from this simple path of duty. "Preach the Word, for the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears."

Look at 2 Tim. iv. in the light of the whole of these two epistles. No one can read these epistles carefully without being aware that when he passes from the first to the second he is breathing a different atmosphere. In the first epistle the Church is seen in its *rule*, and Timothy is instructed as to his duty in the house of God, as to the duties of its officers—their qualifications, etc. But the moment we open the second epistle we have quite a different scene before us. The Church is seen in its *ruin*. The prophetic vision takes us on to the latter times, and we are shown what is to be their character, and what are the successive steps in the downward course.

In chap. i. 15, he says, "This thou knowest, that all they which are in Asia be

TURNED AWAY FROM ME."

That must have been a very sad experience in the life of Paul—to have all those who ought to have stood by him to *turn away from him*—yet he knew of One who would never turn away from him. In the 12th verse he says "I know WHOM I have believed." When man turns away from him, it throws him upon God. "I know whom I have believed." He does not say, as it is often quoted, "I know *in* whom I have believed." No! He says, "I know Him." I believe what He says. This is our resource. The unfeigned faith, referred to in the 5th verse, is what we need. In these days, when men turn away from us, as they will turn away, the nearer we keep to the Lord, nothing will stand us in any stead but unfeigned faith in the living God.

In the *second* chapter you have described another step in this down-grade course. In the 18th verse we read, "Who,

CONCERNING THE TRUTH HAVE ERRED,

saying: the resurrection is past already, and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity."

In the *third* chapter we come to a lower step in the character of these last days. In the 8th verse we read, "Now as Jannes and Jambres withstood Moses, so do these

RESIST THE TRUTH."

It is in this connection that we have that important passage (2 Tim. iii. 16) introduced concerning the inspiration of all Scripture, telling us, if we have ears to hear, that when men "resist the truth," our only resource, our only defence, is the Word of Truth. This is the lesson which we learn from the *place* where this passage occurs: We are not to trust to our own wisdom in the presence of those who resist, but we are to rely upon "the Sword of the Spirit"—which is the Word of God.

There is still another, a last step in the down-grade movement given us in the *fourth* chapter. You ask, Can there be anything worse than open resistance of the truth? Yes, far worse! There is some hope for those who "resist."

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They may be overcome! It is possible that they may be brought into subjection to the truth. Many who, like Saul of Tarsus, resisted the truth, have become its most earnest and zealous advocates. Yes, there is something worse, which gives the solemn character to the end of these last days. We have it in verses 3 and 4: "The time will come when they will not endure sound doctrine .... and they shall

TURN AWAY THEIR EARS FROM THE TRUTH,

and shall be turned unto fables."

What is to be done for men who deliberately turn away their ears from the truth of God, and are satisfied with the fables of man?

Nothing! Humanly speaking their case is hopeless!

But what is God's servant to do?

"Preach the Word" (*v.* 2). "Do the work of an evangelist" (*v.* 5).

But men will not endure sound doctrine?—"Preach the Word."

But men "will not endure" it!

Never mind.—"Preach the Word."

Are we not to seek for something they will endure?

No! "Preach the Word," and all the more simply, earnestly, and faithfully because we know that men will not have it.

This, then, is truth for the times. This is truth for the day in which our lot is cast. No wonder that this simple command, which is for the most part unheeded, is introduced by so solemn a charge in *v.* 1. No wonder it is introduced by a solemn reference to the coming Judge (*v.* 1). No wonder it is followed and closed by a reference to the coming of the same "righteous Judge" (*v.* 8).

When those who should "preach the Word" are making it their aim to *please the people*, and preaching the newspaper philanthropy, temperance, and a social Gospel; when those who should preach "the Gospel of the Grace of God" are preaching to "raise the masses" to a higher social level; when those who should preach of "Judgment to Come," and make sinners "tremble" (Acts xxiv. 25), are at their wits' end to invent new methods for making everything "*pleasant*" for Poor Sinners' Amusement *; when we see multitudes of so-called "pastors" intent on amusing the goats, instead of seeking and feeding Christ's sheep; I say, when we see this to be the character of our times, then we may be sure that judgment is not far off.

Aaron made the golden calf to *please the people*, but judgment speedily overtook them (Ex. xxxii. 26, 28).

Pilate crucified Christ to *please the people* (Mark xv. 15), but the Lord in judgment soon destroyed the city and scattered the nation.

Herod, to *please the people*, slew James, and was proceeding to slay Peter also, when he was smitten by an angel of God—was eaten of worms, and died (Acts xii. 3, 23).

Believe me, dear friends, judgment is not far off—yea, it is even at the door! We are here to-day to witness of it as Noah witnessed; to walk with God as Enoch walked; seeing what manner of persons we ought to be, while we repeat his prophecy in the ears of a worldly church and a religious world, "Behold the Lord cometh with ten thousands of His saints" (Jude 14).

But there is a blessed hope bound up with this fourth and last characteristic of these evil times. It is recorded in *v.* 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

* See page 38.

The First Principles of Prophetic Study

No. II. IS THE GOSPEL A FAILURE?

WHERE shall we look to find the tokens of the speedy dawning of the hoped-for day of peace? Shall we look at

CHRISTENDOM,

where for every missionary sent forth to convert the heathen, a thousand soldiers are trained and supported that they may cut each other's throats? Shall we look at the dense masses of godless, hopeless toilers, who journey on in darkness to perdition, in the chief cities of boasted Christian lands? Shall we look at those nations which claim to be mentally and morally in advance of all the inhabitants of the earth, but who spend more money for strong drink than they do for bread, and whose yearly expenditure for all religious and secular instruction, and for all purposes of Christian charity, would not pay for the cost of the intoxicating drinks consumed by them in a single month?

Shall we look to the centres of

CHRISTIAN CIVILIZATION,

where squalor crowds on splendour, and where Lazarus still lies, licked by dogs, hard by the rich man's gate.... Shall we visit the gorgeous temples erected by Him who, more homeless than the foxes and the birds, was cradled in a wayside manger, and was buried in a stranger's tomb?—but the price of whose blood bought a potter's field, where *strangers* might be buried—we shall find by the smell of mint, and anise, and cummin, that the tithes are promptly paid by the proud Pharisee, whose "God-I-thank-Thee" echoes through the sounding aisles; but shall we not also find Fraud and Greed sitting side by side in the chief seats of the Synagogue, and unclean reptiles swarming like the frogs of Egypt, while the tables of the money changers still stand right-side up, and no scourge of small cords drives the buyers and the sellers from the sacred place?

Shall we look to

CHINA,

along whose borders a few mission stations twinkle like tapers in the midst of a darkness wide reaching and almost impenetrable? While we rejoice at the salvation of some in the far-off land of Sinim, let us not forget that every passing day witnesses the horrible death of not less than one thousand Chinamen, deceased, debauched, degraded, murdered, damned, by the use of opium. . . .

Shall we turn to

INDIA,

with its myriad populations, where the rulers of this same Christian nation long barred the way against the Gospel of Christ, which has at last effected an entrance, but where intemperance and dissipation have made such havoc, that, to use the words of Archdeacon Jefferies, a missionary there, "For one really converted Christian as a fruit of missionary labour, the drinking

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practices of the English have made fully a thousand drunkards in India"?

Shall we look at the far-off

ISLANDS OF THE SOUTHERN SEAS,

where heathenism has been banished by the light of truth, and barbarism has given place to an enlightened civilization? We shall find that those races which lived in health and strength in spite of barbarism and cannibalism, are now slowly dying out, from unreportable diseases and vices, unknown in their barbarous condition, but which have been brought to their shores by sailors from "Christian" lands, and which, spreading like the gangrene of hell, are eating out the sources of the national life.

WHERE SHALL WE GO

to find the evidence of this glad era of universal peace and blessing which is proclaimed as so sure to come and so near at hand? It is easy on platforms and at "Anniversaries" to speak of the spread of the gospel and the diffusion of the Word of God, and in this we do rejoice and will rejoice with joy unspeakable; but while many are exhibiting to delighted assemblies these gracious tokens of divine favour and blessing, *who keeps an account of the statistics of the work of the Prince of Darkness, the god of this world?* A company of Christian people assemble and congratulate themselves upon the rescue of a dozen or a hundred men from ruin, in some great city; suppose on the other hand all the dealers in strong drink, and the panderers to vice and crime, should gather themselves together and count up the victims ensnared, the hearts broken, the homes desolated, the lives blighted and the souls ruined by their infernal craft; suppose *their annual report were issued*, in which they gave the number of drunkards made during the year, the number induced to take the first glass, the number of murders and suicides due to the terrible traffic, the souls enticed from paths of innocence and peace, and led in ways of darkness and of death; suppose that such a report could be laid upon our tables fresh from the press, or suppose it should meet us as we read our morning papers: suppose along with it were placed the statistics of wealth lavished by Christians on vanities, and follies, set over against the amount doled out for purposes of Christian endeavour;—would not such an exhibition as this speedily cause us to hide our faces in the very dust, and instead of boasting of the work accomplished, cry out to God for mercy and help?

We have no doubts nor misgivings regarding the importance or the success of Christian efforts, nor would we for one moment discourage those ardent souls who, with their sickles in their hands, are entering this wide-spread harvest field. But facts are facts; and it is well for the Christian soldier to know that he is summoned to service more stern than sham fights and dress parades; that the warfare of the church is a mighty struggle, with overwhelming odds against her; and that only the Captain of Salvation can give victory to His saints. It is useless to shut our eyes to sins and dangers which exist on every hand. It is easy to talk about "converting the world," but do those who talk about it, know much about converting men? Do not some of them need converting themselves? Let them enter into this work with all their souls, and it will not be strange if with others who have tried the experiment, they conclude that the world is a wrecked vessel, doomed to go down, and and it is their business to launch the gospel life-boat and rescue all they can.

But if the world is not converted, will not the gospel then prove a failure? That depends upon what is to be expected of it. If the life-boat was intended to keep the ship from sinking, then it proves a failure if it only saves the crew. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, it will prove a failure if that is not done. But if the gospel was preached "*to take* OUT OF *the Gentiles a People for His name*," then it is not a failure. If it was given that God might in infinite mercy and love "*save* SOME," then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed "OUT OF *every kindred, and tongue, and nation, and people*," then it is not a failure. If it was given that the vales and hills of paradise restored, might teem with a holy throng who shall be "equal unto the angels," the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure.

And was not this its object, rather than the exaltation of a worldly church to the splendours of earthly prosperity, while beneath the theatre of their easy triumph there slumber the ashes of prophets and the dust of apostles? Are we to hold jubilee a thousand years, while the martyrs' unceasing cry, "How long, oh Lord?" goes up to God? Are we to have our song of triumph, while "the whole creation groaneth for deliverance?" and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of "the Body" is one hope;—the hope of the completeness and perfection of the church which Christ has redeemed. It reaches beyond the splendours of temporal prosperity; it looks beyond death's shadowy vale; and the church only finds its home in the presence of the King.

Thus teaches the word of the Lord. Thus responds the universal church.

Illustrations of Bible Structure

2 TIMOTHY ii. 14-26.

A | 14. The aim of the enemy (to subvert).
  B | 15. God's workman and his work.
    C | 16. Exhortation ("shun"—lit., give a wide berth
      D | 17, 18-. Illustration ("a canker"). [to).
        E | -18. The effect on others (overthrow).
        E | 19. The effect on themselves (standing sure).
      D | 20, 21. Illustration ("vessels").
    C | 22, 23. Exhortation ("flee," "avoid").
  B | 24, 25-. The Lord's servant and his service.
A | -25, 26. The aim of the enemy (to ensnare).

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This exquisite structure consists of *ten* members, arranged in the form of an *epanados*, in which the *first* answers to the *tenth*; the *second* to the *ninth*; the *third* to the *eighth*; the *fourth* to the *seventh*; and the *fifth* to the *sixth*.

It deserves the closest study, and, indeed, may be written out fully, in form, as in *The Key to the Psalms*.*

Its great use is to give the clue to that most difficult passage, viz., verses 25 and 26: "If God peradventure will give them repentance to the acknowledging of the truth, and *that* they may recover (marg. '*awake*') themselves out of the snare of the devil, who are taken captive by him at his will."

The difficulty in understanding these verses is great, arising partly from the remarkable use of the pronouns. The Revised Version translates the passage thus:—"If peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves (marg. '*return to soberness*') out of the snare of the devil, having been taken captive (marg. '*taken alive*') by the Lord's servant unto the will of God' (marg. 'or by the devil unto the will of God' Greek, *by him unto the will of him*. In the Greek the two pronouns are different).'

This rendering of the R.V., and the elaborate marginal readings, show the nature of the difficulty.

Let us see what light the structure of the passage throws upon it.

It will be seen that the difficulty concerns only the last member, "*A*." Now, from its correspondence with the first member, "A," we see that the subject is "the aim of the enemy." In "A" it was to *subvert*; in "*A*" it is to *ensnare*.

We will give the passage in full, according to the structure, with our own translation, which may be easily compared with those of the A.V. and the R.V. given above:—

THE EXPANSION OF "*A*" (-25, 26).

The aim of the enemy.

a | Lest God should give them repentance
  b | unto (*eis*) the knowledge of the truth
a | and that (being taken alive by him [*the Lord's*
  | *servant*]), they may awake out of the devil's snare
  b | unto (*eis*) His [*i.e., the Lord's*] will.

It will be seen that in "b" and "*b*" the subject is God: *viz.*, in "b," God's truth; and in "*b*," God's will. While in "a" and "*a*" the subject is "them," viz., those who are ensnared by the great enemy.

N.B.—In the above structure, the member marked with an *Italic* letter corresponds in subject-matter with the member marked with a Roman letter; also a small dash after a figure (thus 7-) indicates the *former* part of a verse, and when placed *before* a letter (-7), it indicates the *latter* part of a verse, while both *before* and *after* (-3-), it denotes the inner part of the verse.

*Published by Eyre and Spottiswoode, Great New Street, London. 6s.

Questions and Answers.

QUESTION No. 51.

M., London. "How do you account for the want of agreement amongst writers on Prophecy and Conference Speakers, as to Dispensational Truth and the order of events relating to the Lord's Coming, and the Time of the End?"

We believe that the chief causes of this want of agreement are:—

(1) Writers on Prophetical subjects have not all taken care to teach and expound the Word of God *centrally*, *i.e.*, they have not started from the fully declared gospel of the grace of God as set forth in the Pauline epistles. To attempt to *apply* the Parables in the Gospels, or the Prophecies of Daniel to the glorious and eternally secure position to which members of "the Body of Christ" have been called by God's wondrous grace and election, without remembering the firm foundation of Christian assurance, founded on the finished work of the Lord Jesus Christ and the sealing of the Holy Spirit, is the cause of so many trumpets giving uncertain sounds.

When the Pauline epistles, especially Romans and Ephesians, are the *central* point from which writers on the Parables, or on Prophecy, set forth to teach others, then there is a good hope of their being used to establish and encourage their brethren. But when forgetting, or not clearly understanding the Christian position, they attempt to interpret and apply the Prophetic Word or the Parables and Symbols of Scripture, it will be noticed that they often do so in a manner calculated to weaken and indirectly undermine the doctrines of grace and of Christian assurance.

Careless building is unfortunately very commonly met with in the things of God, as well as in those cheaply built houses which are "run up" in these days, without solid foundations and with untempered mortar.

(2) Again, the proper and happy privilege of Christians is to be in the attitude of waiting for the Coming of the Lord as taught in 1 Thess. iv. 15-18, 1 Cor. xv. 51, 52, Phil. iii. 20, 21, &c. And this attitude of heart must come *before* they begin to study the intricacies of dispensational questions. When, therefore, an ill-taught or perverse teacher attempts to set forth views which undermine the faith of weak Christians, or which teach "religiousness," or false "humility," and "will-worship," his building materials are seen to be only "wood, hay, and stubble," instead of gold, silver, and precious stones.

(3) Many writers and speakers cannot distinguish between "*interpreting*" and "*applying*" the Word of God.

Instead of studying the context and the scope of the Book of Scripture from which they extract texts on which to found their discourses, they often join on text to text and Scripture to Scripture, without any sound training in the words and ways of God.

They seem, as one has confessed, to "make up their theology as they go along," while they rapidly give forth their expositions of the passages or texts of Scripture which they have themselves strung together, with many misquotations, and without any knowledge of a true system of interpretation.

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(4.) People in these last days have, as was foretold, "itching ears." They have "heaped to themselves teachers," and it is to be feared that many who go to Conventions and Conferences, have "turned away their ears" from the sound doctrine contained in St. Paul's Epistles.

So long as the demand exists for "*pleasant*" Bible talks interspersed with "*facetiæ*" and amusing anecdotes, so long will teachers be found who will trifle with Scripture and will continue to publish those innumerable booklets, which, in so many instances, satisfy the religious and sentimental cravings of those whose demand for these "pick-me-ups" is an ever increasing one, and who do not hunger and thirst for the living and abiding Word of God.

QUESTION No. 52.

J. D., Nottingham. "Seeing that Christ tasted death for every man; that His blood is a propitiation for the sins of the whole world; that forgiveness of sins is preached through His name unto all; and that "*this is the condemnation*, that light is come unto the world, and men loved darkness rather than light, because their deeds were evil," do you think that one may explain the following passages of Scripture: "I will not blot out his name out of the Book of Life" (Rev. iii. 5) thus:—that the name of every one born into the world is written down in the Book of Life, because Christ died and obtained pardon for all, and that as each soul rejects Christ, and consequently pardon, his or her name is then blotted out of the Book of Life, the names of those who believe remaining in the book?"

We have given this question in full because it is a good example of what we have said in our answer to Question No. 51 above. A firm foundation in grace—grace which wrote the names of God's saints in the Book of Life—is absolutely opposed to any idea of those names being blotted out. Nothing shall separate the saints from the love of Christ. This is certain, from Roman viii. Any question such as the above, *must* be answered from this standpoint. If a difficulty remains, then there is clearly something wrong with our theology, and with our premisses.

It will be observed that the question starts with a settled statement—"Seeing that," &c, whereas we ought to start from Rom. viii., and say "Seeing that nothing can separate the saints from the love of Christ, &c."

This is what we mean by the expression, teaching "centrally," *i.e.*, starting from the centre of the circle of truth, and not wandering about the circumference.

True, the premisses are made up of Scriptural words, but are these words correctly interpreted? We believe not. For

(1.) The words "all" and "every" must have one of two meanings wherever they are used, *i.e.*, "all" must mean all *without exception*, or "all" without *distinction*; and we must determine each case by the context.

Our belief is that, in the above cases, *e.g.*, "Christ tasted death for every man," and "Christ died for all," "I, if I be lifted up, will draw all men unto me," &c, must mean "all" *without distinction*. If not, it proves too much. If Christ died for all *without exception*, then all must be saved. If Christ paid the debt for all *without exception*, then that debt cannot be owing by anyone. For, as it is well put,

> "Payment God cannot twice demand
> First at my bleeding Surety's hand,
> And then again at mine."

Whereas, if we take it as "all" *without distinction*, there is no such contradiction.

Before those words were written, and the grace of God was proclaimed, these spiritual blessings were for *one nation only*. The law was not given to the Philistines; the Sacrifices were not offered for the Egyptians; the Day of Atonement was not for the Amalakites. All these mercies were for *Israel*. But now there is *no such distinction*. The gospel of the grace of God is for "all" *without distinction* of people, race, or tongue; for the "whole world" in fact, in contrast to the *one nation*, as heretofore. Christ is not drawing all men *without exception* to Himself, but it is most blessedly true that He is drawing all men *without distinction*. Our interpretation, therefore, makes these scriptural terms clear, and brings out their precious truth.

There is, however, one passage quoted by J.D. which deserves a few more words. It is 1 John ii. 2. "He is the propitiation for our sins; and not for ours only, but also for the whole world." Here, the sense is clear if we understand the whole world as meaning without the *distinction* which formerly existed under the old covenant. This is strengthened and confirmed by noticing that the two pronouns in this verse are *not the same* in the Greek. The first, "our," is the simple pronoun, the gen. pl. of I– (*heemōn*) *of us=our*. Whereas the second, "our," is a very emphatic form of the possessive pronoun *heemeteros—ours*. This word is not often used, but when it is, it always denotes a strong contrast between what is peculiarly *ours*, and what belongs to others. Here it means "ours," *i.e.*, *Jews* in contrast to *all other Gentiles*.

Acts ii. 11, our tongues.
Acts xxiv. 6, our law.
Acts xxvi. 5, our religion.
Rom. xv. 4, our learning.
2 Tim. iv. 5, our words.
Titus iii. 14, ours.
1 John i. 3, our fellowship.

These are all the occurrences of the word, and its emphasis will be at once seen. The passage, therefore, in 1 John ii. 3, means that Christ is the propitiation for our sins; and not for ours only (*as Jews*), but also for the whole world (*without any longer such distinction between Jew and Gentile*).

There is therefore no difficulty in the understanding of the statement in Rev. iii. 5, as to the Book of Life. No names of God's Saints will ever be blotted out from that book which have once been written in; for none can pluck His sheep from His hand.

QUESTION No. 53.

S. D., Wanstead. "The Apostles were Jews, and naturally spoke Hebrew. Then how can you explain the New Testament being written in Greek? Has the Canon of Scripture always been that which we now have?"

To answer the latter question first we must say, Yes. There is no variation in the books either as to their number or order.

As to the first question, the answer is not so easy. It assumes that the New Testament was "written" in Greek, but this is the very essence of the matter. Was it "written" in Greek originally? That is the very question. It exists in Greek to-day, but there is evidence to show that it,

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or certainly portions of it, existed in Hebrew in the earliest days of the Church. Jerome refers to it. One or two of the Fathers mention it, and the Talmud actually quotes a passage from Matthew in Hebrew.

Whether it existed as a translation, or whether Hebrew was its original form, no one can authoritatively tell us, but it is tolerably certain that it existed in one form or the other.

Our own belief is that it existed originally in the Hebrew form, and that our most ancient Greek manuscripts are translations made from it. This assumption explains at once how a vast number of various readings arose, for on putting the New Testament back into Hebrew very many of them entirely disappear. It also explains how the Lord could be said to have used different words in the accounts of the same narrative.

It explains also how that, though the New Testament comes to us in its Greek form, the thoughts and idioms are entirely Hebrew; and the book itself is full of Hebraisms—exactly what it would have been had it been closely translated from the Hebrew, as the Septuagint was.

The above will serve also as an Answer to

QUESTION 54.

J. W., Rathmines, who asks, "If Syriac was the colloquial language or Judæa, A.D. 30, why do we not have a Syriac New Testament instead of a Greek New Testament?"

We may, however, add that we *have* a Syriac New Testament, forming part of the Syriac Bible. The Old Testament must have been translated from the Hebrew; but it is pretty certain that the New Testament was translated from the *Greek*, on account of the large number of *Greek words* which might just as well have been expressed in Syriac, as they most certainly would have been had Syriac been the original form. There are also some Latin words; and more than one mistake in it is explained by a misunderstanding as to the division of the Greek words.

Syriac may have been the colloquial language, but we may as readily ask why should we have the New Testament in the colloquial form rather than in the more classical?

Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

THE significance of this movement can be rightly understood only as we know the prophetic Word. True, there is blessing in store for Israel, but before that "morning cometh," the night of "Jacob's trouble" must come.

An article appeared in *The Telegraph* of New York (a Yiddish paper) of April 21st, 1895, which is of great importance. It does not profess to have any reference to prophecy or the fulfilment of prophecy whatever. It is purely political and national. Quite a new light is thrown on Zech. xiv. 2-16, showing the causes which are already at work which might easily gather all the nations together against Jerusalem. Such a *casus belli* will come as a surprise and a revelation to students of prophecy.

We give the article in full, leaving further comment to our readers:—

"A JEWISH KINGDOM.

"*A review of the great national movement among the Jews.*

"The hope that a time is coming when a Messiah will come flying down from heaven, to destroy all the wicked, corrupt and sinful nations of the world, and to gather together again the Jews from the four corners of the earth in the land of Israel, that hope in this form is thus far limited to those Jews who spend their days in the synagogues mumbling prayers. The modern Jew, who has heard and read of the downfall and rise again of great nations, has quite a different idea of the future and glory of his nation if it should be destined to come to power and dominion again.

"Considered from a geographical standpoint Judah and the cities of Israel have never been quite like Russia, France, Germany, or Austria. The land of Israel has always played the role of a third-class power, just as Roumania, Greece, Bulgaria and Servia now. History has shown us that the downfall of mighty empires has taken a long time, and therefore, they have risen again only with great difficulty, or not at all. Egypt, Assyria, Babylon, and Persia, the ancient world empires, are fallen down, and have never been restored. Of the world-renowned Grecian empire, again, there is now left a little kingdom of Greece which has regained its independence only within the last sixty-five years. And of the great world-conquering Roman empire all that is left is poor Italy, with its semi-barbarous Sicilians. And this has been the case with all great powers which have not been permitted to become great again, only just because others were in fear of them. Poland, *e.g.*, has the least hope in the world of ever becoming great again. It was torn into three parts: three lions have devoured it; Russia, Germany, and Austria. They will never allow Poland to flourish again, because once it was a great nation. It will remain just like Egypt, Assyria, Babylon, and Persia. People will pass along and point with their fingers and say: This is where once stood Poland's greatness.

"From the small kingdoms, as we said above, there is no fear. We see this at present with all the Balkan Principalities of Europe, and with other lands in Central Europe. They once lay prostrate and in ruins. But of late they have been permitted to rise and to stand before the world as nations, and even in independence.

"Israel is to be numbered among these latter smaller powers, with this difference only, that the land lies in Asia Minor under the protection of Turkey, and that it is closely connected with too much religious history that concerns all the nations in the world. And there lies the contention between two Jewish parties and two of the greatest Jewish magnates. One of these parties, with Baron Hirsch at its head, insists that, if a Jew thinks of a government restored in the land of Israel, conducted according to the commandments of Schulchan Aruch and other religious codes, it would be out of the question even to mention such a thing; because such a government is nothing but the dream of a book-worm, or an idealist, and our advanced age will not near of such a thing. For if such Jews would go back to Palestine, they would immediately lay hands on the tomb of Jesus Christ, which is to them a great uncleanness (abomination), but to all Christians in the world a very sacred shrine. And therefrom would arise a far greater misfortune than Titus brought on in the destruction of the second temple. To prevent such a calamity, Baron Hirsch has declared, that it is better to get the mind of the Jews away from their own land altogether, and if a Jewish kingdom would be a help to the Jews in general, to look for a different country, a land which has no connection with their temple and their sacrifices, and nothing in common with the sentiments of the whole Christian world. This would much better serve such a purpose. With this in view, Baron Hirsch has lately been negotiating with Turkey and England for the purchase of the island of Cyprus. There the Jewish kingdom is to be restored.

"The other party, under the lead of Baron De Rothschild, of Paris, and all the Chovevei Zion societies are of a totally different opinion. They contend that the Jewish people does not consist of mere idle dreamers and bigots, but of men of culture and progress, and that the land of Canaan is the only country to which every Jew is lifting up his eyes to behold the future of his people. They insist that a Jewish kingdom in Palestine at the present time could be established just like any other European nation: government apart, and religion apart. Every inhabitant of Palestine, even under a Jewish government, would have perfect religious liberty, and consequently the tomb of Jesus, the sacred shrine of all the Christian nations, would remain intact; as it is now under Turkish dominion. The Chovevei Zion are, therefore, opposed to Baron De Hirsch and his plans, and they strive to accomplish their object just as other nations have theirs.

"We shall not attempt to decide at present which of these is right or wrong. We only remark that this movement has found a response also among the nations of the world, and that both in England and in France this question is being seriously considered."

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"RELIGIOUS" SIGNS.

THINGS that *have* come are signs of "things to come," when they are part of a movement foretold in Scripture.

The distinct aim of the present day is to "please the people." The Gospel, the first and true effect of which is to produce repentance and sorrow for sin, is, at the instigation of its great enemy, to be made "pleasant," so that the point of its sword may not pierce, nor its edge cut.

There is no logical end to this downward road till we reach the great apostasy itself. Hence we are not surprised at anything we may hear.

Even *The Daily Chronicle* (July 8th) regards the following as one of the boldest steps yet taken. It gives a long notice of it under the title of

"*THE PIPE AND THE PREACHER.*

". . . Manifold and ingenious have been the devices resorted to in order to obviate what is regarded as the chief impediment to success, but probably no bolder attempt was ever made to render matters mutually satisfactory than that repeated weekly and publicly advertised under the auspices of the *Rev. J. H. Scott, M.A., Rector of Spital-fields*, who is responsible for the religious services held at Christchurch Hall, Hanbury Street, Whitechapel. The following printed notice is said to have been plentifully distributed in the neighbourhood for a week past: '*If you want a smoke* (free) *come next Sunday* afternoon, at three o'clock, to Christchurch Hall. A free cup of tea, if you like. *Tobacco gratis.*'

"Some time before three o'clock the congregation began to muster pretty thickly, and it became apparent why the line on the invitation, 'tobacco gratis,' was so conspicuously displayed. The men were the poorest of the poor. Hanbury Street is in the midst of registered common lodging-houses, and unmistakably it is for the most needy of the lodgers that these 'pleasant Sunday afternoon services' have attraction. *A few were smoking when they came in*, others carried a pipe in their mouths, but with the bowl inverted to denote its emptiness; while from many a ragged waistcoat pocket a protruding pipe-stem proclaimed the owner a candidate for the gratuitous distribution of the weed. They came trooping in to the number of 200 or more, of which two score or so were women, who occupied side seats; and when it seemed that there would be not many more arrivals *the gentleman who was to conduct the service*, and who himself '*blew a cloud*' from a briar-root, commenced to distribute tobacco. It was done economically. A quicker way would have been to hand to each smoker a half-ounce packet say, but the commonest 'shag' costs 3s. 6d. a pound, and, it was stated, *the fund for the purpose* is *at low ebb*. The supply was contained in a bag, and each recipient was given enough to fill two pipes. . . . .

"By the time all were served and *plentiful wreaths of blue smoke* were curling roofward, several ladies who were to *assist* in the service were on the platform, and the RELIGIOUS *part of the* PROCEEDINGS began.

"First, there was a *prayerful exhortation*, and, though apparently it was attentively listened to, it was *curious* to *see pipe-bowls and tobacco smoke but half-screened* by the hand, while the eyes were reverently covered. Then there was a hymn, in which the female portion of the congregation joined, but not many of the men it being DIFFICULT, *no doubt, to smoke and* SING at one and the same time, though it must be said for them that they were as quiet and orderly as could be desired. But after that came what they evidently *enjoyed more than all*, and that was a hymn sung solo with much sweetness by a young lady who played as well. Probably they would not have ventured to applaud it, *but on the chairman* (*who still puffed at his briar*) *clapping his hands they all followed suit with great vigour*, their faces testifying as to how much they were in earnest. Then a chapter was read from the Bible, and the chairman, taking up the theme (it was the miracle of the six barley loaves and two small fishes), delivered a simple and excellent discourse on it that lasted half an hour. . . . ."

We fear that it must be said of such a service, however "pleasant," that it all "ended in smoke." But why stop at smoke? Why not introduce drink? It would be still more "pleasant" and would attract people in far greater numbers! And why stop at that?

THEOSOPHY AND SPIRITISM.

ONLY those who understand their Bibles can read and discern what the Saviour calls "the Signs of the Times." Immediately before the first Advent there seems to have been great activity in the Spirit-world. The question "Art Thou come to torment us before the time?" reveals the state of excitement and expectancy of Demons and Evil Angels. So now when we see the same activities, the same excitement, we have a "sign" that the coming of the Lord draweth nigh.

Those who do not understand them, and do not look upon them as "signs," are in danger of being led astray, and of coming under their influence and power. But those who are "wise" will see in them the character of the times.

The world itself is calling our attention to its approaching end. The common phrase now is "the end of the century," as though the end of *this* century were different to the end of others. Ah! the world is crying "peace and safety," little dreaming that it is not only "the end of the century," but that it may be also the approaching "end of the age."

As no other journal seems to be calling attention to these awful and solemn "signs," we continue to do so in the hope of saving "some" from their influence and of exposing to others their real character and aims.

In our June issue we referred (p. 235) to the blasphemies contained in *The Perfect Way* and in *Palingenesia*, and we gave a quotation from the latter which demonstrates our belief that Evil Angels and Demons are now busily engaged in teaching men to change the Truth of God into a Lie.

As will be seen from our extracts, as well as from the closer study of such books as the above named and others of a similiar nature, such as *The Woman Clothed with the Sun*, *The Light of Egypt*, etc., an attempt is being made to introduce a form of mystic worship into England which shall be an amalgam of:—

(1) Roman Catholicism and Ritualism;
(2) Theosophy, Rosicrucianism, and Freemasonry;
(3) The Ancient Mysteries, including the symbolism and esoteric philosophy of Ancient Egypt.

In *Earth's Earliest Ages* (Messrs. Hodder & Stoughton) Mr. G. H. Pember has very ably exposed Modern Spiritualism and Theosophy.

If any of our readers are still in doubt as to the Satanic nature of these movements we recommend a perusal of his book.

For ourselves we not only agree with a great deal that Mr. Pember has written, but we think that matters have reached a still more serious state of affairs than when his last edition was published.

We believe that not only are Demons and Evil Angels repeating their attempts to cross the "Borderland" from their spheres to ours, but that they are now instructing men and women, such as the editors and writers of the books we have mentioned, and numerous others, *e.g.*, *Lucifer*, *The Unknown World*, *Borderland*, *The Review of Reviews*, etc., how to transgress in a similar manner.

They left their own "principality" ("*archeen*") in the awful times before and after the Flood. Now they would teach men and women who show a willingness

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to give heed to their doctrines and *New Gospels of Interpretation*, how they can cross the "Borderland" and attain unto "will-power," and a better control over Nature's Finer Forces by strictly attending to their *regimen*. Say we not well that these are "signs of the times," and that the last evil days of this evil age are upon us?

The watchman saith "The Morning cometh—*and also the Night*." "If ye will inquire, inquire ye: turn ye, come!"

THE GENERAL CONFERENCE OF SPIRITISTS AND THE REV. PAGE HOPPS.

On Sunday, May 12th, a general Conference of Spiritists was held at St. Andrew's Hall, Newman Street, London, W., when the Rev. John Page Hopps delivered an address, entitled: "Spiritualism, the Key that unlocks all doors."

After stating amongst other things, that the "mighty religions of the world" were the "nursing mothers" of the human race before Christianity was born, he proceeded as follows:—

"And what shall I say of our great teacher of religion, Jesus Christ? Is not his life from first to last, one for which only Spiritualism can account? I do not profess belief in all the so-called 'supernatural' stories of the Gospels, but, allowing for exaggerations, it is evident that Jesus lived the life of a supreme 'medium.' That is the key. He was unceasingly *en rapport* with the spirit-world, and if we admit that, as the key to His life, all is natural and plain. If we do not admit that, the alternative is practically before us in the two camps of Christendom, in one of which He is adored as a god, and, in the other, puzzled over as a man. On the one hand, the 'orthodox,' not knowing how to interpret the spirit-phenomena, think He must be the Almighty, and, on the other hand, the Unitarians, unable to admit the so-called 'supernatural,' tear His life into two parts, and, grotesquely hurrying one-half out of sight, coolly present the other half as an object of reverence and belief! Indeed, there are few objects in Christendom more pitiable than the merely critical Christian rationalist who stands before this lock of the so-called 'supernatural' without the key.

"That key is in the hands of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit-world and to the spirit-forces that our 'supernatural' was his natural, as to some others it has been since, and may be again, and whose so-called 'resurrection' was only His supreme ability to present Himself in a temporarily materialised form to his disciples. All this is, to the Spiritualist, perfectly plain, and what he has to offer is a perfectly fitting key."

Mr. Hopps then gave the Spiritist view of Death:—

"And, last of all, what of that which we call 'death'? Who holds the key of that so surely as the Spiritualist? Who so surely understands that great saying, 'The last enemy that shall be destroyed is death'? 'The last enemy?' Yes! 'Destroyed?' Yes! for we repudiate it; we say there is no such thing. The shell falls off and is buried or burnt; the garment is worn out and put aside; the vehicle can go no further, and is deserted; the pitcher is broken at the fountain, and is for ever useless now; but the singing bird is not destroyed, the wearer of the garment has not ceased to be, the traveller has not ended his journey, the well is not dry.

"The Spiritualist knows that death is as natural as birth—that it is, indeed, only a new birth—that death is promotion and, in a way, an advantage for all who pass through it. He knows that the great experiment of life is not at an end, that the human chances are not exhausted, that a fixed condition and a hopeless hell are the bad dreams of ignorant fear."

We see how this "spirit-taught" teacher is preparing men for the "Covenant with death."

When the mouth or well of the Abyss is opened (see Rev. ix. 2) the effect and result of their teaching of demons will be fully reaped.

INCREASING BOLDNESS OF SPIRITISTS.

Mr. Page Hopps continued as follows:

"He knows that the undone work will be recommenced under better conditions, in a sphere where the light will be clearer, the teachers wiser, and the spirit-powers more developed. He knows that natural law and the unbroken order will prevent anything arbitrary on the other side, that each one will go to his own place, and that desire and fitness will determine advance to a better. He knows that justice, perfect justice, will be done. Who, then, holds the key to the future life so surely as he who sees and knows all this?

"So, then, perhaps these illustrations may suffice to show that Spiritualism is the key to all things, seeing that it is the key to the Bible, to human nature and human life, to religion, to the life of Jesus, and to the future life; for what is true of these might concerns is likely to be true of everything and everywhere.

"We make no apologies, then, to-day; we ask for no toleration; we beg no one's pardon; we do not speak

'With bated breath and whispering humbleness';

we repudiate the notion that we are only one more sect, that we are the bringers-in of some novelty. 'Novelty!' Why, the central truth of Spiritualism belongs to the primary formations of religion. We sometimes talk of keeping the anniversary of Modern Spiritualism. You cannot do it. It has not come to this earth within the memory of man. Practically, it never commenced, and it certainly never ceased. If is everywhere; it is away among the foundations of every religion; it lurks in every creed; it nestles in the cradle of every great reviver of religion, from Moses to Jesus, and from Jesus to John Wesley.

This shows that "Religion," so-called, is in itself nothing. Apart from Christ—the Christ of the Scriptures, there is no truth and no true religion.

Hence the aim of the coming Anti-christ will be at first not open blasphemy and uncleanness and ungodliness and open sin and wickedness (as man regards it) but it will be "*religious*"—very "religious" (Acts xvii. 22 R.V. margin). This will be the blind, this will give a glamour to the whole movement and help to "deceive the whole world"—all who are not "in Christ," or sealed by God the Father. Spiritism is preparing the way for this amalgam or re-union of all religions into *one*. This will be the unity of Anti-christ—but not the union which is "in Christ" alone.

DEMONS AND FALLEN ANGELS.

In a very able pamphlet entitled *Spiritualism* by Mr. D. M. Banton, published by Alfred Holness, Paternoster Row (price 4d.), which we recommend our readers to send to any of their acquaintances who have been fascinated by Theosophy or Spiritism, he writes as follows:

NATURE OF THE DEMONS.

Scripture reveals the nature and, to some extent, the work of the demons, though their origin, unlike their destiny, is wrapped in the deepest shade. They are all unclean spirits, varying, however, in depths of guilt. (Matt. xii. 45). They are not the fallen angels. These probably supervise demonic work, and inspire the wide intelligence of the so-called wisdom-religions, which affect to despise the inanities of "elementary" spirits; but, when mentioned together, appeared engaged in a conflict vaster in kind and different in locality (Rev. xii. 7; *cp.* Job i. 6; 1 Kings xxii. 19). Their evil work extends to other spheres, and even to the throne of God. The time of their casting down and confinement to our firmament is not yet (Rev. xii. 7-10). The demons appear in quite different character. They are trivial, malicious, impish. Tables becomes facetious under their hands; they spell communications of the lowest intelligence, and turn to jesting with a clownish wickedness. Their Puck-like tricks may have been the germ of truth in much mediæval folk-lore. They appear to take a delight in possession (Matt. xii. 44). We have no record of such a desire in an angel; he appears capable of sudden appearances in strictly bodily form (Heb. viii. 2), not requiring the ominous aid of darkness to fashion it; with capacity of eating and drinking (Gen. xix. 3; *cp.* Ps. lxxviii. 25)—perhaps his own body in quick condensation, clearly not the hollow phantasmagoria of demonic manufacture. The demons love desert places (Matt. xii.-43), and perhaps the neighbourhood of tombs (Luke viii. 25). They recognised Christ immediately on His appearance (Mark i. 11, 34). They had sinned before He appeared, and their punishment had been announced (Matt. viii. 29). They are beyond repentance (1 Tim. iv. 2). Knowing the just and inexorable nature of an offended God, they await torment with shuddering hearts (James ii. 19). Such is their lost nature; this but spurs them to wilder effort of evil, fore-shadowing the death flicker of final energy in Beelzebub, prince of the demons (Rev. xii. 12).

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Beside great strength (Mark v. 3), they display great cruelty (Luke ix. 39), and it is only by Divine sufferance that they haunt earth, rather than are plunged in horrors of the abyss (Luke viii. 31). In anticipation of the end (Is. xxiv. 21), we see them, both in Scripture records and in modern phenomena, drowning terror in errands of evil involving ceaseless activity."

Theosophists and Spiritists are thus labouring to discover methods by which they may cross the Borderland and open out fuller communication with Evil Angels and Demons.

HOW TO TEST SPIRITS OR DEMONS AND EVIL ANGELS.

"No apparition, or utterance, can be of God which denies the Christ's advent in the flesh (1 John iv.); and this denial is universal in Spiritualism. Other considerations are nearly equally conclusive in support of the belief that, whatever God may suffer in Apocalytic days, no angels of His have yet manifested themselves. (1) These declare themselves the dead. If they speak truth, they are not angels; if they lie they are not *holy* angels. (2) I believe that Scripture records no instance of an angel appearing as a result of human invocation. Angels are God's messengers; only familiar spirits are at the beck and call of humanity. (3) The substance of an angel's message is wise and worthy; not weighted with the frailty and folly of human speech, or of demonic, that often ranks lower; nor does an angel resort to tables for the deliverance of a Divine message. (4) Before our Lord had revealed His Father, angels frequently bore God's word to man; but the Son, and completed Word, now adequately reveal Him. (5) Nor have angelic visits been frequent in the Gospel age. The reason of this is clear. God had promised to His people something infinitely superior to angelic communion; consequently, after Pentecost, at which this promise received fulfilment (Acts i. 4, 8; ii. 16), the visible service of angels became rare. The Church's Comforter is the Holy Spirit. God's holy angels are "ministering spirits sent forth to minister to the heirs of salvation."

THEOSOPHY AND THE ESOTERIC BASIS OF CHRISTIANITY.

A CRITICISM of Mr. William Kingsland's *Esoteric Basis of Theosophy* will be found in *Light* of July 6th.

We give the following extract:

"Our Theosophist, like all anchorites, whether Pagan or Christian, believes that by starving his human nature, and 'crushing it out,' he will become not merely an angel, but a 'god.' We hope he will not find himself terribly disappointed!

"'Re-incarnation,' we are told, 'ceases, because the human has once more become the divine; because the lower personality has become one with the higher individuality; because the Christ within us, which is our own SELF, has accomplished his mission; has wrought out our salvation.'

"If all this be so, it is not very clear to the unaided intellect why the re-incarnating Ego need re-incarnate at all in search of experience, since it is already *divine*, and therefore presumably omniscient; for:—

"'The central doctrine of Theosophy, that round which all else revolves, is the doctrine of the Higher Self. Briefly stated, that doctrine teaches that our own true Self, the immortal Ego, is ONE with the universal SELF, with that which in ordinary phraseology is called "God."'

"We have seen that the re-incarnating Ego, after a turn upon earth, retires for a season to enjoy the 'bliss' of Devachan. But this life in Devachan takes place in a sphere which Theosophists recognise as subjective; and thus they find themselves entangled in the mazes of the great philosophical problem of Subject and Object, and brought face to face with the exceedingly abstruse question of the 'the nature of experience.' Theosophy adopts the fantasy of Shakespeare, that life is of the nature of a dream; which in a generalised form, as applied to all manifested existence, is the philosophical doctrine of Maya."

So the central doctrine of Theosophy, is the doctrine of the Higher Self!

Divine Philosophy as given through St. Paul in the Epistle to the Colossians, teaches the Christian that his life is "Christ in him" the hope of glory. This same spiritual teaching is set forth in Romans viii. 10.

"If Christ be in you, the body is dead because of sin; and the spirit is life because of righteousness."

Philo and the Neo-Platonists talked of the "*Logos*," "*Sophia*," and "*Pneuma*," and the Greeks under the Ptolemies personified them.

This was just at the time when God was about to speak to man in the Person of His Son, the True Logos, and the only True Wisdom, whose words were "spirit" and "life."

Philo's allegorical mysticism was fully and once for all answered by the inspired philosophy given through St. John and St. Paul.

We Christians, who by God's grace, know where "Wisdom is to be found," and the path and place of understanding, are able to estimate at their real worthlessness, these "end-of-the-century" travesties of wisdom and knowledge, which go by the names of Theosophy, Spiritism, and Nineteenth-Century Magic.

Editor's Table.

The Christ. By JAMES H. BROOKES, D.D. Published by Alfred Holness, 14 Paternoster Row. 3s. 6d.

This is a book which may well be used to place in the hands of thoughtful men who have read the works of Strauss or John Stuart Mill, and who turn away with contempt from many so-called religious books and magazines. Those who are well acquainted with our American brother's useful writings will be glad to get this volume. Our hostile criticisms we prefer to reserve for those many inferior books on Scriptural subjects, the number of which, alas! is legion.

A Crying Need. London: Marshall Bros.

This is an appeal for funds on behalf of a Hebrew-German or "Yiddish" Bible, under the above title. It is put forth under the auspices of a Committee organised for the purpose of bringing out such a Bible, but it does not state the reason why no Bible Society stands connected with this work. Neither does it state that the Trinitarian Bible Society has been at work during the last *seven* years in meeting this "crying need"—four years before the date of the first circular of this Committee.

We understand that the New Testament (prepared by the Rev. James Adler for the Trinitarian Bible Society) is now completed, and that while it has been passing through the press some 684,000 copies of the separate portions have been printed, and chiefly purchased and freely distributed by the Mildmay Mission to the Jews.

Of the Old Testament, the whole manuscript is completed. The work is electrotyped to the end of Kings, white the Pentateuch is already printed and in circulation.

The need must be "crying" indeed which is not being met by such a systematic effort on the part of an accredited Bible Society.

If any are moved to help to supply this need, their contributions should be sent to the Trinitarian Bible Society, 25 New Oxford Street, London.

The Anti-christ By the REV. SHOLTO D. C. DOUGLAS.

The price of this pamphlet is 6d., and the postage is 1½d. extra, so that, if required by post, 7½d. must be sent.

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THINGS TO COME.

Vol. II. SEPTEMBER, 1895. No. 3.

Notes and Notices.

IMPORTANT ANNOUNCEMENT.

IT is well known that periodical literature depends, and must depend, very largely for financial success on *advertisements*, inasmuch as the cost of production generally exceeds the small price that is charged.

We feel sure that our readers do not wish us to resort to this worldly expediency, nor do we see our way to "go down to Egypt for help" by the adoption, indiscriminately, of such a practice.

And yet we do greatly desire to obtain even large profits, inasmuch as they will not be the property of any individual, but will be given to "the Conference Fund," and be used by the Trustees for the extension of the Conferences on the Lord's Coming.

We trust, therefore, that the proposition we have to make will receive the cordial approval of our friendr.

Instead of issuing twelve monthly numbers at one penny per month, consisting of twenty-four pages each (including cover), we propose to issue four quarterly numbers, each of thirty-two pages, at twopence; and the other eight monthly numbers, each of sixteen pages, at the present price of one penny.

This, we believe, will accomplish our desire.

The annual subscription will be, in future, *two shillings* instead of eighteen-pence, which will cover the increased size, as well as the extra postage, of the quarterly numbers.

In order not to inconvenience or give any trouble to those who have already paid their subscriptions, no change whatever will be made until the term for which they have subscribed shall have expired. They will continue to receive their copies, for the same money, unless any may prefer to remit the difference. In this case we shall, of course, be pleased to receive it, but no application will be made for it.

Those who procure their copies through the Trade will be charged twopence for the October number, which will be the

FIRST QUARTERLY NUMBER,

but as they will be receiving an increased quantity of matter they will not, we trust, object to further in this way the doctrines connected with "that blessed hope" which we hold in common so close to our hearts.

The letters we receive from all parts of the world show us that our testimony is welcomed, and that our independent ground, which is not covered by any existing journal, is appreciated by those who are searching for Light and Truth. We look to them, therefore, to continue their support, and to exert themselves in the interests of that Truth.

At the close of 1895 we propose to bring out an elaborate plan of "gift books," or premium offers, which will help many to procure books they have long desired to possess and have been unable to purchase.

OUR NEW ADDRESS,

on and after October 1st, will be No. 16 Paternoster Row, instead of No. 29.

Will our friends, if writing on the business of our journal, address to the PUBLISHER; and if writing on other matters address the EDITOR, and both at the same address, No. 16 Paternoster Row, which will be the future office of the *Things to Come* Publishing Company.

OUR CONFERENCES.

The Bible Classes and Conferences at Keswick were blessed beyond our expectation. They were held from July 8th to 10th, and were all completely over before what is known as the "Keswick Convention" commenced.

In order to remove misapprehension, it may be desirable, in the interest of all concerned, to state that the two gatherings are wholly and totally distinct. The dates, the promoters, the places of meeting, the subjects and the objects—are all different. Many who came for the latter came earlier to attend our meetings, while, on the other hand, some who came specially for ours remained for the other. One fact will show something as to the numbers attending, and the interest shown in our subjects, and that is that the books on our special subjects were purchased at our bookstall in the hall to the value of £125. This fact speaks for itself, and shows that long after the speakers and hearers have separated, the truths proclaimed will be doing their blessed work for time and eternity. The offerings also amounted to about £75.

OUR OCTOBER NUMBER

will contain some seven or eight of the addresses delivered at those meetings, including some by Mr. D. M. Stearns and Mr. J. C. Needham (of the United States), Dr. Robert Anderson, Dr. Bullinger, Rev. John Wilkinson, Dr. Neatby, and others.

OUR MISSIONARY MEETING

was also largely attended and blessed. The minds of all were directed to the danger of being guided by *sentiment* in missionary work, and the importance of observing divine proportion in carrying out the Lord's work as well as in holding His truth. There is danger lest we exalt *home*

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missionary work (our "Jerusalem and Judea") above the foreign field (the "uttermost parts of the earth"), and lest we put both out of their proportion by the neglect of our "Samaria," which to us is the continent of Europe.

Several speakers emphasised this great principle by speaking of the needs and claims of France, Brittany, Italy, Spain, etc. Of all fields of missionary labour it may be truly said "These ought ye to have done, and *not to leave the other undone.*"

FUTURE CONFERENCES.

It must depend on the Lord's stewards as to how far these will extend. Go on they will; but the question of *extent* is to be considered. Are the meetings to be confined to places where local friends will bear the local expenses, or, Are they to be extended throughout the world?

Our hope is that we shall be enabled to send forth in twos and threes those who shall stir up the scattered English communities on the Continent, and "spread the glad news" of our coming Lord in our Colonies and in the United States.

This is in our minds and on our hearts, and it is not right that two or three brethren should have all the privilege of providing for this work. We hope and believe that many will feel compelled to say "We will be with thee in the work."

We draw attention to the following letter received from the Convener with regard to

THE CONFERENCE FUND.

To the Editor of "Things to Come."

DEAR SIR,

I would like to bring before the readers of *Things to Come* the condition of the Conference Fund, and the ultimate outcome to those children of God who profess to be looking for the Lord's Coming, if they are not willing to come to the help of the Lord in this work.

Those who have been responsible for the Conferences have cheerfully advanced to the utmost of their ability; something like £2,000 over and above the offerings, which in nearly every case would hardly do more than pay for the rent of the hall, and in some cases not even that.

It had been our intention to send forth Teachers on the blessed truths that our platform seeks to bring before God's children, to France, Australia, and to Germany, as well as the various large centres in England, Ireland, and Scotland.

During the past two years hundreds have been brought to understand and see the Lord's Coming in its true light, and are now rejoicing in the Blessed Hope.

But this work cannot go on, unless, as I have said before, children of God will come to the help of the Conference Fund, except as regards a few centres such as Aberdeen, Edinburgh, Liverpool, and perhaps London, and other places where local friends are willing to undertake all the expenses. I fear there are not many willing to do this; but still, the Lord be praised, there are some. Now, Shall the work be hindered? Those who cannot afford to give might make it a matter of prayer that the spread of these blessed truths may be greatly increased, and that the Lord would lay it upon the hearts of those of His stewards who may be able to help to do so.

I remain, yours truly,

THE CONVENER.

CONTRIBUTIONS

may be sent to Mr. James E. Mathieson, 58 Ladbroke Grove, London, W., or to the Editor, 16 Paternoster Row, London, E.C.

Contributed Articles.

"THE MYSTERY."

BY THE REV. E. W. BULLINGER, D.D.

(*First Paper.*) *

I.—THE MEANING OF THE WORD.

THERE is no subject of greater importance to the Church of God than that which, in the New Testament, is called "The Mystery": but it is not every Christian who is in a position to receive it. Only those who have "believed God," and who have thus been justified as Abraham was by faith in His Word concerning that redeeming blood; and who, in "the obedience of faith," reckon themselves as dead with Christ; only those who reckon themselves to be dead and risen again in Him, and whose citizenship is now in heaven—only these are the fit recipients of the wondrous revelation of the "Mystery of God and of Christ."

God's Gospel concerning His Son Jesus Christ had been promised through the Prophets in the Holy Scriptures, as we read in Rom. i. 1-3; but the Mystery of the Body of Christ had never been revealed, and did not therefore form the subject of Old Testament Prophecy.

It was the subject of a special revelation to Apostles, and Prophets, and Saints through St. Paul, to whom and by whom this Mystery was first announced in mortal ears And it was communicated only to the Saints who had been redeemed by the precious blood of Christ, who had been justified by faith, and sealed with the Holy Spirit of promise; only to those whom God, who is rich in mercy, was pleased to make known that which has hitherto been hidden in Himself, and was never previously revealed unto the sons of men.

When Christians left their first love in the earliest days of the history of Christendom, this precious revelation was apparently the first which became obscured and lost sight of. Then the true teaching concerning the Holy Spirit in the Church became less and less clear, especially while the simple foundation of the truth of justification on the principle of faith alone was also being departed from.

These precious truths—by the Lord's long-suffering

* Though appearing in separate instalments, each will be found to be complete in itself.

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patience and mercy, have been partially recovered in these last days out of the wonderful treasury of His Word, but never, perhaps in their pristine freshness and clearness.

It is our object now, in dependence on the Lord's goodness, and reliance on the Holy Spirit's guidance, to do something to recover the blessed truth concerning the "Mystery," and thus endeavour to be a "good scribe," bringing out of the Master's treasures something that is old but yet new, and new but yet old.

It will be well at the outset to define our terms, and to have a clear understanding as to

The Meaning of the Word.

The word "Mystery" is not an English word at all; it is a Greek word, transliterated. True it has become Anglicised, and is in common use to-day, but its meaning as changed, and is very different from the meaning which the Greek word originally had, and still has, of course, in the Scriptures. We use it of something *which no one can understand.* This is not altogether wrong if we add the thought—*until he is initiated!*

In the Greek, the word *musteerion* means simply *a secret.* It occurs in the Septuagint* only nine times as the equivalent of the Hebrew word *ratz*, which means *to conceal*, hence, a secret. It occurs in Dan. ii. 18, 19, 27, 28, 29, 30, 47 (twice), and iv. 9, and is translated *secret.*

It was the king's *secret* which had gone from king Nebuchadnezzar, and which no one could tell him, until God revealed it to Daniel.

The Apocryphal Books, while they are of no use for establishing doctrine, are of great use in showing the meaning and usage of words. In these books the word frequently occurs, and is used of the secrets of friends, the secrets of private life, and the secrets of a king. But always of a secret. Take a few examples:

Ecclus. xxii. 22, "If thou has opened thy mouth against thy friend, fear not, for there may be reconciliation; except for upbraiding, or pride, or disclosing of *secrets*, or a treacherous wound; for these things every friend will depart."

Ecclus. xxvii. 16, "Whoso discovereth *secrets* loseth his credit: and shall never find a friend to his mind."

Ecclus. xxvii. 17, "Love thy friend, and be faithful unto him; but if thou betrayest his *secrets* follow no more after him."

Ecclus. xxvii. 21, "As for a wound, it may be bound up; and after reviling there may be reconcilement; but he that betrayeth *secrets* is without hope."

2 Maccabees xiii. 21, "But Rhodocus, who was in the Jews' host, disclosed the *secrets* to the enemies."

Wisdom xiv. 23, "They slew their children . . . or used *secret* ceremonies."

Tobit xii. 7, 11, "It is good to keep close *the secret* of a king, but it is honourable to reveal the works of God."

Judith ii. 2, "Nebuchadonosor called unto him all his officers, and communicated with them his *secret* counsel (*lit. the secret* of his will)"* *i.e.*, his plan as to the campaign on which they were about to set out.

Wisdom ii. 22, "As for the *secrets* of God, they [the wicked] knew them not."

Thus, it is perfectly clear and certain that the word Mystery, as used in the Scripture, is simply *a secret.* But by the end of the second century after Christ the word *musteerion* had acquired an additional use. It was used not only of a *secret*, but of a *secret sign* or symbol. In this sense the Greek fathers employed it to denote any such *sign*, whether of words or actions. They spoke of the offering of Isaac as a *musteerion, i.e.*, a *sign* or symbol of the *secret purpose* of God concerning His Son Jesus Christ. And they used it interchangeably with the words *tupos, type; sumbolon, symbol*, and *parabolee, parable.* It has a sense, therefore, similar to these words.

Justin Martyr (A.D. 148) says that in all false religions the serpent was represented as "a great *symbol* and *musteerion*." †

So in his reference to the Paschal Lamb, he says, "the *musteerion* therefore of the Lamb. . . . was a *type* of Christ."

Speaking of Isaiah vii. 14, "Behold a virgin shall conceive and bear a son," he says, "since this refers to the house of David, Isaiah has explained how that which was spoken by God to David, *in a mystery*, would actually come to pass. Perhaps," he adds, "you are not aware, my friends, of this—that there were many sayings written *obscurely*; or *in parables*; *for secret signs*; or *in symbols*, which the prophets who lived after the persons who said or did them expounded" (Trypho, c. 68).

Other examples might be cited, but these are sufficient to show us how the word *mystery* had come to be used. It was practically synonymous with *a symbol*, and yet there was a slight difference. Perhaps *a secret sign* would best express it; and this was the usage of the word when the Revelation was given to John. Hence, in that book, we must give the word this signification. In Rev. i. 20, it is used of "the mystery of the seven stars," and in chap. xvii. 5, 7, it is used of "Babylon." So that in these things we are to see *a secret sign* of something which they were to represent.

It is remarkable also that soon after this we find the Latin version translating the word *mystery* (in Eph. v. 32) by the word *sacramentum, i.e., sacrament.* From this it is positive that at that time the word *sacramentum* or sacrament meant merely *a secret sign*

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* The Septuagint was made 280 B.C. Though the word is not used elsewhere in the Septuagint, those who subsequently revised that version used the word in the following places:—

Job xv. 8, "Hast thou heard the *secret* of God?" Here the Hebrew is *sor*, and means a secret counsel about which two or more had deliberated (compare verse 11, where the Hebrew again is different, *lah-at, to muffle up*). Here Theodotian (160 A.D.) has *musteerion, mystery*; Aquila (about 200 A.D.) has *aporheeta, forbidden*, and therefore *secret*; Symmachus (about the same date) has *homilia, intercourse*, while the Septuagint has *suntagma, arrangements.*

Psalm xxv. 14, "The *secret* of the Lord is with them that fear Him." Here, Theodotian again translates the Hebrew *sor* by *musteerion*; Aquila by *aporheeta*; Symmachus, *homilia*, while the Septuagint has *krataioma, strength.*

Prov. xx. 6, "He that gooth about as a talebearer revealeth *secrets*." Theodotian, Aquila, and Symmachus render it as before, while the Septuagint omits it.

* This expression is remarkable: (*to musteerion tres boulees*). In Eph. i. 9 we have a similar expression (*to musteerion tou theleematos*) *the mystery of his will.* The words for "will" are different. With Nebuchadonosor it means that which he willed because he had *determined* to do it. With God (Eph. i. 9) it means that which He willed because He *desired* to do it—*i.e.*, His secret purpose, counsel, or plan.

† (Apol. i. 27).

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or *symbol*? It had not then acquired its later theological use; but the word "sacrament" had reference merely to a *symbol*, or a symbolical act, *a secret sign*, shewing forth the Lord's death.

The popular etymologies of the word are therefore all wrong and misleading. If the word (according to Tertullian) had any reference to a military oath, it was only because in the administration of that oath some *secret sign* was given or made which symbolically represented it.

It is certain, therefore, that the modern and ecclesiastical use of the word "sacrament" is not only a gross misrepresentation of the truth, but it is founded on ignorance of the history of the word.

(1) The Greek *musteerion* means *a secret*; and later *a secret sign* or *symbol*.

(2) The Latin *sacramentum* is used in the Vulgate as the equivalent of *musteerion* in Eph. v. 32, therefore *sacramentum* meant, and means, *a secret sign* or *symbol*.

This gives us the true meaning of the word as used by the Reformers in one of their prayers. When they say "these holy mysteries," they mean "these creatures of bread and wine," *i.e.*, these *secret signs* and *symbols* which are used to "show forth the Lord's death."

Thus, in our search for truth, two great errors are, at the outset, corrected:—The true meaning of the word *Mystery* in the Scriptures is not something that cannot be understood, but something kept secret—a secret truth or sign, revealed to those who are initiated. And the theological word *Sacrament* is not some act of ecclesiastical jugglery, but a simple symbolical act, by which the Lord's people show forth their Lord's death.

We are now prepared to apply the meaning of the word *mystery*, thus ascertained, to the various passages in the New Testament where it is used.

(To be continued).

THE JEWISH QUESTION.

By James E. Mathieson.

"The people which I formed for Myself, that they might set forth My praise" (Isa. xliii. 21).

The Eastern Question, which disturbs the slumbers of European diplomatists, once took the form of a wrangle over the custody of the keys of the so-called holy places in Palestine; this dispute may soon be revived when Russia feels strong enough to move again southward, and any alliance between her and France would then be rudely torn asunder, for nothing can reconcile the rival pretentions of the Latin and Greek churches to supremacy in the Holy Land. . . . The Eastern question is undoubtedly the Jewish question, and it is coming to the front rapidly; the unextinguishable vitality of this miraculously preserved people has never been more manifest than now, since their dispersions commenced; they are in evidence everywhere; their ability, perseverance, and patience command success in trade, in letters, in art, and in politics; and, if massed together in one ample territory, instead of being scattered in numerically feeble detachments in every nation under heaven, we might even augur for them a supremacy among the peoples of the earth upon merely human hypothesis and calculation; and it is only neglect of the truth of God's Holy Word that leads the Church into forgetfulness of the inevitable mastery of the Jewish people over all nations, when their King, who is our Lord and blessed Saviour, comes again to take His kingdom, and His brethren shall recognise and acknowledge Him. It is little wonder that the world and worldly statesmen are in total ignorance of "the things that are coming upon the earth," when even the professing Church gives that subject the go-by. Moreover, how utterly distasteful and repugnant to the minds of all imperial races and rulers the contemplation of the possibility of a race superior to their own stepping in to claim rule over them! for instance, that France or Germany, or England, or the United States should have to take a lowly place while the despised Jew comes to the front, and Israel's King shall have all other kings, yea, and emperors, yea, and presidents, bending low before Him; and yet this is the thing that shall come to pass; for "all kings shall bow down before Him; all nations shall serve Him." "The Lord of Hosts hath purposed it to stain the pride of all glory, to bring into contempt all the honourable of the earth."* How do you like it, my evangelical brother, whether Englishman, Frenchman, American, or German? We are citizens of great and mighty nations; we each like to think ourselves the foremost of all people, whoever else shall take the second or third place; but that we should come under the absolute, indisputable rule of a Jew!—is the thought tolerable?—and yet it must be so. "One King over all the earth," † that is the destiny of Jesus of Nazareth; not in the sense of a spiritual dominion alone, claiming as Saviour and Lord the allegiance of all true believers, but in a natural sense as well, and as really when He shall "sit upon the throne of His father David" in Jerusalem; the commencement of a millennium of peace and righteousness, of universal and perpetual sway; earth's holiday, the poet's golden age, oft dreamed about and sung, never yet witnessed here below. Yes, this is the culminating point in God's plan for our human race upon this earth (Luke i. 32, 33; Isa. ix. 6, 7; xvi. 5; xxiv. 23).

Are there any cogent reasons why (1) the various peoples of the earth should desire the hastening of the coming and Kingdom of the King of the Jews; and (2) is there any special urgency for the return of Christ to this earth from the Church's point of view?

1. The peoples of the earth have abundant reasons for seeking the coming of the Prince of Peace and King of Righteousness. I do not say that their Rulers have. Unregenerate human nature knows nothing of abnegation; earthly dynasties desire to be perpetual; their wise men, their soldiers and their flatterers assure them

* See also Zech. viii. 23. † *Ibid.* xiv. 9.

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that things are very well as they are; or, on occasion, will recommend them to seek their individual aggrandizement at the expense of other rulers by spoliation and bloodshed and the waste of national resources. When Jesus Christ returns in his glory to this world He will find a fearful war raging (Zech. xiv. 1-5). Yes, in spite of all the endeavours of lovers of peace upon earth, wars will continue to the end of this dispensation, and until our Lord returns in person with all His saints, the ambitions of rulers and the irrational fury and jealousies of peoples will again and again give occasion for the outbreak of hostilities. But insensate folly can go no further than in the present display of such nineteenth-century wisdom as we behold in Europe —a Continent which claims to be civilised and affects to be Christianised, exacting untold millions of hard-earned money from over-taxed peoples, and withdrawing millions of men from honest industry to play the game of war. And yet the evolutionists and optimists assure us that the race is on a higher plane than in Adam's or Noah's day. Nay, rather, we go with Zophar, the Naamathite (Job xi. 12) who hit it off exactly: "Vain man is void of understanding; yea, man is born as a wild ass's colt." Comtists, positivists, or whatever else they call themselves, who dream the altruistic dream of a better time apart from revelation, are doomed to disappointment; what they long for is coming, but not by any improvement in human nature, which is simply incurable; but by the coming again of the Christ and His ordering of the world aright. What unutterable and endless cause for longing by the masses of the people that that day might dawn speedily, may we not perceive in the condition of the Old World to-day; the millions groaning under heavy burdens, the larger proportion of them exposed to the destruction of life entailed by the relentless blood tax, all bearing their share of the super-incumbent military system which must end in national bankruptcy: governments are worse than the highwaymen of the earlier part of this century; they say to the people, "Your money *and* your life!" pay your taxes, submit to the conscription; from the latter curse no continental home is safe; against the former who dare utter complaint? Poor toiling peoples! the rewards of their toil snatched from them; eating the bread of carefulness; desolate mothers and sweethearts, their sons and lovers dragged away to be food for powder; but when He comes, whose right it is to reign, we shall see this blessed picture realised: "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it" (Micah iv. 4). This is something better than the Socialistic experiments or imaginations so rife in the present day; these are bound to fail, because they leave out of calculation human selfishness in the mass and human impotence in the schemer to enforce his plans. But when One appears upon the scene possessed of omnipotence and the embodiment of love, One of whom we read "Righteousness and judgment are the foundation of Thy throne: mercy and truth go before Thy face" (Ps. lxxxix. 14) there will be no appeal from His decisions, and no need to appeal, for oppression will be unknown. Not only no oppression in the earth, but the positive blessing of plenteousness. Such indications as we have in Isa. xxxv. 1: "The desert shall rejoice, and blossom as the rose," or Isa. lv. 13: "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," warrant us to expect that Christ, in His earthly reign, will, like Joseph in Egypt, "open all the storehouses;" reveal probably wonderful secrets of nature which man's unaided wisdom has not yet penetrated, and grant to the earth such fertility as it never before exhibited; for then "the light of the sun shall be sevenfold, as the light of seven days" (Isa. xxx. 29). In view of such words as we read in Job. xxxviii. and xxxix., can we vainly dream that we have seen the end of the resources of the Almighty? Nay, we are only at their beginnings; and when the "Son of God clothed in humanity" reappears upon the scene of His humiliation and sufferings, He brings with Him not only "abundance of peace," but abundance of every other good thing that will conduce to human comfort and joy. How many of our politicians are familiar with the Blessed Hope? How many of our Socialist leaders have ever heard of God's panacea for the ills of the toil-worn people around us? Nay, more; do the ministers of Christ, who ought to form an army of witnesses to "the power and *coming* of our Lord Jesus Christ," make continual mention of this glorious future for our needy, sin-stricken world? Alas! alas! but few ever preach upon the subject, although it was the constant theme of the apostles and early Christians, and was in large measure revealed to Old Testament saints as well. (Read Ps. lxxii.)

(*To be concluded in our next.*)

SHORT PAPERS ON THE APOCALYPSE.

III.

LET us now proceed to consider some points in connection with the interpretation of this wonderful book. As we have already seen, the application of its prophecies, warnings and encouragements, are for the "servants" of the Lord from the time when it was first given to St. John, to the day when all that is written in it shall have come to pass; but the interpretation of its prophecies and visions implies more than the application of them. Moreover, when Scripture is rightly divided and rightly interpreted, it can of course be applied more correctly as well as more spiritually and more forcibly.

POINTS ESSENTIAL TO A TRUE SYSTEM OF INTERPRETATION.

(*a*) This book, being the book of "Endings," as "Genesis" is the book of "Beginnings," a thorough acquaintance with all that has been previously written is the first requisite. And this knowledge of God's Word must be in full subjection to the Holy Spirit's guidance, and must include an implicit and unwavering faith in all its statements, historical or otherwise. God's written Word is the only standard of Truth. Its "philosophy, science, and religion" transcend all other so-called "transcendental" systems, its history is

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unimpeachable, and its "philosophy of history," absolute. There must be no variableness nor shadow of turning in our faith in His Word.

(*b*) We must see that before this prophecy was given and delivered through the ministry of an Angel, the *Epanodos* of God's ways had begun, *i.e.*, the commencement of the summing up of His ways and works with this earth and His testimony concerning it.

The highest point in His revelation to the sons of men had been previously reached in the Epistles to the Ephesians and Colossians. The revelation of the Mystery to the Apostle St. Paul had completed the circle of the declaration of His wondrous purpose, kept secret from "times eternal," but now made known to His Apostles and prophets by the Spirit.

The highest point of His revealed truth had been reached, the circle of His wondrous purpose of love concerning Christ and the Church had been filled in and completed.

The "pillar and ground of the truth" had possession of this marvellous secret, which in other ages had not been made known unto the sons of men; but alas! the Church had become the "great house" many years before the Apocalypse was written. Man has ever failed in his responsibility, and so the last corporate testimony had grievously failed before the seven-fold message to the "overcomers" was delivered. This sad failure at the very outset of the history of Christianity must ever be before the heart and mind of the "overcomer" to whom it is given in any measure to interpret to his fellow servants the meaning of the Apocalypse.

(*c*) The book being one of "Endings" we must begin at the end and read backwards—that is, we must proceed in inverse order. God, who knows the end from the beginning, has been pleased to reveal to us the end of this present evil age and of the "Old Creation."

By His loving-kindness and grace, we know what the end will be of all that is around us. The final issues are described, the visions are certain and the fulfilment sure. All civil, political, commercial, and religious confederacies will culminate in two systems, and will be headed up in two individuals who will be their embodiment and personification—the Two Beasts of Rev. xiii., worshippers and vassals of the Dragon.

The judgment of God and the wrath of the Lamb are hanging over all the evil plans and vain ambitions of Satan and of rebellious man.

This is certain, and to this extent we know the end from the beginning, and so we are not unwise, but are by God's mercy amongst those who understand.

(*d*) The Body of Christ, as such, does not come into judgment; but the Churches to whom this truth was committed do come under judgment, for judgment begins at the House of God.

Though the Body of Christ as such is not found in the Apocalypse, nevertheless false professing systems of Christendom are rejected and repudiated, and as many of them as are found incorporated into the Harlot system of Mystery Babylon will be in "great tribulation," and will eventually be destroyed and torn to pieces by the Beast and the Ten Kings.

The Papal system, that "masterpiece" of Satan, and all that is corrupt in the so-called Protestant Church systems are sections of the Harlot of chap. xvii.

The two "sisters," Israel and Judah, played the Harlot, and will do so again. They will assemble together "as the sand of the sea," they will appoint themselves "one head" before that great and awful day of Jezreel (Hosea i.).

The unclean spirit of Idolatry will return to the swept and garnished but empty house, bringing seven other spirits worse than the original one, and the last state of the Apostate House of Israel will be indeed worse than the first.

Mystery Babylon, the Harlot of the Apocalypse, is a far larger and more inclusive system than those imagine who foolishly assert that "we are now in the vials," and that the day of grace is passed and over!

(*e*) The history of Commerce, as given in God's Word, must be traced from its original home, the City with the Tower on the plain of Shinar, through its daughter cities of Tyre and Sidon, and the connection between the Ten Tribes of Israel, and especially the Tribe of Dan with that city of "perfect beauty," "the merchant of the peoples unto many isles." Ships of the sea with their mariners, the men of Dedan and Tarshish; the emeralds, purple, broidered work, fine linen, coral and rubies of the city of the Prince of Tyre who set his heart as the heart of God, and who was wiser than Daniel—all these must be borne in mind, for the world of Commerce is still very much in evidence, and will yet play a very important part in rearing and embellishing the cities and the City which are yet to come.

(*f*) The teaching of Scripture as to the rebellion of angels and the workings of Spiritists, mediums and demons must be remembered, for in the Apocalypse we find the final issues of man's disobedience in encouraging their approaches and in attempting to cross the "borderland" from our proper spheres to theirs, as some of them formerly did cross from theirs to ours.

(*g*) The prophecies relating to the "Times of the Gentiles," and especially those contained in the visions of Daniel (the Apocalypse of the Old Testament) and the visions of Zechariah concerning God's displeasure with "the Gentiles that are at ease" must again and again be closely studied.

And in the latter prophet the very important fact must be observed that Israel, or the "Lost Ten Tribes," and Judah are again in the Land of Palestine, and have together appointed their "one head" before the "Idol Shepherd" is on the scene.

If this is not borne in mind, the final result of such movements as the British-Israel and Chovevi-Zion confraternities will not rightly be discerned.

(*h*) As God was pleased not to hide from Abraham what He was about to do with Sodom though he himself was not in the perilous position in which his relative Lot and his family were involved, so in like manner may we not say that God has been pleased to reveal to us who by His grace and mercy have been delivered out of this evil age, the things that are surely coming to pass on that city which is spiritually called Sodom, and Egypt, and also in that other great City which will embody in a true and final *Epanodos* all the evils of both ancient and modern Babylon?

(*To be continued, D.V.*).

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Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE TWO ASPECTS OF THE SECOND COMING.

By Dr. Neatby.

(*At the Inverness Conference, June*, 1894).

It has been made very clear to us from Scripture that, as the first coming of our Lord was in two parts, the fulfilment of two distinct prophecies, the one in Micah, the other in Zechariah, so the second coming of Christ will be in two distinct parts, clearly revealed as separate in the Word of God. It is *one* coming in each case. Further, it has been sufficiently shown in these meetings, I think, that we as Christians are waiting for Christ Himself, and not for death. Nor do we wait for any event upon earth, but for a heavenly Christ to come and take us to our true home. When He comes into the air, we shall be caught up to meet Him. He will come for us and we shall rise to meet Him in the clouds. How blessed the hope! How sanctifying the daily expectation!

All the scriptures that must be fulfilled before the Lord's coming relate to earthly events, and have no immediate connection with the first part of His coming. There were 33½ years between the first coming of Christ as it is given to us in Micah, and His coming to Jerusalem, as it is given in Zechariah. In like manner there will be an interval between the two stages of His second coming. Its length is not revealed. We do not know how long the judgment seat of Christ and the marriage of the Lamb will occupy; nor how long the Church's communion with her Lord may last before they together come to the earth. We do not know how long it may take to bring the iniquity of the man of sin and all his sad allies to its full term. Thank God the heavenly occupation will not be too long for us, whose long-cherished hope will then be realised. May everyone who hears me now be there; each a member of that blessed body the Church, which Christ shall present to Himself!

Now it is the second part of this coming which I would dwell upon. Christ has received His Church; it has been presented to Him; Christ finishes His journey to the earth, and His feet stand on the Mount of Olives. "The Lord my God shall come, and all the saints with thee." Kindly turn with me to 2 Thess. i. 6-10. Here are unfolded two distinct purposes for which Christ comes forward to the earth. One is that He may yield "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Nothing will make us more earnestly seek to serve Christ in the gospel, so as to bring souls from this fearful end than the truths we now press upon your attention. Consider in this connection 1 Cor. xv. 59.

The other purpose of this revelation of Christ is that He may be glorified in His saints. He has received them previously, now they come with Him, sharing His glory. For all the glory that Christ has reaped in the fields of redemption, all the glory that God has crowned Him with as the blessed servant of His counsels—all that glory He shares with the saints. With infinite toil He won it, and His first thought in receiving it is to share it with those for whom He suffered. The saints come along with Him when he comes to execute judgment on the one hand and to be glorified *in* them on the other. It is our privilege now to be to His glory; to glorify Him in a holy walk, in a devoted walk, in a self-forgetful walk, in a Christ-honouring walk. In short, if we are faithful, Christ is glorified by us; but, in the day we are considering Christ Himself will be glorified *in* the saints because His beauty, His lovely image, will be seen in them, He will be admired *in* them in that day. It is no question here of the admiring of Christ by saints; they do admire Him and will always admire Him. They will ever own Him as the altogether lovely one. But here the truth is, and I would press it earnestly upon your hearts, that He will so completely shine through our faces, be seen so perfectly in every feature, that He will be admired in us. I know nothing more glorious. To be with our Saviour—Oh, it is all we want for the satisfying of our hearts! But how shall we speak of the dignity and the joy of coming along with Him in that day of His deepest satisfaction, of His highest glory; and then and thus for the whole world to see Christ in us and admire Him in the saints. How wondrous in counsel and excellent in working is the God of all grace!

In Colossians iii. 3, we read: "For ye are dead." The Christian life is a man that has already died. "I have been crucified with Christ," says the Apostle Paul, and every Christian has God's warrant for using the same words. Death is the wages of sin, and the believer received the wages and met his end on the Cross of Christ. "For ye are dead, and your life is hid with Christ in God." There is a hidden life now that every Christian has. It is a life precious to God; but too precious to be manifested in us now. It can only be manifested when Christ is manifested. "When Christ our life, shall be manifested, then shall ye also be manifested with Him in glory." This is the "manifestation" of the Lord's coming. We do not find that word used of the first stage of the Lord's coming. There is no manifestation then. But here there is a manifestation; a manifestation of Christ our life, and our manifestation with Him in glory. We share His glory, we manifest it openly. Another occasion for wondering worship!

But turn to another passage which gives you another phase of the manifestation—John iii. 23. "Beloved, now are we the sons of God." O that the Lord may now speak to each one of us in these words! May He make it afresh to-night and henceforth a living reality! "Beloved, now are we the sons of God;" begotten of Him. It is by the will of God Most High. He would have many sons brought to glory. He gave Christ for their ransom that in righteousness His good pleasure might be wrought. Christ gave Himself, laid down His precious life. By means of His death we are thus brought nigh to God as His children. O let us walk every day in the consciousness that we *have* a Father, and that God is that Father! O for the sense that God looks down upon us and *feels* towards each one as a father feels towards a child! "*Now* are we the children of God, but it is not yet manifested what we shall be." There is no display yet of the relationship which God has formed. No wonder that we are not honoured as the sons of a King when the "First-born had no where to lay His head! It is not yet manifested what we shall be, but we know that when He shall be manifested, we shall be *like* Him." According to Colossians we shall

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be manifested with Him in glory. According to the passage before us we shall be like Him. We shall be the companions of His displayed glory, and in that glory we shall be like Him! This "likeness" is not only closely connected with our being with Him; it is produced by our seeing Him as He is. "And every man that hath this hope in Him—in Christ—purifieth himself even as He is pure." There is nothing more sanctifying than this hope. There is nothing which more links the heart to Christ than the hope of the Lord's return. A hope *set on* Him, a daily expectation of Him, must sanctify the heart and life. If you have this hope in Christ, you must be purifying yourself even as Christ is pure. As we are nearing that manifestation we cannot but purify ourselves, "perfecting holiness in the fear of God."

Turn now to Romans viii. 19, and see how this manifestation is connected with the deliverance of creation. "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God." This world was put in subjection to the first man. He fell by disobedience, and creation fell with him. It was subject to vanity, not of its own will, but by reason of him who hath subjected the same in hope. The "manifestation of the sons of God" will be the signal of creation's deliverance from its present bondage of corruption into the enjoyment of the liberty which the glory of the children of God brings with it. Her groans will cease when we, the "many sons" are manifested with the "first-born."

Now, we have in 2 Thessalonians, the revelation in glory of the Lord Jesus; in Colossians iii., the manifestation of Christ, our life; 1 John iii., the manifestation of Christ, when we shall be displayed in His likeness; and here, in Romans viii., the manifestation of the "sons of God," the first-born, and the many brethren. The manifestation of the sons of God will be the signal for the deliverance of groaning creation, and for the introduction of that time of blessing of which Scripture speaks as the "times of the restitution of all things."

It will be the good time coming; but coming in God's way as here revealed. It is Christ that will bring the "good time," when we are manifested with Him in glory. It is the coming Christ, and nothing short of this that will hush the groans of creation. No preaching of the gospel will deliver creation. The preaching of the gospel is intended to "gather out a people for His Name," not to take the curse away from creation. Thank God for the gospel! "It is the power of God unto salvation to every one that believeth." But it will be Christ, wielding the *power* "whereby He is able to subdue all things to Himself," who will scatter His enemies and deliver His fair creation.

Let us now see what light is shed upon this deliverance of creation by the 11th of Isaiah. We have there a rod out of the stem of Jesse, a branch out of his roots. In other words, we have the Lord Jesus as the true David. It was for the kingdom that he was the man after God's own heart. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The Lord Jesus Christ alone answers to this description, and He answers perfectly. But just as "the King's Son" (Psa. lxii.) reigns in righteousness and peace, so the "judgments" are first given to "the King" who "must reign till he hath put all enemies under His feet." He therefore smites the earth "with the rod of His mouth, and with the breath of his lips shall he slay the wicked." If we compare this with 2 Thess. ii. 10, we are led divinely to the conviction that the manifestation of the Son of God and the "many brethren," the destruction of antichrist and the establishment of Christ's reign, are all at the same epoch.

In verses 6-9 follows the beautiful and familiar description of delivered creation in its blessing beneath Messiah's sway. The restoration of Israel, the blending of two kingdoms and their glory at the head of the nations occupies the rest of this wonderful chapter. The 11th of Isaiah settles the question of the premillennial coming for everyone that bows to God in His word. The day of our manifestation as the children of God will be the day of creation's deliverance from the bondage of corruption, into the liberty of the glory of the children of God. Earth's jubilee has been brought in by Jah Jehovah in person.

And what next? "And in that day." What day? In the day that Israel is brought back into their own land again. Israel is saved as well as restored. The ransomed of the Lord are returned to Zion! "And in that day they shall say, O Lord I will praise thee." Blessed morning of joy, after the long weary night of weeping! How pleasant the sound of Israel's praise! We praise Him in our abode, the Father's house; and Israel praises Him in her abode, the mountain of His inheritance. One feels drawn nearer to the God of all grace in listening to the song of that people who once cried "His blood be on us and on our children." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

FULFILLED PROPHECY: EDOM.

By the Rev. E. W. Bullinger, D.D.

(*At the York Conference, May, 1894.*)

There can be few more important proofs of the Inspiration of the Scriptures, than that of Fulfilled Prophecy; and among these, few more interesting than those which concern Edom. One of the earliest prophecies is the one recorded in Genesis xxvii., 39, 40. "And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

For many centuries it seemed utterly impossible that such a prophecy as this should ever be fulfilled. Esau and his posterity became at once a mighty and powerful people, and his brother Jacob and his posterity were in bondage for centuries. So that the prophecies which were spoken or written at that time, were committed to this most unlikely fact, that Esau's posterity should be subject to Jacob's, and that a day would come when Edom should break Jacob's yoke from off his neck.

Now, many persons can foretell a thing that is very likely to happen, but the Scriptures foretell things which no one could have anticipated.

When the proper time came, we see how wonderfully this prophecy was fulfilled. From the days of David to the days of Jehoram Esau's posterity was subject to Jacob's. There is a sentence in 1 Kings xxii. which throws light upon this subject. The 47th verse says, "There was then no King in Edom; a deputy was king." This little sentence, thrown in parenthetically, shows us that during that time Edom was subject to Israel. But, in the reign of Jehoram,

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from whom God withdrew his protection, Edom fulfilled the prophecy in Genesis and broke off the yoke of Jacob.

This is the simple record of the historical fact, which we have here in the book of Kings; but we have another record in the book of Chronicles.

Now, in the book of Kings you are reading the history from man's standpoint, but in the book of Chronicles you are reading exactly the same history from the Divine standpoint. Hence in Chronicles you have generally a reason given for everything that is done. In this passage, 2 Chron. xxi. 8-10, you read, "In his day the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him, and he rose up by night and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers." The primary reason was that the prophecy in Genesis had to be fulfilled. That was the remote reason, but the immediate reason was *because he had forsaken the Lord God of his fathers*, and long as the judgment had been delayed it was ultimately fulfilled to the very letter. From this time there are no prophecies about Edom until it had again become an independent nation. Amongst the most remarkable of the prophecies is the one in Jeremiah xlix. In verses 16 and 17 we read, "Thy terribleness hath deceived thee and the pride of thine heart; O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished and shall hiss at the plagues thereof." Then in the 22nd verse, "Behold, he shall come up and fly as the eagle and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Then turn to Ezekiel xxv. 12, 13, "Thus saith the Lord God: because that Edom have dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and I will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." Then turn to chapter xxxv. and read verses 1-4, "Moreover the Word of the Lord came unto me saying, Son of Man, set thy face against Mount Seir and prophecy against it, and say unto it, Thus saith the Lord God: Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste and thou shalt be desolate, and thou shalt know that I am the Lord."

Now, all these Scriptures prophecy the complete destruction of Edom as a people, and Mount Seir as a possession, so that it would be like Sodom and Gomarrah, and the reason for this judgment is given in Ezekiel xxxv. 5, "Because thou hast had a perpetual hatred, and hast shed the blood of the Children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; saith thou hast not hated blood, even blood shall pursue thee." Unfortunately, the details of the history of that country are very scanty, but there is enough known to show us how completely and literally these prophecies were fulfilled. To see this you must turn to Obadiah, which is very nearly all taken up with these prophecies on Edom and Mount Seir. Read the 10th verse, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." In this chapter you have some of the reasons and details given by Jehovah through his prophet Obadiah.

Now, like many other prophecies, the fulfiment did not come all at once. The fulfilments are spread out sometimes over a long period. There is a fulfilment in the *past*; there is another more complete fulfilment in the *future*, and there is another, which we may call a *presentist* fulfilment, going on between these two. The first part of this was fulfilled by Nebuchadnezzar; the second part was also fulfilled; and there is the third part which is still in the future. All these prophecies have not been fulfilled yet. It appears from Dan. xi. 41, that at the time of the crisis of Israel and the Nations, Edom is allowed to escape out of the power of the "Wilful King," in order to be subdued by Israel itself according to Isa. xi. 14.

Then, again, the oft-threatened calamity did not fall upon them until after repeated warning had been given. The first fulfilment of the prophecy of Obadiah took place not long after the capture of Jerusalem by Nebuchadnezzar. The Edomites tried to get out of it, and made a league with Zedekiah and resolved to submit to Nebuchadnezzar. Turn to Jeremiah xxvii. and read at the 8th verse, "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword and with the famine and with the pestilence, until I have consumed them by his hand." Having read this, pause for a moment and learn the lesson which this conveys to us as to God's sovereign disposal of the kingdoms of the world. He left Nebuchadnezzar in no doubt as to the source of his dominion and authority; he took special means to show Nebuchadnezzar that it was not by his might or by his sword, but it was solely the sovereign gift of Jehovah, and he ended up by giving to God all the glory for what had been given to him. The Edomites *did* rebel, and the consequences came. If you read the books of Josephus and other ancient writers, you will see how wonderfully and accurately the prophecies have been fulfilled.

Mount Seir, which was to become as Sodom and Gomorrah was one of the most important cities of the time, but its destruction was so complete that the very existence of its ruins was unknown for centuries. Originally, Edom was one of the most fruitful countries of the world, but now you have only to read the books of travellers to see how it has become the very opposite.

Obadiah, in the 8th verse, asks, "Shall I not in that day, saith the Lord, destroy the wise men out of Edom and understanding out of the mount of Esau; and thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." Then in Jeremiah xlix. 22, "Behold, he shall come up and fly as the eagle and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Now, note and mark well, that it was at the moment that Edom was in possession of all these privileges, at the very height of all its wisdom and glory that the Word of the Lord went forth against it. Then it was that all the announcements were made of the most unlikely things that could ever happen. The proud capital of Eastern commerce was hewn out of the rock, defended by mighty men, peopled by the wisest nation; and yet the prophetic word went forth that it was to

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be inhabited by wild beasts! You have here one of the greatest proofs that it is possible to have of the truth of the inspired Scriptures. You cannot have a stronger proof than this. No human foresight could have foreseen these wonderful things. The great lesson taught here is the truth of the inspired word of God.

Another great lesson is as to the way in which we are to understand the prophecies which are not yet fulfilled. All these were not fulfilled at the same time. They *were* fulfilled to the very letter, but not all of them, nor all at once. They were partially fulfilled at the time (preterist); then more completely (presentist), and hereafter finally and absolutely (*futurist*).

The Scriptures which record these prophecies must be taken literally. The prophecies of Christ were all literally fulfilled. Lots were cast upon his vesture; his garments were divided; every prophecy respecting Him was literally fulfilled. So with God's people. "He that scattered Israel will gather him." We cannot take one verse spiritually and the next verse literally; we must take them all literally. Christ's *Descension* will be as literal as His *Ascension;* so also will every prophecy concerning Him. We are to understand those prophecies which have not yet been fulfilled in exactly the same way as we understand those which have been fulfilled. When we read that Jerusalem will be "a praise in the earth" we must understand that it means Jerusalem, and not the Church. When we read of Zion, it means Mount Zion, and not the church. When we read of Babylon, it means Babylon, and not something else. When the Bible says so many "days" we must understand that it means *days* as to their future interpretation, though there may be a *presentist* application in years. In the prophecies and other parts of the Scriptures we must distinguish very carefully between their *interpretation* and their *application*. Unless we can believe that God means what He says, then the whole of Divine Revelation is useless to us. We are to take the 11th chapter of Isaiah, where we read of the wolf lying down with the lamb, as literally as we take the prophet's prophecies regarding our Saviour's sufferings. As I said before, the great truth for us here is the truth of the inspired word of God, and that we have in these prophecies which have been fulfilled, a key to the understanding of these prophecies which yet wait for their futurist and final fulfilment.

THEOSOPHY AND SPIRTUALISM AS SIGNS OF THE LATTER TIMES.

BY THE LATE MR. LOUIS LIESCHING.*

(*At the York Conference, May*, 1894).

WE are expressly told in 1 Timothy iii., that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and the signs of their being deceived are said to be the forbidding to marry and the commanding to abstain from meats. Those who know about occult science are aware that these two matters are considered essential. We are told also that seducing spirits will arise, deceiving, if it were possible, even the very elect. Now, one of the strongest evidences, to my mind, of the truth of the Bible, is that, making allowances for the difference in the period and the habits of mankind, the temptations with which Satan assailed our first parents, and those living in the early ages of earth's history, are identical in character with what he is using now. There are many many persons to whom the narrative of the Fall is a stumbling-block. The fact of the matter is that there lie underneath deep and awful truths. He who tempted Eve was the most beautiful and captivating of all the creatures in the garden; one possessed of all wisdom. I do not enter into the question of how you are to connect him with the serpent, as you know it now, but this I beg to call your attention to, that Satan was far from being a repulsive and ridiculous looking object such as we in our folly and sin are accustomed to depict him. He was glorious in his beauty; Ezekiel called him the Anointed Cherub. His beauty, his dignity, his position were pre-eminently grand, but his pride caused him to fall (Ezekiel xxviii. 14). It was this being that came to Eve, and tempted her not merely with a desire to eat forbidden fruit, but with a desire for forbidden knowledge. Satan's great object, from the time that he tempted Eve to this moment, is to divert men from the only true source of wisdom, and to induce him to seek it from him, and, if you seek to obtain your information from Satan, you may have it. It is an awful fact, but it cannot be denied. He came to Eve and told her that the eating of that fruit would give her a knowledge of things which God had concealed from her, but which he (Satan) would reveal. Her sin was the disobeying of the command of God, and the instant she and Adam disobeyed God the divine spark of life perished within them. God had breathed unto them the breath of life, and God had made them partakers of the divine nature. That died the moment they disobeyed God; and it is dead in every man and woman, until the Lord re-kindles in the soul the spark of divine life. Eve's temptation was "the lust of the flesh, the lust of the eye, and the pride of life." That was the temptation with which Satan tried to assail our Lord Jesus Christ, and that is the temptation with which he will assail man until the end. What warnings the Lord has given to us! You remember that remarkable passage in which we read that the sons of God saw the daughters of men, that they were fair, and that an unholy alliance was a mixed race. The story of the demigods has a foundation in fact and in inspiration. The consequence was that the earth became corrupt. Have you considered what would have been the effect of fallen man being immortal? God's driving our first parents out of the garden of Eden lest they should eat of the tree of life and live for ever, was an act of mercy. To have men living for ever, filling the earth with bloodshed and practising everything evil would have been hell on earth, and this God mercifully prevented by making fallen man liable to death.

If you read 1 Chronicles x., you will see it distinctly states that amongst the reasons why God destroyed Saul was because of his asking counsel of one who had a familiar spirit.

In 2 Thessalonians ii. 11, again we read of him whose coming is after the working of Satan with all power and signs and lying wonders; and if you pass on to the book of the Revelation, chapter xiii., you will find that one of the things done by the false prophet, is to make an image speak, and to cause fire to come down from heaven, which hitherto had been considered the especial prerogative of God.

Am I wrong in warning our dear young friends against playing with Spiritualism at an evening party, little knowing what they are tampering with, little knowing that Satan and demons are at the bottom of it, little thinking that if you once surrender the fortress of your heart to the entrance of these things you will find that they are very difficult to get rid of. I could spend hours in

* After sending this to Press, we heard of the death of our beloved Brother. These Notes of his valuable Address had been corrected with his own hand.

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telling you the history of persons who have fallen into that awful snare. Take heed what you do. I have heard of some who have escaped from this terrible influence, but the sufferings they had to go through were excruciating. The only way one of them could counteract these influences was by saying, "The blood of Jesus Christ cleanseth from all sin." As to Spiritualism, it has some who recognise nothing else as their guide than the voice of the spirit, which in reality is the voice of the devil or his angels.

From what I know of Theosophists, I verily believe that they are under a strong delusion that they should believe a lie. Amongst their number there are those who were once brought up in the true faith. But they did not satisfy them. They departed from the true faith. They craved for a revelation outside the Bible, and they got it. I have here a copy of the Theosophical magazine, called *Lucifer*. Is it not strange that such a name as Lucifer should have been chosen for this magazine? Who is Lucifer? see Isa. xiv. 12. "How art thou fallen from Heaven, O Lucifer, son of the morning; how art thou cut down to the ground which didst weaken the nations?" On the cover of this magazine there are some sentences which are directly intended to identify Lucifer with our Lord Jesus Christ. These are the words—"*Designed to bring to light the hidden things of darkness.*" It is Christ that is to bring the hidden things of darkness into light, but here we are told it is Lucifer. Again, on the cover, are the words, "I, Jesus, am the bright, the Morning Star. The light-bearer is the Morning Star, or Lucifer; and Lucifer is no profane or satanic title." Here, then, we see a deliberate attempt to identify Lucifer with Christ. In, closing I beg of you to keep your hands clear of Theosophy and Spiritualism. They are the doctrines of devils and of seducing spirits. Hold to your Bibles, and seek no revelations outside its blessed and inspired pages.

The First Principles of Prophetic Study

No. III.—CHRIST'S COMING, PRE-MILLENNIAL.

"As to the details connected with the coming of Christ, there may be differences of opinion—but this only strengthens the argument. It shows that the Church was not led by blind reverence for the traditions of the Fathers. But on the leading features they all agree. Wide apart as the poles in their estimate of various other matters, they all agree in one point: that the coming of the Lord Jesus, and the scenes of judgment, must precede the Millennium. They all agree that there is no rest for the earth till it is renewed by the power of God. They agree that the world will not be converted, but that the Judge of quick and dead must come upon a race not ready for a harvest of glory, but ripe for the sickle of wrath. And is not this the teaching of the sacred word?

If the Lord has said, "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," has He not also said, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel"? (Psalm ii. 8-9).

If it is written, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," is it not also written that "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked"? (Isa. xi. 6-9).

If we read that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose," do we not also read, "Behold your God will come with vengeance, even God, with a recompense; He will come and save you"? (Isa. xxxv. 1-4).

If "the glory of the Lord shall be revealed, and all flesh shall see it together," so also "The Lord God will come with a strong hand, and His arm shall rule for Him: behold His reward is with Him, and His work before Him" (Isa. xl. 5-10).

If we are called to rejoice with Jerusalem when God shall extend peace to her like a river, we are also told that "The hand of the Lord shall be known toward His servants and His indignation toward His enemies; for, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isa. lxvi. 10-15).

If we read that "The God of heaven shall set up a kingdom that never shall be destroyed," we also read that earth's kingdoms are first to be broken in pieces together, and to become "like the chaff of the summer threshing floor" (Dan. ii. 35-44).

If it is declared that "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," we must not forget that, before all this, the Ancient of Days appears upon His fiery throne, surrounded by ten thousand holy ones, while ten thousand times ten thousand stand before Him; the judgment is set, and the books are opened (Daniel vii. 10-27).

If the righteous are to shine forth as the sun in the kingdom of their Father," it is not until the angel reapers have gathered out of that kingdom "all things that offend, and them which do iniquity," and have "cast them into a furnace of fire" (Matt. xiii. 41-43).

If we read that the kingdoms of this world are to become our Lord's and His Christ's, and that He shall reign for ever and ever; we also read of angry nations and Divine wrath, and of the time of the dead, that they should be judged, and that God should give reward to His prophets and His saints, and all that fear His name, and destroy those that destroy the earth (Rev. xi. 15-18).

If the Arch-deceiver is to be cast into the abyss and shut up that he may no more seduce the nations, it is not until after the King of kings and the Lord of lords appears with His celestial hosts, and smites the apostate and rebellious powers of earth, and hurls them into the lake of fire burning with brimstone (Rev. xix., xx.).

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And so the glorious pages of Revelation which describe the new creation and the scenes of glory there, tell first of the solemn judgment, of the great white throne, the resurrection of the dead, and the casting of death and hell into the burning lake. Rev. xx., xxi.

The predicted glory that awaits this earth is connected, not with temporal, but with eternal scenes. It is not the sunset glow which gilds the eventide of a disordered world as it hastens on to the blackness of darkness for ever and ever, but it is the rising of the Sun of Righteousness, with healing in its wings, when the darkness of night has vanished, and the sun shall never more go down. The kingdom which God shall set up is "a kingdom which shall never be destroyed; which shall not be left to other people, but which shall stand for ever" (Dan. ii. 44). To the babe of Bethlehem shall be given "the throne of His Father David," and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end (Luke i. 32). The kingdoms of this world shall become our Lord's and His Christ's and He shall reign for ever and ever (Rev. xi. 16). Thus the stamp of eternity is set upon all the prophetic pictures of "the glory that shall be revealed."

The whole Scripture agrees in these representations. This present world is dark and evil, and grows darker and more evil to the end; and when the darkness passes, then comes the light of life for evermore.

There is first the gloom and then the glory; first the storm and then the calm; first the darkness and then the light; first the great struggle with the powers of sin and evil, and then the eternal triumph of the ransomed host. The whole world must be dissolved before the new one can appear; Satan must be dethroned ere Christ shall reign; and death itself must be swallowed up in victory, before the ransomed saints can sing the conqueror's joyful song.

Notes for Bible Study.

DIVINE HEALING.

By William G. Carr, Rochester, N.Y.

There is much discussion and difference of opinion in regard to the above subject, which we believe would cease if what the Bible says were accepted, and its references properly applied and understood. . . .

There is a double character of the work of our Lord, just as there is a double character of His advent. He began to do certain things at His first coming, the complete fulfilment of these things awaits His second coming.

For instance, we are told in John iii. 8, that "Jesus, the Son of God, was manifested that He might destroy the works of the devil." This we know He began to do, but it must be apparent to all that Satan was never more active than now, and in view of the fact that the New Testament asserts over 60 times that this world will grow worse and worse until the end, it must be that the destruction of the works of Satan cannot become an accomplished fact until our Lord returns from Heaven, and death and hell shall be cast into the lake of fire. See Rev. xx. 14.

In 2 Tim. i. 10, we read that "our Saviour, Jesus Christ, hath abolished death and brought life and immortality to light through the Gospel." Only a portion of this Scripture has been fulfilled, for men die all around us, and death will be the heritage of all men until the Lord comes and takes His waiting saints to be with Him in glory (1 Thess. iv. 16). The coming of our Lord, therefore, is the only hope of a dying world.

In 1 Peter ii. 24, we find that Jesus "bore our sins in His own body on the tree," and while Christians accept and rejoice in this accomplished fact, many are often reminded of sin, if not of wilful transgression, of sins of ignorance and omission, that would bring them into painful condemnation were it not written: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous;" and also, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John ii. 1 and i. 9),

Just as the Priest who went in and out of the Holy place in the tabernacle needed continual cleansing because of possible defilement from an evil world, so we need a continual Advocate before the throne of grace, because of evil surroundings that may defile in thought, word or deed unconsciously. In the same sense we believe other passages of Scripture are to be received and interpreted, especially Matt. viii. 17, which is a partial fulfilment of Isa. liii. 4, "Himself took our infirmities and bare our sicknesses."

We know He began to do this at His first coming. He will completely fulfil this promise at His second coming.

Meanwhile some of the dearest saints on earth are sick and suffering and sorrowing, while weakness and infirmity continually increase, turning the whole world into a house of mourning and a vale of tears.

Are these Scriptures, then, to be literally accepted? Certainly not, for there would be neither sin, sickness, nor death. How, then, are they to be received and interpreted? We believe they can only be properly understood by "rightly dividing the word of truth," which will enable us to see that much of what our Lord started out to do at His first coming will be accomplished fully at His second coming.

One cannot understand the word of God who has not learned to study it in its dispensational character.

If Timothy needed to be warned about putting truth where it belonged, how much more do we in these latter days, when the commands and promises of the word of God are applied indiscriminately to Jew, Gentile, and Church of God. Zion and Jerusalem are spoken of as the body of Christ. The difference between law and grace, the heavenly and the earthly, are little understood, Prophecy is hopelessly spiritualised, and the Book of Revelation regarded as sealed. No wonder that the Law and the Epistles are placed side by side, and even the gospel so little understood that the "gospel of the grace of God," which is now being preached and must be until this dispensation of grace closes, is set

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aside for the "gospel of the kingdom" which cannot be preached until the church is gone and the kingdom renewed, when the Jew, who was the first kingdom preacher, will again go out to the world and preach it "as a witness to all nations, and then shall the end come" (Matt. xxiv. 14).

Never till we distinguish between Church truth and Kingdom teaching shall we avoid confusion.

Present, or church truth, will be found mainly in the Epistles. When we can see that the promises of the Old Testament are earthly and principally to the Jew, that the promises of the New Testament are heavenly and principally to the Christian, we have begun to "divide the word."

Again, when we see that Matthew, Mark, and Luke speak of Jesus as the Son of Man, while John reveals Him as the Son of God; that Peter, James, and Hebrews were written to the Jews, while Paul writes his epistles to the Christian, we shall be able to divide the New Testament and put truth where it belongs. In the light of dispensational truth, let us therefore carefully and prayerfully "examine the Scriptures."

In Deut. xxviii. 22 the Lord threatens His people with "fever, consumption, and sickness" as a curse for disobedience, and it will be found that so long as they were obedient they were spared these afflictions, and many blessings of a temporal and earthly character were bestowed on them, such as long life, riches, cattle, and prosperity, which are never promised to a Christian. David, in the 103rd Psalm, connects the healing of disease with the forgiveness of sins, and in Isa. liii. 4, the bearing of griefs and sorrows are so associated with transgressions and iniquities, that many have thought that sickness was included in the Atonement. But let it be remembered that Isaiah wrote to Judah and Jerusalem. (See Isa. i. 1.) And while it is true that this passage was quoted by our Lord in Matt. viii. 17, let it be remembered that Matthew's gospel was a Kingdom gospel. He wrote to Jews of Jesus the Son of man, as the King of the Jews. Healing in the New Testament is always associated with the kingdom. (See Luke ix. 2.) So long as there was a possibility of setting up the kingdom, healing accompanied the preaching. When the King was rejected and Kingdom truth was suspended, healing ceased as a rule; but when "the gospel of the Kingdom" shall again be preached these signs shall follow (Mark xvi. 17, 18), and healing will be resumed. Healing was also apostolic and a part of their call (Mark iii. 15; also vi. 13); but when apostolic ministry ceased and miracles were no longer performed, healing seems to have been almost entirely suspended. The last recorded miracle performed by our Lord seems to have been the raising of Lazarus from the dead, a fit type of the greater national resurrection that awaits the Jew in the latter days. See Ezek. xxxvii in the vision of dry bones.

Healing, signs, and wonders, in the name of Jesus, continued for a time after His Ascension as a testimony to both Jews and nations, and in the days to come, after the church has been taken to be with her Lord, power will be given to the Jewish remnant presented by the two witnesses spoken of in Rev. xi. 3 to call down fire, to stop the rain, and turn the water into blood, as in the days of Moses and Elijah. Thus it will be seen that, before and after the present dispensation, signs, wonders, and healing are an important factor. They seem to have been much less frequent in the early history of the church, and we believe that it may truly be said that this kind of ministry practically ended with Philip and Peter, as shown in the 8th and 9th chapters of the Acts.

It is true that special miracles were performed in the early part of Paul's ministry, but we believe that as the character of the preaching was changed, so was the character of the ministry. Up till this time, Peter, the apostle of the circumcision, had preached of Jesus as the Son of man, as he had seen and known Him. Now the Apostle Paul, a new man with a new message, begins to preach of Jesus as the Son of God, as He had been revealed to him in the third heaven. This shows that the heavenly character of the truth henceforth was to be in accord with the heavenly character of the people.

In perfect harmony with this change are the actions and instructions of the Apostle Paul as recorded in his Epistles. Before this, much attention had been called to the body and its ailments that, through Divine Healing, the greater need of the soul might be met; but hereafter the heavenly and the spiritual were to so occupy the attention of the believer that sickness and infirmity were rather to be gloried in as a means of grace and spiritual growth.

It is very significant that the great apostle to the Church needed to learn this lesson in his own body; and the "thorn in the flesh," whatever it might have been, was given unto him for a special purpose. (See 1 Cor. xii. 9).

From this we can readily understand why he suggested remedies in the case of Timothy, his beloved son in the faith, even though he possessed the power to restore him to perfect health (Tim. v. 23). In what other way can we explain the fact that he left Trophimus behind, lying sick at Miletus? (2 Tim. iv. 20). Epaphroditus, his "brother and fellow-worker," had become "sick and near unto death" because of faithful service to him; but as he says, "God had mercy on him and on me also," restoring him to health in His own good time. That sickness is sometimes sent as a means of correction is evident from 1 Cor. xi. 29, 30, where it is stated that for the abuse of that which should be holy and sacred, "many are weak and sickly among you, and there are falling asleep considerable numbers," (see Rotheram). Similar to this is the reference in 1 John v. 16, where the apostle tells us "there is a sin unto death, I do not say he shall pray for it."

That there may be similar cases to-day is possible, and one can only know as he is led by the Spirit as for whom and for what we shall pray.

There was a time when prayer could be properly made according to a definite rule and prescribed form, but that time is passed, and all true prayer now must be in the Spirit. (Jude 20).

Are there no Scriptures, then, that we may use for Divine Healing, and may we not pray for the removal of sickness? Most assuredly; but in this dispensation of the Spirit, we cannot make any *rule*. There may be Divine sickness as well as Divine Healing! It is altogether as *He wills*. Let us see.

In 1 John v. 14, when our desires are His desires, we know that He hears and answers.

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In John xv. 7 positive assurance comes from our abiding in Him and His word abiding in us.

In Rom. viii. 26 we learn that if the Spirit breathes the prayer through us, we may have assurance that it will be heard and answered.

Phil. iv. 19 assures us that "my God shall supply all your need," and may it not be that sickness is just the thing needed to teach us lessons that we would not otherwise learn? And if our souls have a need that He sees can best be supplied by laying His hand upon our bodies, shall we not quietly wait on Him and rest in His wisdom and love, instead of claiming exemption from that which may be the greatest means of grace?

In James v. 14, we have a positive promise that the "prayer of faith shall heal the sick," and while the epistle was written to the twelve tribes, and partakes largely of the character of Judaism and the synagogue, we believe that the Lord has honoured and will honour the soul that can appropriate it.

But it must be a prayer of *faith*. Anointing won't do it. Now where does faith come from? It is the *gift* of God.

Besides, it must be a *personal* matter, and according to the will of God.

Paul says, in Rom xiv. 22, "Hast thou faith, have it to thyself." God may give one faith and inspire a prayer for healing at one time and not at another, and we do not believe that anyone is warranted in teaching that, because he has been healed once in answer to prayer, he always will be or because he has been healed that everybody else ought to be.

We believe that many good, earnest souls have done much harm in this, by attempting to build up theories and homes and schools for the promotion of that which depends on individuals and the personal faith they have received.

There does not seem to be in the Pauline Epistles anything that would lead us to believe that the apostle who wrote them either taught or practicised Divine Healing. His silence on this subject is significant, and ought to be a hint to those who would put it on an equal footing with the coming of our blessed Lord.

The truths that seem to be emphasised by him are the heavenly calling of the Body of Christ and the needed preparation to unite that Body with the living Head in heavenly places.

Sickness may become one of the "all things that work together for good," and surely if the "Captain of our salvation was made perfect through suffering," we cannot expect to be exempt.

One other passage, Rom. viii. 11, remains to be examined, and the question arises—Does it refer to present conditions? We answer, assuredly not; but we believe it refers only to the resurrection out from among the dead. To an unbiased reader it would mean that the same spirit and power that raised Jesus from among the dead will also raise our "death-doomed bodies" (see Rotherham) and "*make them alive.*" The same thought is brought out in 1 Pet. iii. 18, where our Lord was "put to death in the flesh and quickened or made alive in the spirit," and this is a pledge and proof of our quickening at the coming of our Lord and our resurrection from among the dead.

Let us sum up briefly our conclusions:

1. That under law the Jew was promised healing conditioned on obedience.
2. That our Lord healed the bodies to reach the soul.
3. That healing as a rule is connected with the Jew and the kingdom, and passed away with the apostolic ministry.
4. That in the present Spirit dispensation, Divine Healing cannot be made a *rule*, but may be ours just as He may give us the grace to pray or the faith to believe.

We are His temples, and we have this treasure in earthen vessels. It is for Him to say how much they need to be shattered and broken that the light may shine brighter.

We may cast upon Him the care of our bodies, as we have the keeping of our souls, and abide in Him so completely that His life may be manifested in us, assured that He will keep us till our service is ended and our testimony is finished.

Illustrations of Bible Structure

Matt. XXIV. and XXV.

The Tribulation and After

THE TRIBULATION, xxiv. 6-28.

A | 6-. Events heard of (Wars, etc.).
  B | -6-. Direction (Negative).
    C | -6-8. Reason ("The Beginning," etc.).
      D | 9-14. "Then" (The End).
A | 15-. Event seen ("Abomination of Desolation").
  B | -15-20. Directions (Positive).
    C | 21, 22. Reason (The "shortening" of Days).
      D | 23-28. "Then" (The End).

AFTER THE TRIBULATION, xxiv. 29-xxv. 46.

E | a | 29, 30. The Coming of the Son of Man.
  | b | 31. The gathering of His elect. (Israel).
  | F | c | 32-41. Parables (Fig Tree: Noah).
  | | d | 42-44. Warning ("Watch").
  | | e | 45-51. Servants (Responsibility).
  | *F* | *c* | xxv. 1-12. Parables (Virgins).
  | | *d* | 13. Warning ("Watch").
  | | *e* | 14-30. Servants (Responsibility).
E | *a* | 31. The Coming of the Son of Man.
  | *b* | 32-46. The gathering of the Nations.

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Questions and Answers.

QUESTION No. 55.

J. T., Kirkliston. "Would you kindly explain Hebrews vi. 4-7. To whom do these words apply?"

The passage referred to, as well as the similar one in chap. x. 26, would apply to a Hebrew (professing) believer in the truth of Christianity and the Atonement wrought by Christ, who was making up his mind *to return* to Judaism.

These passages should not be applied to Christians who are sorrowful about their sins. But if a (professing) Gentile Christian were thinking of repudiating the Atonement of Christ altogether, with the intention of becoming a pervert to Judaism or to Mahommedanism or Buddhism, then these solemn words might apply in a certain sense in such a case.

QUESTION No. 56.

S., London. "How do you reconcile Jer. iii. 1 with Deut. xxiv. 1-4?"

In Deut. xxiv. 1-4 it is distinctly laid down that if a divorced woman marries another man, and that man should die, the woman should not re-marry with her first husband.

In Jer. iii. 1 it reads as though Judah, though she had been put away and joined herself to idols, were invited to return to Jehovah. "Yet return unto Me, saith the Lord," and this is in contravention of Jehovah's law as formally declared in Deut. xxiv. 1-4.

The difficulty is met by correctly supplying the *ellipsis*, which enables us to translate the words literally, thus: "yet [*thinkest thou*] to return to Me, saith the Lord?"

Judah essayed to return, but it could not be, as verse 10 explains. It was contrary to law and contrary to nature. God never mends again what has been marred, but makes it anew. If the first is taken away, the second is to be established (Heb. x. 9). This is the lesson of the Potter's House in ch. xviii. The first vessel was marred upon the wheels, and then the potter did not repair the broken vessel, but made him again another vessel, as it pleased the potter to make it.

Even so Judah could not and did not return. But Jehovah will create a *new nation* out of the remnant of His people, and it shall no more depart from Him.

QUESTION No. 57.

Matt. xxi. 43. "To what nation has the Kingdom of God been given, or is it still to be given to one? And if so, will it be to the Jews restored? How would you reply to the Anglo-Israelites who say it means England?"

To answer the last part of this question first, we would ask, When was it given to England? and where are the signs and marks of it to be seen? Are we to look into England's history or read England's voice in the newspapers to see the marks of the Kingdom of God? Are England's wars and crimes and sins and abominations, which cry aloud for judgment and call for humiliation—are these the characteristics of the "Kingdom of God"? No! The marks of the Kingdom of God are "*righteousness, and joy, and peace* in the Holy Ghost." These are no more the marks of England than they were of Israel when the Lord uttered these solemn words. Of each alike it is true that even what it hath shall be "taken away." And what of America and the "Anglo-Saxon race?" Are these one "nation?"

No! we must go to the Word of God for the answer, and then we are left in no doubt. When the Lord took Jeremiah down to the potter's house (Jer. xviii.), Jeremiah sees a vessel being made, and it is "marred upon the wheels." Whereupon the potter makes him again "another vessel, as it pleased the potter to make it." Read the chapter, and you will see that it is this new nation (not that old nation repaired and mended) which shall have the Kingdom of God given unto it. A nation made from the "Remnant" reserved.

See the answer to Question No. 56 above, where the lesson is the same. The divorced wife cannot return (after re-marriage) to her former husband. A nation (Israel) yet to be born shall manifest the Kingdom of God upon earth.

QUESTION No. 58.

"In your 'Short Papers on the Apocalypse' and elsewhere, you have expressed the opinion that the 'Body of Christ as such' is not to be found in the Book of the Revelation. If this is the case, would you kindly—if not anticipating—say in a few words what you consider is symbolised by the 'Manchild' of Rev. xii.?"

It was foretold by the Holy Spirit in Isaiah and Daniel, as well as by our Lord in the Gospels, that there would be those who would be associated with Him in His rule over the earth. Would not these prophecies have been fulfilled, even if there had been no subsequent revelation of the Mystery of the Body of Christ? Does a subsequent promise disannul a previous one? Since the promises to the Church are so wonderful, and inasmuch as they *include* reigning with Christ and judging the world and angels (see 1 Cor. vi.), we do not consider that the Manchild of Rev. xii. refers *only* to the members of the Body of Christ.

We hope, however, to deal with this question more fully when we come to the interpretation of Rev. xii., xiii., and xiv.

QUESTION No. 59.

Rev. iv. 6. "Are the four beasts (living creatures) the Bride? They are on the throne, connected with the throne, and, in v. 6, in union with the Lamb."

It does not say they are "on the throne" or "in union with the Lamb." True, they are "connected with the throne," and why? Because this is the throne "*set*" for dealing with the earth in judgment, and "the Lamb" is the title of Christ, not in this relation to the Church, but to Israel.

We believe with you that the Cherubs are symbolical! But of what? There is always the perfection of harmony in all symbols when they are employed by God. Why are they the heads of the four great departments of *Creation*? Surely because they are to be symbolical of *Creation*. They are first seen in Gen. iii., when creation was made subject to vanity "in hope" (Rom. viii. 20). The symbol was the pledge that "Creation itself shall be delivered from the bondage of corruption. Now, it groans and travails in birth-pangs." And its earnest expectation waiteth for its coming glory at "the manifestation of the sons of God."

We see them again on the mercy-seat, which reveals the additional truth that the hope of Creation is founded on the blood of atonement, and is connected with Israel and the hope of Israel.

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Hence, when the time comes for the deliverance of Creation from its groanings, these living creatures or cherubim sing of *creation*, "for Thou hast created all kings," etc. (Rev. iv. 11). And four times they call for the judgments which bring the deliverance (Rev. vi. 1, 3, 5, 7; note that the words "and see" are to be omitted. See R.V.).

We believe, therefore, that these Living Creatures are quite distinct from the Church of God, and are symbolical of the pledge and expectation of coming glory for a groaning creation.

QUESTION No. 60.

"Why are believers spoken of in 1 Thess. iv. 14 as 'them also which sleep in Jesus'; while in all other places they are spoken of as being 'in Christ?'"

In 1 Thess. iv. 14, the preposition translated "in" means, literally, *by means of*. Hence the R.V. translates it *through*. The verse means either that believers are *put to sleep by Jesus*, in the blessed hope of a glorious resurrection; or that *by means of* His agency and instrumentality God will bring them again from the dead. They shall hear His voice and live.

Signs of the Times.

JEWISH SIGNS.

PALESTINE LITERATURE.

ONE of the most remarkable facts connected with the present movement amongst the Jews that is Palestine literature, which is quite of recent growth, increases every day. A few years ago it was unknown, and now one can hardly keep pace with it.

This fact shows us that we are on the eve of times which are quite different from the past, and even from recent times.

Amongst the most important of books lately published is an English translation of Kittel's *History of the Hebrews* (Williams and Norgate, 1895), which places a remarkable book in the hands of students.

Kittel, dealing with Palestine of the past, in contrast with the present, remarks (p. 15) that "perhaps the more careful cultivation which once prevailed may have caused the climate then to be slightly different from what it is now." If we are ignorant of what it really is now, the fault must be our own, for the literature on Palestine and its physical phenomena grow apace with the months.

To start with the publications of the Royal Geographical Society, the fifth volume of *The Geographical Journal* (January to June, 1895) opens with a brilliant sketch, by Mr. G. Robinson Lees, of a journey "Across Southern Bashan," illustrated and altogether admirable. In "A journey to Tafilet," Mr. Walter B. Harris has a paragraph (p. 326) which we extract, although it refers to the Jews of Africa and not of Asia:—

"The Jews exist in this part of the Sahara under much the same system (of vassalage), only in their case the name *debeha* ("sacrifice") is applied, from the fact that the protection of an influential Berber is obtained by the sacrificing by a Jew of a sheep or a goat. However, nowadays most of the Jewish families have hereditary protectors, the vassalage descending in both families from father to son. Any injury to the Jews is avenged by the Berber, as if it had been offered to a member of his own family. In return for these privileges the Berber manages to squeeze a small amount of tribute out of his vassal. The Jews inhabit separate villages, but mix freely with the native inhabitants. Although despised, there seems to be little or no persecution, and the hard life led by Jew and Berber alike tends to make far finer men of them than are to be found in other parts of Morocco."

Mr. A. M. Luncz, of Jerusalem, has just issued, in Hebrew, a "Palästina-Almanach," for 1895-6. The almanac is at once *practical* and *literary*. The practical section contains the calendar in accordance with Jewish, Mohammedan, Russian, and Catholic arrangements. . . . After the Calendar comes a history of Palestine, information about the Government, a list of market days, tables of weights and measures, the coinage and the post, the railway time-table, and statistics as to the Jewish population. The literary part of the book is first rate. Institutions are described, the fauna and flora are discussed, full details are given of the laws prevalent in the Holy Land, of the imports and exports, and the rainfall.

There is also a section in which an account is given of *Hebrew books published in Palestine* during the past year. The list of twenty-three books is important, as showing the literary activity of the Jews of Palestine.

Palestina, the quarterly organ of the Chovevi-Zion movement, is a specially strong number this quarter (No. 12). Next month we may have room to give some idea of its contents.

Accounts are given of the Colonies and their doings; but an article by Colonel Goldsmid (himself a Jew, and the chief of the Association) is full of interest. It appeared in the first number of a new Monthly Review, *The Twentieth Century*. The article is entitled—

"THE JEW AS A COLONIST."

Colonel Goldsmid, after some preliminary remarks of general import, proceeds to view the Jew as a Colonist. He proves that the Jewish agricultural colonist is by no means an entirely new creation. Jewish agricultural colonies existed in Russia since the time of the Emperor Nicholas I., in Bessarabia, and in certain parts of Eastern Europe. But the two principal motives for making the desire of agricultural pursuits general among the Jews were "The National Idea" and "Persecution." Both causes account for the establishment of Jewish colonies in Palestine, but the latter only for the adoption of agricultural pursuits elsewhere.

The author describes his experiences of Jewish colonisation. He tells us that "the possibility of a Jew becoming an agriculturist was generally not only disbelieved, but scoffed at, not only by Christians, but even by a large number of Jews themselves"; and the reason why such prejudices prevailed. He gives a short but graphic description of the course of events culminating in the existence at the present day "of a number of Jewish colonies in the Holy Land, a few of which have arrived at a self-supporting state, and others

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are well on the road to it. Instead of barren-looking wastes, we find extensive vineyards, orchards, and fields; and the output of wine is already very large, and its quality improving every year. Well-built villages and homesteads are gradually springing up, and in addition to the colonist, owner of land, a large class of Jewish agricultural labourers are employed at a daily wage in existing colonies."

His concluding remarks are as follows:—

"Supposing all other things were equal, the extraordinary enthusiasm evoked by the Chovevi-Zion (Lovers of Zion) movement, points out the Holy Land as the one which offers the best chance of success for a scheme of Jewish colonisation. Not only would the cost of transport of colonists from Eastern Europe be cheaper than to America, but the additional incentive of sentiment would be brought into play. It is the fashion to decry the influence of sentiment as a means towards practical ends, notwithstanding that a century has barely elapsed since the ragged, ill-paid, badly equipped legions of the first French Republic, animated with a fiery zeal that more than overbalanced the bankrupt exchequer of their country, overthrew the richest and most powerful monarchies of the continent of Europe. It is impossible for the thoughtful student of history to overlook the practical value of sentiment when ably directed. If an European guarantee of security of tenure could only be obtained, there are large tracts in Eastern Palestine and Syria that would afford a most promising field for the experiment. If Turkey were wise she would encourage the promotion of a scheme founded on sound lines, as it would develop her resources and add an element of stability, which she sorely needs. Who knows but that the dawn of the twentieth century may not see the commencement of this much-to-be-desired consummation?"

JEWISH MISSIONS.

MR. AND MRS. DAVID BARON recently issued a little pamphlet, *The Sacred Land of Palestine*, giving many interesting facts concerning the Land and the People (published by Morgan and Scott, price 4d.)

Their opinion as to

MISSION WORK IN PALESTINE

is worth recording:—

"The time we have spent in the Holy Land has forced upon us the conviction that the work to be done among the Jews needs to be done ere they set foot here. Although missions in Palestine may be of great use as a present testimony in the midst of the returning people, it is undoubtedly true that in the lands of their dispersion the best opportunities offer. When the hand of God presses upon them and they are willing to confess that it is on account of sin that they and their fathers suffer, they may be induced to accept and study the Word which tells of the Atonement and the Sin-bearer. It is hardly credible how soon they forget, and deny having suffered, when once within the promised land, and maintain that they need no deliverer, for that God is favouring them. Even now the women in the colonies incite the men to stone any missionary who reasons with them. I firmly believe that the days approach when they will persecute and kill their Lord's messengers again, as formerly they did. There are many discouragements attending Jewish mission work. For those who are in haste to see results and number up converts it is indeed very unsatisfactory and trying work, but in every field of mission work we see the same thing; the few receive the Word of God and are changed by it; the many reject and remain indifferent to it. All that the Word of God bids us do, whether among Jews or throughout the wide world, is to sow the Word, the 'Gospel of the kingdom, in all the world, for *a witness unto all nations*.' When this is done, harvest-time will come, and the harvesting is to be the work of angels, not of men."

Our readers are fully aware of the importance of preaching the Gospel of the Grace of God to all who will listen, for it is God's Gospel concerning His Son Jesus Christ, our Lord, who was delivered for our offences and raised again for our justification.

It is God's Gospel to the Jew first and also to the Gentile, and every Jew and every Gentile who believes God is justified as Abraham and David were, for "the just shall live by faith."

Doubtless the "Gospel of the Kingdom" will again be preached by the Jewish remnant to the Gentiles in the coming transitional period when the Church period is past and over—but in this day of grace, it is the Gospel of God's grace that should be preached to Jew and Gentile alike, and whether in Palestine or out of it.

Mr. and Mrs. Baron are quite right in saying that the days are coming when the Jews will again persecute those who make known the Gospel of the Kingdom.

As concerning the Gospel of the Grace of God, the Jews are still "enemies," and they will again, when in the land, reject the message, "The Kingdom of Heaven is at hand." And it is only a remnant that will be saved, which remnant will become the nation.

THE NEW DAMASCUS RAILWAY.

A PRIVATE letter from Caiffa, dated June 22nd, 1895, gives some information which will be of interest to our readers:—

"We have a great hope that the construction of our Caiffa—Damascus Railway—by an English company, which was begun two years ago, and stopped after five miles and a splendid stone bridge were built, will soon be taken up again."

"RELIGIOUS" SIGNS.

"END-OF-THE-CENTURY" MISSIONS.

THE *Pall Mall Gazette* of July 30th contained the following editorial paragraph on modern missionary efforts:—

"*MISSIONS AND MISSIONARIES.**

"A great change has come over the missionary mind. In former days a suspicion of what might almost be called contempt mingled with the boundless pity and self-denying love which prompted men to missionary effort. Those were days in which the spirit of missions was very vigorous, but the intelligence to understand the so-called heathen mind was neither great nor sympathetic. Those days are passed, if we may judge from the report of the great missionary conference which was held in London last year. A kindlier and more intellectually appreciative tone pervaded the addresses delivered at the meetings. The language used was the language of men and women who were not only earnest to spread Christian faith and thought in the world, but who were earnest to understand the thoughts and religious beliefs of other lands. The significance, theoretical and real, of other religions, is discussed with calmness, judgment, and charity. There is but little

*Report of Missionary Conference of the Anglican Communion. London: Society for Promoting Christian Knowledge).

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hysterical lamentation or misleading description to be found in these pages. It is freely acknowledged that times are changed, and that the Church can approach the problem in a larger minded and more appreciative spirit. 'In Church missions,' says Dr. Codrington, 'the time is now probably gone by when all the ways of heathen life could be treated as abominable, and every native religious action taken to be prompted by the enemy of mankind' (page 113). 'We shall find,' says Mr. Bosworth Smith, 'that the immemorial quarrel between Christianity and Islam is, like the immemorial quarrel between Poetry and Philosophy spoken of by Plato, a quarrel between near relations" (page 87). In a similar spirit Professor Douglas, in his very interesting paper on Confucianism, pleads that the teachings of the great Chinese sage should not be 'assailed with bitterness,' but should, in the recognition of the good which is the theme, be used as stepping-stones to the higher life and spiritual doctrines of Christianity (page 112). Where this spirit prevails, the cause of missionary effort is likely to command sympathy at home as well as success abroad. The Report of the Conference is full of interesting matter, and contains the treatment of many difficult world-problems at the hands of earnest men and acknowledged experts."

Without question "the times *are* changed" since St. Paul wrote the Epistle to the Romans: and modern missionaries have changed with the times.

We are told in Rom. i. that the pagan nations had "exchanged the truth of God for a lie"; that they had "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things"; that they had become "vain in their reasonings, and that their senseless heart had been darkened."

But modern missionaries are "larger minded" than this, and can show a "more appreciative spirit" than that found in the Word of God!

Modern missions must be accommodated to modern religious ideas.

Mr. Bosworth Smith considers Christianity and Islam are "near relations," and Professor Douglas can find "stepping-stones" to the "higher life?" in the writings of Chinese sages. Toleration, latitudinarianism, and civil and religious centralisation are in the air, whether "prompted by the enemy of mankind" or not.

The end of all this has been once for all declared to us in Revelation xiii. There is a strange animal "coming up out of the earth, with two horns like unto a lamb, and he deceiveth them that dwell on the earth."

False Christianity—including, alas! many modern missions and modern missionaries—will doubtless take part in the great "reunion" of Christendom, Judaism, Anglo-Israelism, Islamism, Confucianism, and Paganism, which is even now being advocated. Will they not be "one people," with "one religion," and, if Anglo-Israelites are right, also of "one language"?

"The enemy of mankind" will be enemy no longer, for will he not gain not merely their toleration, but also their enthusiasm and their worship?

Doubtless "a great change *has* come over the missionary mind," but it is only the prelude to a greater change still. Oh! that the Lord would come and take us out of it all!

THE PARLIAMENT OF RELIGIONS

Which is to be held in Paris in 1,900 will be modelled, the correspondent of the *Daily News* says,—

"On that of Chicago in 1893, but unless the Pope gives it his distinct sanction the French Catholic clergy will stand aloof. Cardinal Gibbons and Monsignor Ireland are in favour of it. The organiser is a Dr. Carus, who denies that he is building a Tower of Babel. He calls himself a Universalist, or true Catholic. Dr. Carus hopes that all religions will be represented. He contends that the essence of all religions is the same, however their symbols, cults, and historical traditions may differ. They all understand that God speaks to the pure in spirit, and that God is best served in benevolent action and self-denial."

From this it will be seen very clearly where things are drifting, and that all the philanthropic plans of the new "Social Gospel" are all parts of the same great movement.

"Ministers," who know not the Word of God, become an easy prey to the designs of the great enemy, for "benevolent actions" and "self-denial" are things easily preached about.

SPIRITIST SIGNS.

LYING SPIRITS.

Light of July 27th, gives the following questions and answers purporting to come from a "spirit" by the name of Tien-sien:—

"QUESTION: Spirits speaking through some mediums teach the divinity of Jesus Christ and other doctrines held by orthodox Christians. Through other mediums we get teachings of a totally different character. How is this?—A. B. C.

"REPLY: The great majority of messages are received from spirits who are more or less recent comers to the spirit life. As such, they, the spirits, have not yet seen any reason why their opinions concerning Jesus should be changed. Further, it must be understood that those of kindred sympathy and habits of thought naturally associate with each other, forming communities there as here; and, as "like attracts like," it is quite to be expected that Christian spirits will be attracted to those of similar faith in the spirit world, while, in any messages they may give, they will, of course, give expression to their Christian ideas. Other spirits with other views will also express *their* opinions. One of the evidences of the reality of spirit communion is in the very element of diversity indicated in the question. Death is but the translation of the individual; it does not involve, as a necessity, the destruction of his faiths and opinions. Experience only can expand the one or correct the other.

"QUESTION: Does Tien teach re-incarnation? Was Jesus Christ a re-incarnation? What is the attitude of the higher sphere towards Socialism?—W. R. P.

"REPLY: No; Tien does not teach re-incarnation. He understands that Jesus was the child of Joseph and Mary. And as he only speaks for himself he is unable to report what the opinion of "the higher spheres" upon Socialism may be.

Here we have two lies: (1) Concerning Death; (2) concerning the Person of the Holy One of God.

THE REV. MR. HAWEIS IN MELBOURNE.

The Harbinger of Light, a Spiritist organ, gives the following account of Mr. Haweis' recent utterances on the subject of Spiritism, before an enormous audience, in the Athenæum in Melbourne:—

"The 'unco' guid' who had assembled in large numbers to listen to an ecclesiastical tirade against the Witch of Endor and her modern imitators, sank into awed and exasperated silence when the reverend gentleman, like Balaam of old, blessed those whom he was expected to curse.

Mr. Haweis denounced with scathing contempt the bigotry that refused to inquire into the manifestations, and went on to affirm with emphasis and reiteration that the Bible teemed with testimonies to phenomena identical with those obtained to-day. It was illogical to accept the one and deny the other, and ridiculous to allege that they were merely diabolical. Spiritualism, he declared, could not and should not be ignored; it should be inquired into, and its claims dispassionately determined. It was idle to affect to describe it as a passing craze; it was everywhere, invading literature, science, and art, had won the unwilling adherence of many of the most eminent men of the day, and was still making fresh converts amongst Continental *savants*. He particularly named a famous Russian professor, who a

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few months ago wrote a book describing the manifestations as mere trickery, and who had recently publicly recanted. Spiritualism, he said, had come, and it had come to stay, and only those who did not fear to make themselves ridiculous by their determined ignorance would deny the facts. It was a force which the modern world must reckon with whether it liked it or not.

"It was the fearless utterance of a broad-minded man of culture, of a clergyman of the Church of England, to whom sectarian narrowness was repugnant in the extreme, who loved the truth, and believed that it was dishonouring God to teach that it should be dreaded or denied. Mr. Haweis may not be an absolutely convinced Spiritualist, but he unquestionably did Spiritualism in Victoria a great service by his splendid address at the Athenæum."

In an earlier number of *Things to Come* we reported and commented on the Rev. Mr. Haweis's sermons on Spiritism in his church in Marylebone, when he exhibited so-called "spirit-photographs" in his vestry. We regret to see that he is now "starting it" in Australia, and that he, in common with Mr. W. T. Stead and others, is advocating a further enquiry into these Spiritist phenomena.

It is true that the Bible does "teem" with allusions to these evils, and it is also true that the present outburst is no "passing craze." They are "signs of the times," and so are the Rev. Mr. Haweis and other more pronounced Spiritists.

RE-INCARNATION AND EGYPTIAN MUMMIES

THE revival of the old-world wisdom of Man's "Folly," who changed the Truth of God into the Lie, is illustrated by the foolish reproduction of the doctrines of "Karma," and the Re-incarnation by Mrs. Besant and others.

These so-called "Theosophists" never having had a true insight into the philosophy of history, and who know but very little of history of philosophy, ase easily deceived by the "Gnosis," falsely so-called, as well as by "bogus" Mahatmas.

It is only God who has power over the New Creation, of which the Resurrection of the Lord Jesus Christ is the demonstration and unerring proof. "Re-incarnation" ideas belong to the old creation; and as the Devil's power is limited to that, what wonder if this "doctrine" is now being refurbished anew by his servants in the latter days?

It was indeed an awful "catastrophe" when the embalmed mummy of an ancient Egyptian "turned again to dust," for how then could re-incarnation take place? As only God can raise the dead—even Egyptian magicians were compelled to own that they could not do *this* with their enchantments.

The following extract from the New York *Christian Herald*, as quoted by *Light*, will be read with interest by our readers who know that there is a wisdom greater than all the wisdom of the Egyptians, which none of the "Theosophists" of this age know, for had they known it, they would not have apostatised from the Truth of God:—

"The New York *Christian Herald*, concerning the wonderfully important frescoes now being unearthed in Egyptian tombs, says:—

"'It was for a long time a subject of wonder that the Egyptians should have devoted skill and labour to the production of works of art which they took special pains to conceal from the sight of men. They knew, or rather hoped, that no one would ever gaze upon them, yet they lavished upon them all their best efforts. It is now suggested as a result of study of their ancient records, that they had philosophcail reasons for the apparent inconsistency. They believed that every man had a principle of life, differing from his mind and soul, permeating his being, and this they called his Ka. They thought that at death it was not extinguished, but merely left the body, and would reanimate it after the lapse of a long period. The Ka, they supposed, went to the tomb with the body, and waited there with it until the soul returned from long pilgrimages, when the man would be reconstructed and live eternally. If the body were accidently destroyed the Ka would be homeless. The embalmers did their utmost to prevent the catastrophe; but if all failed, then the statue of the deceased might serve as an abode for the Ka, or it might even occupy it while waiting for the soul to return. In the absence of any more reasonable explanation, this may be accepted as certainly plausible, if not absolutely true. It shows how in that remote time men were groping and searching for the truth, which the Apostle Paul records: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

Egyptian wisdom was not "searching" for the truth, but apostasy from it; they had already changed the Truth of God into the Life—and as they dishonoured God, so were they given over to a reprobate mind (Rom. i.), dishonouring even their own bodies below the brute beasts.

"Re-incarnation" is needed as a doctrine by Satan in order that some day all the world may wonder when he re-incarnates the beast with a lost spirit from the Abyss. Let those who doubt this read Rev. xiii. and xviii.

"POLITICAL" SIGNS.

AMERICO-ANGLO-ISRAELISM.

ACCORDING to British Israelites, America is the house of Manasseh, and according to the Rev. Thomas Rosling Howlett, of Philadelphia, America is the new land of Promise. In his book on *The Anglo-Israel and Jewish Problem*, recently published by Messrs. Robert Banks and Son, we read on page 99:—

"America, we say, is the new land of promise. Our kindred of the House of Judah, who are crowding to our shores from the persecutions of the Old World, so regard it. Hear the words of their Rabbis and leaders. One says: 'To the American Jew, the history of America is the history of his redemption from a second Egypt, and his finding a second land of promise where he can resume the Songs of Zion.'

"Another declares: 'Of all other people, the Jews have reason to be thankful for America. To them God has created it a New World.'

"Another, in the fire and fervour of his patriotism, exclaims: 'No Messiah and no Palestine can offer us more than we have here. George Washington is our Messiah, and this is our promised land.'

"The purest and best government in the world is the American Republic. It is the nearest return of any on earth to the Commonwealth of Israel, 'when they had no king, but every man did that which was right in his own eyes'" (page 92).

This quotation from the sad history of the closing period of the Judges is truly "Danite"; but let us see what the same writer says of the rebellion of the Ten Tribes. We read on page 37:—

"The Revolt of the Ten Tribes has been treated by many great writers and commentators as a calamity and a crime. Lange tells us that by it these tribes flung away the promises of God; and others count it as the 'first step in their downward career which ended in total oblivion.'

"Not so. God himself approved of it (!) . . . This revolt was the most noble and most honourable event of their ancient history—the planting of the tree of liberty, whose blossoms, in after ages, have been the Magna Charta of England, and the Independence of the United States; and whose final fruitage will be the universal emancipation of man, when

'The war drum throbs no longer,
And the battle flags are furled;
In the Parliament of Man,
The Federation of the World.'

"Gideon was a Republican, and the Commonwealth of Israel was for four hundred and fifty years after the Exodus, a Republic. 'There was no king in Israel.'

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"Every man was a sovereign and a law unto himself. 'Every man did that which was right in his own eyes.'"

Some of our readers may have asked themselves what part in the Coming Apostasy the land of America will play. Where does America appear in the Prophetic Chart?

The above quotations from an American Anglo-Israel writer may possibly suggest a solution.

We read that when the "wounded head" of the Beast is healed, all the world will wonder after the Beast.

If a Pseudo-Israel forms an integral part of the plans of Satan and rebellious man in the evil days that are apparently close at hand, then may not the Anglo-Israel theory be the connecting link which will bring in America into the field of Prophecy? for the Beast out of the Sea may not be merely the "Great Sea" of Daniel vii., but may include the shores washed by the broad Atlantic and Pacific Oceans.

It will be noticed that the area included in Rev. xiii. is a much wider one than those previously given in Daniel ii. and vii.

It will be seen from our articles on Dan and British-Israelism that our ideas on the "final fruitage" of this movement are very different from those of these deluded people.

Editor's Table.

The Perfection and Excellencies of Holy Scripture. By THOMAS NEWBERRY. James E. Hawkins and Co., 17 Paternoster Row. 1s.

This excellent little book contains a good introduction, and valuable, if short, chapters on The Titles of God, Creation and Reconstruction, The Fall, the Spirits Tried, and True Wisdom and Strength.

The allusions to the "undetected and unsuspected" Arianism of the present day on page 14, and to the "down-grade doctrines" of the present day on page 49, will be appreciated by many of the Lord's people, as will also such sentences as the following:—"For a man to teach theology he must know God, be born of God, be filled and taught by the Spirit of God."

Ten Sermons on the Second Advent. By the Rev. DR. BULLINGER. Eyre and Spottiswoode, Great New Street, London, E.C. Price 2s. 6d. Third Edition, Revised.

We are glad to hear that a new edition of these sermons has been called for.

The Twelve Tribes. By M. J. Robert Banks and Son, Racquet Court, Fleet Street, E.C. 4d.

The nature of the above will be sufficiently gathered from the following extracts, and from our comments on British-Israelism in this and previous numbers:—

PAGE 27.—"It is believed that the earliest Israelitish tribe that occupied Ireland was Dan, and no doubt it was, for we know from Deborah's song that, even in her days, Dan was a great sailor. She says 'Why did Dan remain in ships?' and the Phœnicians—the greatest navigators of ancient times—were his near neighbours.

"Perhaps Ireland would never have been such a trouble to this Government were it not for the small remnant of Dan that is there, instigating the native Irish, who are believed to be of Phœnician descent, in their hatred and rebellion against the Saxon race. The late Charles Parnell was a true representative of the characteristics of Dan—handsome, strong, enterprising; but behind the charming exterior was . . . . . .

(We omit the closing words of this sentence, lest they should be considered "personal" by any British or Anglo-Israelites, who may, as Fenians, be also descended from the Phœnicians).

"The earliest inhabitants of Denmark are also believed to be of Dan, as the name suggests. The Danes were certainly the most treacherous and destructive of all the tribes that entered Britain.

"From the time of the Judges we find Dan was a pioneer of idolatry. The narrative given in Judges xviii. of the way in which Laish, at the extreme north of Palestine, was taken and possessed by six hundred men of Dan, and the treacherous way in which they stole the images and decoyed away the Levite from the house of Micah, justifies these words of Jacob, and also the fact that Laish, which they named Dan, was ever after an important seat of idolatry.

"But it must be remembered that Jacob's words have special reference to *the last days*, so it must be now that we see their fulfilment. The Afghans are well known for their treacherous character, so serpent-like in its nature," etc.

(But here again we must cut short the quotation, for is not the Shahzada still our guest? though he *may* have gone back to Afghanistan before this review appears in print).

In another passage, page 27, this British-Israel author suggests that the Mormons are also Danites! We fear that as the introduction of a "little folly" is a necessary ingredient in all "Forward Religious Movements," British Israelites will not escape from the taint of this "leaven of malice and wickedness." We see that the Editor of *The Banner of Israel* (August 14th) reviews this book very unfavourably; so we trust no second edition will be issued.

BRITISH-ISRAELISM.

WE have received another letter from Dr. Hanan, which we would insert but for the tendency it evinces to introduce personal bitterness into the discussion on British-Israelism.

This unfortunate tendency is still more apparent in a printed circular letter which has been sent to the members of the Prophecy Investigation Society.

To say that the Papacy, as a system, is "a masterpiece of Satan," is true, whatever Papists may think. So in like manner, to say that British-Israelism is a device of Satan, may be true, whatever British-Israelites may think. Neither in the one case nor the other is there any excuse for saying that we wish to insult Roman Catholics personally, or British-Israelites personally.

We have never made use of personalities of any description, and we decline to allow the great issues involved in this question to be turned into such a wrong and useless side issue.

We regard British-Israelism *as a system*, as very evil, undermining, as it does, the doctrine of grace, and perverting the dispensational teaching of the Word of God.

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THINGS TO COME.

Vol. II. OCTOBER. 1895. No. 4.

Notes and Notices.

THIS is our first special quarterly issue, and we trust that it will give satisfaction to our friends.

We have given a larger proportion of Addresses; and as they were all delivered at our Conference, held at Keswick (in the week before the usual "Convention"), we may call this the

SPECIAL KESWICK PROPHETICAL NUMBER.

Some of our departments have necessarily been crowded out, and are suspended for this issue. Several important Papers and Addresses are held over for subsequent numbers.

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CONFERENCES ARRANGED.

Liverpool - - - - Nov. 19th, 20th, 21st, and 22nd.

Editorials.

The Pre-Millennial Hope. The pre-millennial coming of Christ was the faith and hope of the primitive Church, prompting it to a missionary zeal never since equalled. But the advancing corruptions of Rome brought about its gradual displacement. It never wholly disappeared, for we have, and can produce, blessed testimonies of individuals all through the ages. At the Reformation, Luther, and his Co-reformers, failed to recover and revive this doctrine, but the study of the Scriptures, which the Reformation brought about, could not fail to produce many witnesses to this truth.

Baptists and Second Advent Truth. The "Confession of Faith" of the seven Baptist Churches, issued in 1645-6, gives expression to the pre-millennial coming of Christ. Whittier (p. 214) says of it that "*it became the especial doctrine of the English Baptists and Fifth Monarchy Men.*"

The "Confession" of 1660, to which more than 20,000 English Baptists gave their assent, is distinctly pre-millennarian. A single quotation from Article XXII will show how little they anticipated the triumphs of the Church before Christ's return in glory, and how stedfastly they looked for His coming to bring their triumph :—

"When Christ, who is our life, shall appear, we shall appear with Him in glory . . . Though now alas, many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, *then shall be given unto them power over the nations to rule them with a rod of iron. Then shall they receive a crown of life which no man shall take from them, nor shall they by any means be turned or overturned from it, for the oppressor shall be broken to pieces.*"

The Real Optimists. Pre-millennarians are the only real optimists. Post-millennarians and the world regard them as pessimists. We each see the evils around us; we each deplore them. The air is oppressive and heavy with the doleful tidings about Rome and Romanism and Rebellion and Religion and the need of Righteous rule. But while Post-millennarians, with true pessimism (where they do not take up with modern methods which end in mere social reforms) put off all hope somewhere in the depths of the illimitable future, pre-millennarians, on the other hand, are the true optimists, for they, while they confess and deplore the evil, take the only hopeful view of the situation, and hold forth the promise of the deliverance of Creation from all its groanings at the speedy coming of our Lord Jesus Christ.

Three Baptist Witnesses. There was a trio of Baptist witnesses in a single pastoral succession, Keach, Gill, and Spurgeon. The teachings of these three great confessors were clearly pre-millennarian.

Benjamin Keach was one of Bunyan's contemporaries, and has left a full confession of his views. On October 8th, 1669, he was brought to trial before Lord Chief Justice Hyde. One of the charges was that he held

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"*that the saints shall reign with Christ a thousand years.*" The judge pronounced this, "an old heresy which was cast out of the Church a thousand years ago, and was likewise condemned by the Council of Constance five hundred years after, and hath lain dead ever since, till now this rascal hath revived it." However, the stalwart Baptist preacher firmly defended his teaching, bringing out clearly the doctrine of the first Resurrection, followed by the millennium and the reign of the saints with Christ. As the result, he was condemned to the pillory, where, standing all day with his accusation written over his head, he bade the spectators "Take notice that it is not for any wickedness I stand here, but for writing and publishing the truths which the Spirit of God hath revealed in the Holy Scriptures."*

Dr. John Gill (1697-1771), the commentator and theologian, has left the pre-millennial doctrines fully set forth with Scriptural arguments. A full statement of his views will be found in his *Commentary* 1746-8, and in his *Body of Divinity* 1770.

Charles H. Spurgeon, the last of these three worthies in one pastorate, has given utterance again and again to these truths, but few more succinct than this. "There can be no millennium without the presence of the visible Christ, any more than there can be summer without the sun. *He must come first and then will the golden age begin.*"

Jews and Missions. At the first "Exhibition" of 1851, men were wanted to speak all the languages of Europe, in distributing the Scriptures at Hyde Park. Amongst the various Churches, twenty-four men were found qualified for that work. *Twenty-three of them were found to be converted Jews!* This is an eloquent testimony in favour of Jewish Missions; for when a *Jew* is converted, we have a great force added to the work of practical Evangelization.

Bible Truth Confirmed. In the year 1884 the trustees of the British Museum acquired a number of tablets inscribed in the ancient Babylonian language. One of these, and probably the most interesting of the series, has just been deciphered and published. The tablet is of unbaked clay, measuring 6 1-8 in. by 7¾ in., and is inscribed on both sides with an account of Babylonian affairs immediately following the year B.C. 747. The inscription begins by giving us some information concerning a revolt which broke out in Borsippa in about 746 B.C., and ends with the accession of Shamash-shum-ukin, a foster brother of Assur-bani-pul, in 667 B.C. The tablet is of the greatest importance to Bible students, as it throws great light on and confirms the statements made in 2 Kings xix. 37. In 2 Kings xix. 37, we have the account of Sennacherib's death given thus:—"And as he (Sennacherib) was worshipping in the house of Nisroch, his god, Adramelech and Sharezer, his sons, smote him with the sword. . . And Esarhaddon, his son, reigned in his stead." In the recently-discovered fragment this account is borne out almost word for word; and thus we have a remarkable corroboration of the accuracy of God's Word.

* Crosby, Hist. of Bapt., pp. 197-205.

"The Holiest of All." In our leading article we have inserted a notice of the Rev. Andrew Murray's work, *The Holiest of All.* We call attention to it here in order to point out other facts in this and the following paragraphs, which show that it is no new error, but is the revival of an old one.

The Revival of Irvingism. Irving held that Christ, while sinless in word or deed, had a sinful human nature; and that lust, where the will did not consent, was not sin. This heretical doctrine has been held by many, especially by modern perfectionists. We are expressly taught in Romans vii. that sin is the source of lust.

According to Irving, Christ kept sin in His flesh down, and so kept all His ways holy, by the Holy Ghost, and thus obtained the Holy Ghost for us that we may do the same.

Irving and Murray Compared. Irving held that Christ died because of what He was as a mortal man.

The extracts which we have given from Mr. Andrew Murray's *Holiest of All* teach the same evil doctrine.

The question is this: Was Christ in Incarnation united to humanity to renew it? Or is the life of believers a wholly new life, in each and every instance; and in the case of the Church are not believers only, united by the Holy Ghost to Christ glorified?

In our recent article on the Psychology of Holy Scripture we pointed out that modern teachers, such as the author of *The Law of the Spiritual Life*, teach the renewal of the first man, whose spirit is said to be only in a state of sleep, and not actually spiritually dead before God.

How a man who has been born again, and whose spirit-of-life in Christ Jesus is "Christ in him" the hope of glory, can ever give forth such erroneous teaching passes our comprehension.

And yet this writer, too, is one of the Keswick School.

This teaching is, as we said, a true root of the evil doctrine of perfectionism, even though the coarse form of it, as taught by Pearsall Smith, is repudiated.

Now all this is bad enough, and is a terrible foundation to lay for a superstructure of "higher holiness" methods of "deepening the spiritual life!" But the teaching of Andrew Murray is far worse than that of the author referred to above, whose false system of psychology contradicts the teaching of our Lord in John iii., and the teaching of the Holy Spirit in the epistles, concerning man's absolutely lost condition, body, soul, and spirit, the awful teaching of *The Holiest of All* is Christ's union with fallen man in His Incarnation, *i.e.*, that He was not the Holy One from His birth.

It is, as has been clearly and faithfully stated by one who, before he fell asleep, strenuously opposed these evil doctrines, "a capital question."

This false teaching "makes fallen man the first Adam, that which is taken up of God for blessing as such, to which the Word therefore united Himself, and that

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(however sinless they may hold Christ to have been personally) in its sinful state, *before* redemption.

Whereas Holy Scripture teaches that man in the flesh is utterly rejected and lost; that Christ stood alone till he had accomplished redemption, and then, when He had accomplished it (a redemption by which sins committed by Old Testament saints before He died were atoned for), a wholly new nature was given, in which man enters into the benefit of that redemption. In the case of the Church there is a union with Him in glory, by the Holy Ghost.

The Lord's Brethren. In no instance did our Lord call His disciples His brethren until after He was risen from the dead: "Go unto My brethren and say to them, I ascend unto My Father and your Father, and My God and your God" (John xx. 17).

"Another Jesus." In 2 Cor. xi. we read of "another Jesus," whom Paul did not preach, and of a "different spirit," and a "different Gospel," preached by false apostles, who "fashioned themselves" as "ministers of righteousness."

Let us also beware, for the days are very evil, and there is much false religion abroad.

"O LORD MY GOD, MINE HOLY ONE."

The Holiest of All.—ANDREW MURRAY.

"THE Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

This is one of the first passages of Scripture to which we turn, or which we repeat from the recesses of our hearts, when the holy and spotless humanity of our blessed Lord and Master is assailed by false teachers or very careless Christians.

"In Him was no sin"—no taint of sinful humanity was in the Holy One of God. No shade of sin, no evil prompting of an evil nature was in Him, the Son of God, who came forth from God, and was God.

He was, as to the flesh, born of God, holy, and Son of God. He was, by Divine power, and the operation of the Holy Ghost on that blessed and obedient handmaid of the Lord, born holy, as man. This was not sinful flesh!

In all of us there is a sinful nature. His nature was holy, without taint of sin. "In Him was no sin," and He offered Himself, without spot, to God.

It is terribly painful to the heart of a Christian when the holiness of our Lord's humanity is attacked by those who promulgate evil doctrine.

Perhaps no book, since the writings of Edward Irving or B. W. Newton, has caused so much real pain to Christians as the one we have before us, *The Holiest of All*, by the Rev. Andrew Murray, from which we give the following extracts on the subject of our blessed Lord's sacred humanity:—

I. "Who in the days of His flesh":—"The word flesh points to *human nature* in the weakness which is *the mark of its fallen state.*"—P. 184.

II. "In temptation, Jesus Himself was exercised to discern between good and evil. In the wilderness and in the garden He had to watch and pray lest the lawful desire of *His human nature might lead to sin. Thus He was perfected; and this is Christian perfection.*"—P. 201.

III. "He was in *danger just as we are* of using the body for His own service and pleasure, *a means of gratifying self*; but He never did this."—P. 332.

IV. "In His life of self-denial and humility of obedience and death, He showed us that there is no way to GOD but that of sacrifice, resisting the world and self unto death; no way of *deliverance from fallen nature* but by dying to it."—P. 483.

V. "As nothing but the Eternal Spirit could have overcome or redeemed *fallen nature as Christ took it upon Him*, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam but that same overcoming and redeeming Spirit, really living and acting in it, *in the same manner as it did in the humanity of Christ.*"—P. 305.

We have italicised the expressions to which all well-instructed Christians will at once take most serious exception. Expressions such as these are not taught by the Holy Spirit, and are nowhere to be found in the Word of GOD. They come from a very different source. It is, indeed, sad to reflect that the heretical and awful teaching is by one who is regarded as one of the great lights of the so-called Higher Holiness Movement. *The Life of Faith* of July 31st, in an editorial note on the recent Keswick Convention, commends Mr. Andrew Murray's ministry as follows:—

"On one point we cannot keep entire silence. With deepest gratitude we recognise the hand and goodness of God in the presence and ministry of our honoured brother, the Rev. Andrew Murray. By his years, by the influence of his books, by the spirit and utterance with which God has endowed him, he was qualified to occupy a unique position in our gathering this year. We should rejoice to know that Mr. Murray had been led to give the days of life that may remain to going to and fro through the world in the exercise of the ministry of the Word that has been committed to him. We have reason to think that such a service would not be unwelcome to Mr. Murray himself and his devoted wife. But wherever he may be, the loving remembrance of very many who listened to his burning words last week will assuredly follow him.

"Rev. Prebendary Webb-Peploe and Rev. Andrew Murray are crossing the Atlantic this week, and hope to be present at Mr. Moody's Convention at Northfield next Sunday."

This same number of the *Life of Faith* gives a report of a Keswick address of Mr. Murray, from which we give the following extract:—

"Friends, it is a solemn thing to be a Christian. You know that we talk in our prayers about drawing nigh to GOD. *But do you know, the Lord Jesus could not really draw nigh to God in heaven without dying and going through Calvary and the grave?* And do you expect easily and comfortably to draw nigh to GOD? It is a delusion—an impossibility."—P. 398.

The evil doctrine, which we have italicised, is printed by the *Life of Faith* without any protest, and even accompanied by words of fulsome approval of the teacher.

On turning to our Lord's words in John xii. 24, we read, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit."

The Good Shepherd gave His life for the sheep—and had He not died for them, no union with Him was possible, nor could any one of them have ever been with Him in His Father's home. But to say that He Himself—the Beloved Son of God—could not really "draw nigh to God" in Heaven without dying, is teaching nowhere found in Scripture.

Was it a humanity tainted with sin which was glorified on the Mount of Transfiguration?

But surely it is not necessary for us to do more than quote the passages from Mr. Murray's *Holiest of All* to

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convince our readers that such teaching is altogether opposed to the Word of God and most dishonouring to Him who, in the days of His flesh, was addressed from heaven: "This is My beloved Son in Whom I am well pleased."

So long as some of these Higher Holiness teachers confine their innumerable and wordy booklets and pamphlets to their false notions of "cleansing the heart from sin," and so long as they talk of claiming "definite blessings" and annual "enduements" of "Pentecostal fire," at their numerous Conventions for deepening their spiritual life—we may, perhaps, be right in letting them alone; but when they publish such frightful doctrines, and attack the Personality of the Holy One, then to be silent would be a sign of indifference to the truth of God and of lukewarmness towards the One who has redeemed us by His precious blood, and for Whom we wait. It is against the evil doctrines of these teachers we have written—for the poor sheep who read their books, without sharing in any way their responsibility, we feel nothing but sympathy and pity.

We do thank God that there are some of our beloved brethren who speak on the so-called Keswick platform who teach Scriptural holiness, and advance no such false views. The trouble is, however, that even the best of these—not discerning the evil—may drift off into false doctrines such as we have felt it our solemn duty to expose.

THE MYSTERY.

By the Rev. E. W. Bullinger, D.D.

(*Second paper, continued from page* 44).

II. The Secret of the Interval.

Having thus settled the fact that the word *Mystery* means *a secret*, we have now to consider the usage of the word in the New Testament.

There are several secrets which are there spoken of; and there is one that is called the "*great* secret."

They are all of them connected with the present interval between the first and second Advents of the Lord Jesus.

That there was to be an interval at all between "the sufferings of Christ and the glory that should follow" (Luke xxiv. 26) was not revealed in the Old Testament.

The "sufferings" themselves were no secret; neither was the "glory that should follow." Both were subjects of Old Testament prophecy. Both are there fully and plainly revealed. And what is very remarkable about those prophecies is this, that while we have many prophecies of the *glory* without any reference to the *sufferings*; we never have a prophecy of the *sufferings* without finding, in the immediate context, a reference to the coming *glory*.

The prophets who prophesied, and all who heard or read their words, were perfectly well acquainted with these two greats facts; but they were wholly ignorant as to what interval, if any, should separate them. They knew not whether the "glory" would follow immediately upon the "sufferings," or whether there would be an interval of one year, or ten years, or a hundred, or a thousand years between them. There was nothing to tell them. Hence, they were doubtless perplexed. We are, indeed, told by the Holy Spirit (1 Peter i. 10, 11) that they "enquired and searched diligently as to what, or *what manner of time*, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow." But there was nothing that could throw any light on the "manner of time" which should elapse, between the sufferings and the glory. It was clear that they could not be simultaneous. But "what manner of time" could there be between them? One way out of the difficulty was to suggest that there would be *two* Messiahs. One, Messiah-ben-Joseph, who should suffer; and another, Messiah-ben-David, who should have the glory. Some think that the question of John the Baptist, in Matt. xi. 3, referred to this ancient tradition when he sent two of his disciples to ask, "Art thou He that should come, or look we for another?"

Modern critics might have suggested another alternative. But the difficulty was there. The "manner of time" was *untrackable*. That is the meaning of the word "unsearchable" in Eph. iii. 8, where we read of "the unsearchable riches of Christ." True, the riches of Christ *are* "unsearchable." No one can estimate what riches have been laid up in Christ for those who are the members of His body.

> "How vast the riches we possess
> In Christ the Lord our Righteousness."

But this is not what is meant in Eph. iii. 8. The word here rendered "unsearchable" occurs only in one other place, Rom. xi. 33, and there it is rendered "past finding out."*

The word rendered "unsearchable" in Rom. xi. 33, is a different word altogether ἀνεξερεύνητος (*anexereuneetos*) and means, *past comprehension*.

No one could find out "what, or what manner of time" should elapse between "the sufferings and the glory." It was past finding out.

There were riches which could be explored. Many promises and prophecies connected with Christ could be understood, searched out, traced, and enjoyed by the faithful. The prophets conveyed their readers from hill-top to hill-top, but the valley that lay between could not be explored. Its mines of wealth could not be discovered. Its riches could not be searched. We, who by grace, have been initiated into the secret, and who have the key to unlock those treasures, can know something about these riches of (or pertaining to) Christ; but there were other riches connected with Christ that were untrackable—past finding out.

Connected with this secret of the present interval, and, indeed, forming part of it, there were, as we have said, several other secrets:—

(1) The Duration of Israel's Blindness (Rom. xi. 25).

That blindness was to happen to Israel was no

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* It is ἀνεξιχνίαστος (*anexichniastos*), and means *that which cannot be explored*.

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secret. It was plainly revealed in the Old Testament. In the year that King Uzziah died, Isiah had a glorious vision of Israel's King preparatory to the solemn mission which he received :—

"Go and tell this people,
Hear ye indeed, but understand not; and see ye indeed,
Make the *heart* of this people fat, [but perceive not.
and make their *ears* heavy,
and shut their *eyes*;
lest they see with their *eyes*,
and hear with their *ears*,
and understand with their *heart*,
and convert, and be healed."

Then said I, "Lord, how long!"

"How long?" Yes, that was the great and anxious question of Isaiah. The prophet "searched and inquired diligently as to what manner of time" was signified. "How long" he asked, shall this blindness happen to Israel?

That decree of judicial blindness was pronounced under most impressive circumstances. There was everything which could add solemnity and importance to the occasion. And when we come to the New Testament we find the prophecy three times referred to: Matthew xiii. 14, 15; John xii. 40; and Acts xxviii. 26.*

So that this blindness itself was the subject of special revelation, and was no *secret*. It was there revealed that it was to last as long as the land remained desolate. But there was one thing connected with it which was kept secret, and that was afterwards revealed in Rom. xi. 25, where, speaking of this blindness, it is written, "I would not have you ignorant, brethren, of this *secret*, that blindness in part hath happened to Israel until the fulness of the Gentiles be come in." Here the secret was revealed, and the answer is at length given to the question "How long?" We are no longer "ignorant" as to the duration of this "blindness in part"; we know when its decree was announced, and we know when it will come to an end.

(2) "THE SECRETS OF THE KINGDOM" (Matt. xiii. 11, 35).

It was no secret that the kingdom, so long prophesied, should be rejected; that the King should not be received; that Messiah should be "cut off," and not then receive the kingdom. All this was a plain matter of Divine revelation. Many prophecies declare this.

But what was to happen to the kingdom during the rejection of the King was not revealed; this was kept secret. There can be no kingdom without a king, therefore, while he is away, the kingdom must be in abeyance.

In the Old Testament we have the kingdom prophesied. In the Gospels and Acts we have the kingdom rejected. In the Epistles we have the interval between this rejection, and the future setting up of the kingdom in Divine power, judgment, and glory, which is foreshewn in the Apocalypse.

In the Epistles we have the interval, but chiefly in its relation to the Church. We do not learn in them what was to happen to the kingdom; the secrets concerning this are not there revealed. It is in Matt. xiii. that the Lord Jesus, in seven parables, describes the course of the kingdom from the first sowing of its seed by the Son of Man, to the final setting up of the throne of His glory; and this without any reference whatever to the Church.

The Church, as we shall presently see, is not the subject of these parables, being itself another secret, emphatically called "the great secret."

These parables concern the kingdom, and we are clearly told why they were spoken, and what was their subject as well as their object.

In verse 10, the disciples came and said unto Him, "Why speakest Thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries" (*i.e.*, of course, *the secrets*) "of the kingdom of heaven, but to them it is not given," etc Then, in verse 34, we read "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet (Ps. lxxviii. 2), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Hence, in these seven parables, we have the revelation of the secrets concerning the kingdom of heaven; *i.e.*, what would happen in consequence of and after its rejection, and we are told that these things had been kept secret all through the ages. And further, that when the Lord Jesus spake in parables, He spake, not to reveal the secrets to the multitudes, but to hide them; and also that His disciples and we might afterwards understand.

It is clear, therefore, that we are not to look for the Church in these parables, but that, whatever we may learn from them, we must distinguish between these "secrets of the kingdom" and the "great secret" concerning Christ and the Church.*

(3) "THE MYSTERY OF INIQUITY (2 Thess. ii. 7).

The rejection of the kingdom would, we are taught, lead up, at the time of the end, to the "time of Jacob's trouble" (Jer. xxx. 7), when the Man of Sin will be revealed. He will be manifested in his own appointed season. But we are told also that even now, yea, even when the revelation was given in 2 Thess. ii. 7, that the *secret* of lawlessness was already at work.†

Even now we see this secret purpose working. Lawlessness is already being developed. We see it in the

* The three citations are remarkably connected with the three persons of the Godhead. In Matt. xiii. 14, it is the prophetic word of Jehovah which is referred to, in John xii. 40, we learn that it was Christ's glory that Isaiah saw. In Acts xxviii. 26, we read, "Well spake the Holy Ghost, by Isaiah."

* See *The Kingdom and the Church*, by the same Author and Published by Messrs. Eyre and Spottiswoode, Great New Street. Price one Penny.

† See *The Structure of the Epistles to the Thessalonians*, by the same Author. Published by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C. Price Sixpence.

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Family, in Society, in the Church, and in the State. If we were asked to describe the one great feature which characterises our times, we must say it is lawlessness. And this is the working of the secret counsel and purpose of the coming Antichrist, whose open manifestation will be the signal for the closing of this present interval, and whose final destruction will usher in the kingdom of Heaven. For then (*i.e.*, in the days of the seventh angel when he is about to sound), "then is finished the mystery (or *secret counsel*) which God purposed to fulfil according to the good tidings which He declared to His servants the prophets" (Rev. x. 7).

SHORT PAPERS ON THE APOCALYPSE.

IV.

IN previous papers we have endeavoured to clearly distinguish between the moral and historical *application* of prophecy and its final *interpretation* and fulfilment.

This important distinction is ignored, or only partially recognised by those who, by their writings, have classified themselves as Preterists, Presentists, or Futurists.

In this and subsequent papers, if we devote our close attention to the consideration of the future and final interpretation and fulfilment of some of the more difficult portions of the Book of Revelation, we trust none of our readers will think that we have any intention of weakening the past and present moral and historical *application* of this prophecy.

We submit to our readers that in chaps. iv.-xi. we have a summary of the *exoteric* or of the *outward* aspects of the events foretold and disclosed—a description which covers the whole ground from one point of view, bringing us right through the great tribulation up to the judgment of the dead, in chap. xx. See xi. 18.

Now, the Antichrist and the Dragon are on the earth some time during this dread period. This is clear from what is stated in chap. xi. 7, where the Beast is mentioned. But nothing is said as to his revelation. Therefore, we believe that in chaps. xii.-xiv. we are taken back to a period anterior to chap. iv., revealing to us the *esoteric* or *inner* and unseen activities which introduce the dragon and the beasts on the scene, there to bring about the events described in chaps. vi.-xi.

Before, therefore, we can effectually understand chaps. vi.-xi., which describe the outward manifestations, we must learn what is revealed concerning the preliminary causes which bring them about. These we have in chaps. xii.-xiv. Let us, therefore, consider first:—

Prophecy relates to the earth and to God's government of the earth through the nation of Israel.

When the Jews rejected their true and righteous King, the "Kingdom of Heaven," or the rule of Heaven over the earth, as foretold in Daniel ii. and vii., was *postponed*, and so was the direct Government of God from Mount Zion, as described in the Prophets and in the Psalms. The Lord Himself, in Matthew xiii., after He had previously been rejected by the nation, began to speak of the "mysteries" of the Kingdom of Heaven, during the period of postponement. He declared what would take place at the close of the long interval of His absence in that final crisis, when He would Himself actively interfere through the angency of His angels, and when He would take His Kingdom by force, and sit on the Throne of His glory.

The Sun-clad Woman and the Man-child.

Now, the vision of the woman clothed with the sun in Rev. xii., is a vision relating to the Kingdom of Heaven, to the Heavenly Mount Zion, to the King, who, as the Seed of Woman, would bruise the serpent's head, and rule with His heavenly saints.

Not only was He the Seed of the Woman, but the Seed of Abraham, and the Son of David.

These glorious truths are the subject of Old Testament prophecy, and so was the fact that saints in resurrection should reign with Him.

The Lord also Himself promised His disciples that He would come for them; and that they should be with Him in the mansions of His heavenly home; that there would be a first resurrection; and that they should reign with Him.

Now, would not all these glorious promises have been fulfilled, even if it had not pleased our God and Father, to reveal His great purpose relating to the mystery? Does a subsequent promise disannul, or interfere with, previously announced promises? Assuredly not.

Again, if the Body of Christ, living and fallen asleep, were translated to-morrow, according to 1 Thess. iv., and 1 Cor. xv., would not the promises of Daniel ii. and vii., and John xiv., still hold good for the "overcomers" in the days of Israel's great crisis?

Will not the Lord come and receive unto Himself those in whose mouth is no lie, and who will be with Him on the heavenly Mount Zion, and who will follow the Lamb, and reign with Him as He promised?

Now, in the judgment the Man-child of Rev. xii. will not be complete until these overcomers, first fruits to God and the Lamb, in a subsequent period when God is specially dealing with the earth, are caught up to God and His Throne. So the symbolical prophecy is still future, and will be future, when 1 Thess. iv. and 1 Cor. xv. have been fulfilled.

The very prevalent mistake of confounding the "heavenly calling," which had been previously revealed, with the mystery, or Body of Christ, which was not revealed, has perhaps been the reason why the rapture of the Man-child of Rev. xii. has been erroneously (because exclusively) identified with the translation of the Church.

We regard this "sign" or vision, therefore, as referring to the time when God's purpose is made known to the spiritual powers in the heavenly places, that He is about to fulfil His promise that the Seed of the Woman, the Messiah of Israel, David's Son, and those who are, and shall be, so highly favoured as to be associated

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with Him in His heavenly rule over a restored Israel and a restored earth, are about to take possession of the heavenly places and thrones described in Daniel, and to subdue the hosts of the high ones that are on high, and the king of the earth on the earth.

The Great Red Dragon.

The vision of the Great Red Dragon can thus be more easily understood.

Of God's secret purpose determined on before the foundation of the world, and before the declaration of God's purpose relating to Israel and the earth, Satan knew nothing—for the principalities and powers in the heavenlies had not had the knowledge of this marvel of the manifold wisdom of God before the declaration of the Mystery. Ephes. iii. 10.

Nor, so to speak, were Satan's earthly or heavenly possessions threatened, so long as only the highly favoured members of the Mystery, chosen in Christ *before* the foundation of the world, were being called out.

But when God makes known His decree, that His promises—now in abeyance, relating to the heavenly and earthly Mount Zion, are to be fulfilled, then will not Satan's principalities, both earthly and heavenly, be in jeopardy, and will he not then strive with all his spiritual and physical forces (seven heads and ten horns) to defeat God's purpose?

The Heavenly Warfare.

The heavenly warfare, of which the one made known to Daniel (chap. x., Revised Version), was but a foretaste, will then be fought; and if the former lasted three weeks, *may* not the one described in Rev. xii. be still more severe and further prolonged?

Michael, the great prince, will stand up to lead the victorious heavenly forces, and Daniel's people will be delivered, but in a time of trouble, such as never was since there was a nation to that same time (Dan. xii.).

If we would be amongst the wise who understand, we must please our God and Father by a faith-obedience, which He has ordained for us in Romans i.-viii., and in Ephesians and Colossians; and we must see that it is *our* privilege and *our* duty to look for the coming of the Lord, as specially promised in 1 Thes. iv. and 1 Cor. xv., as well as in Rom. viii.; and not to appropriate prophecies which relate to His still unfulfilled purposes relating to the Kingdom of Heaven, and Israel and the Nations.

If we would interpret the Apocalypse, we must first believe those Scriptures which relate to God's *present* purposes and workings in *grace*; and then, when we clearly see what our calling is, we shall not be so apt to fall into the mistake of misapplying the prophecies which relate to God's dealings with Israel, and the Earth, and the Kingdom of Heaven, which will have their final application and fulfilment *after the Church has gone.*

(*To be continued, D. V.*).

Contributed Articles.

THE JEWISH QUESTION.

By Mr. James E. Mathieson.

(*Concluded from page 45*).

2. And this leads me to the second part of my question: Why should the Church of Christ of to-day long for the immediate return of her Head to take His place as King of the Jews, and His Lordship over all the earth? What is the Church's mission to the world in this age? Is it not to bear witness to her absent and returning Lord? Israel, in the ages before Christ, was specially the witness amid surrounding paganism for the unity of God and against all manner of idolatry (Isa. xliii. 10, 12; xliv. 8); and just before His ascension our Saviour plainly told His Jewish Apostles that they were to be His witnesses even "to the uttermost parts of the earth" (Acts i. 8). Had the Church loved the Jews for her Master's sake they might long ago have been won over to belief in Jesus of Nazareth as their Messiah and Lord, and have become His most successful missionaries in all lands; some of them have thus witnessed nobly for Christ; the ill success of the Church in evangelising the world has largely been owing to her lack of such Jewish witnesses from among Christ's own kindred of the house of Israel. In 1885* I ventured thus to put the case in regard to the result of missions in this age: "Many people are quietly assuming that Christianity is making a yearly encroachment upon heathenism and Mohammedanism and upon the corrupt Christian systems of Europe; in other words, that at each year's close there has been such a displacement of error and idolatry that we may reckon upon a relative increase of vital Christianity in the world. No greater delusion could be fostered. Every year the excess of births into this world of sin above the number carried away by death is estimated at twelve millions of souls: is anyone sanguine enough to suppose that even five millions of true believers are added annually to the sum of converted men and women in the world? And yet, unless some such result as this is attained, there is an obvious loss of ground and a prodigious increase to the ranks of the foes of Christ. The normal increase of the tens of thousands in Protestant countries of Christendom sinks into insignificance when compared with the hundreds of thousands, the millions, who form the normal increase to the numbers of heathen people, of Mohammedans and of the Greek and Roman churches, to say nothing of the dead mass of professing Christians in more favoured lands." These suggestions were elaborated two years afterwards, and completely confirmed by the Rev. James Johnston in his "Century of Christian Missions." And what has been the experience of the Gentile Church in her mission to the world since the early days of apostolic simplicity? has it not been an

* *The Christian Leader*, May 14th, 1885.

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experience of comparative barrenness of result excepting in times of special and exceptional revival? Some tell us that revival should be the constant rule in the church and not the exception; yes, if we follow on the line of God's plan, putting forth the Jews as His witnesses. But we have alienated the Jews by our persecution of them, or by our indifference to their woes; and in the nations of Eastern Europe, where they are settled in largest numbers, their abhorrence of idolatry is intensified by all that bears the name of Christ in these lands, the gross idolatries of the Roman and Greek Churches. Gentile ministry unaided will never accomplish the evangelisation of all the earth. What do we behold as the fruit of real, soul-saving ministry at this time of day, when one would expect that the gathered experience of centuries of faithful Gospel preaching would make evangelists and teachers proficient in leading men to the Saviour? In a congregation of one thousand people, after a powerful scriptural appeal, we are delighted if ten men and women yield their hearts to Christ; if one hundred are led to confess Him we are astounded at the phenomenon, and say that Pentecost is repeated. Nay, Pentecost is not repeated. Peter said on that ever memorable day: "Repent and be baptised *every one of you*," and if some of his hearers did not accept Christ then and there the great mass of them did. Pentecost will be repeated so far as great ingatherings to Christ are concerned, when Jews are again in the forefront as His witnesses; and those blessed scenes will not, I apprehend, be witnessed until He comes again, when His brethren "will look upon Him whom they pierced, and shall mourn for Him" (Zech. xii. 10), beholding the Christ with their bodily vision, just as the ten apostles did (John xx. 20), and as Thomas did (John xx. 27). Then shall come to pass what Paul prophesied (Rom. xi. 26) "And so all Israel shall be saved." Wonderful answer to the question put in Isa. lxvi. 8, "Shall a nation be born in one day!" And when Israel is all saved, it will become a blessed possibility to speak of other "nations of them which are saved" (Rev. xxi. 24); yes, whole nations of saved people! Who ever heard of such a thing in this dispensation—a wholly saved nation, or a province, or a country, or a city, or even a village?

No, the history of the age since Christ first came to this earth is just what we might have expected from scriptural intimations. Rom. xi. 5; Acts xiv. 14 tells us all along the Christian centuries of a gathering out of Jews and Gentiles as a people for the name of Christ, but give no hint of universal ingathering; but when He comes again we shall see in the millennial age whole nations brought into the obedience of faith; for, as the late Dr. McCaul used to put it, salvation is accepted by "some Jews, some Gentiles in this age; by all the Jews, all the Gentiles in the age to come."

Then we may expect that, in a congregation of one thousand Gentiles, listening to a Jew who has seen the King in His glory, still bearing in His hands and feet the print of the nails, not ten only, or even one hundred, but the whole one thousand will at once "confess Jesus as Lord, to the glory of God the Father."

If, then, the darkness is deepening and the dream of evolutionists about an improved humanity is vain, and the Church is actually losing ground year by year, should not all true-hearted believers send up to the very heavens the Macedonian cry, "Come over and help us!"

"Come, Lord Jesus, come quickly!" This is the only hope of the Church. And this age, like all which have preceded it, ends in failure, so far as man is concerned. It is idle to expect the Greek or Roman apostasies to give forth this cry, for His coming means their destruction. But what of the Protestant churches? Will the rich and influential Church of England unite in the cry before she is wholly involved in the corruptions of Rome? And what of the Presbyterian, and Methodist, and Congregational, and Baptist Churches? Are they not quite inpenetrable and unbelieving on the subject of the personal and pre-millennial coming of Christ? As Dr. Bullinger pertinently remarks: "The Church is filled with itself, and is occupied with its own feelings and experience; while it has got other 'hopes' for itself and for the world." As David sent word to the elders of Judah, after Absalom's rebellion was stamped out, "Why are ye the last to bring the king back to his house?" so may Christ say to-day to the great organized churches throughout the world: "Have ye forgotten My promise, 'I will come again,' and where is your longing for My return?" The longing and the prayer for that glad day seems reserved for the despised Plymouth Brethren, and for a few Scripture-loving men and women in every branch of the true Church, whom the Master has enlightened on this great question and found obedient; and all they see around them, in church and State, and society, but intensifies their desire that Israel may speedily be restored to their own land, even though in unbelief, and the way be prepared for the coming of their King to bless the world, to chain Satan in the prison-house, and begin the peaceful reign, the world's resting time, which our race so sorely needs.

If this interpretation of the predictions which cluster round the hope of our Lord's return and Israel's restoration be correct, what is the present duty of all the true-hearted who long for the visible crowning of Christ as Lord of all? 1. To encourage and intercede for all intelligent and scriptural endeavours for the conversion of the Jews, and thereby the multiplying of Jewish witnesses to the revealed truth of God; especially to the certain fulfilment of His unfulfilled promises. In Christian plans for proclaiming the Gospel to "the world," let us remember the uncancelled instruction, "to the Jew first." It is sad and strange that at this time of day we have large denominations of Christians to whom it never seems to have occurred that they should commence a mission specially to the Jews. From them is withheld a blessing; perhaps there rests upon them a blight for this very cause. 2. "The disciples were called *Christians* first at Antioch," a high, a holy, and a heavenly calling. Now, the disciples are better known as Baptists, or Churchmen, or Congregationalists, or Methodists, or Presbyterians, or Plymouth Brethren.

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What is their aim and expectation? Not so much "the increase of the body" as the increase of the particular section of the Church which they admire and delight in. Cannot more be done to "set the Lord continually before us," to exalt the Christ and keep the Church in its lowly, proper place, and to live "like men waiting for their Lord;" getting away from the entanglements of earthly alliances, of property, of everything that we should blush to have in our possession or in our surroundings in the light of His glorious appearing? 3. Every true worker for Christ will do his and her work better in the prospect of His speedy return; more conscientiously, more diligently, with greater bestowal of pains. It is the "wicked and slothful servant" who says: "My Lord delayeth His coming"; and it is no vain dream which stimulates us to labour well, for we should surely do better if we thought He might appear even while we were doing this or that; and we should pray better if we felt He might find us even down upon our knees and crying to Him: "Come quickly!" "Even so come, Lord Jesus."

Who will join in this the concluding prayer of Holy Scripture, the summing up of the believer's hope, the solution of the world's awful need?

"Almighty God, we beseech Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through Jesus Christ our Lord."—*Book of Common Prayer.*

"AS HE" IN FIRST EPISTLE OF JOHN.

By Rev. Jas. C. Smith.

The two little words, "As He," so frequently combined in 1st John, form a key-phrase in that Epistle. The phrase is found there six times, and, in its various settings, expresses much precious truth. It is applied once to the Father and five times to the Son. The reference to the Father is the first one in the Epistle, and connects with the classic word, "light." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (i. 7). What a marvellous combination of precious things! Present, constant cleansing by the blood of God's Son! Present, constant fellowship with one another! Present, constant walking in the light! And what a standard! Higher it could not be, "as He is in the light."

God is light, and He dwelleth in light unapproachable. He is robed in light. Flashes of that light have been frequently seen by men in this world. It is called "the glory of the Lord." It is said to be "brighter than the sun." To see it is to see God. Men cannot see it and live: when they see it they die—to self and sin.

Sons of God.

In one supreme sense those who are sons of God are in that light—called "into His marvellous light"—and if they walk, they walk in the light, and cannot walk anywhere else. But the position must be maintained practically. If the light of the nature of God, as the source of redemption, were ever practically judging every evil imagination and action, keeping us all in the bright shining of His face, would we not have "fellowship one with another," in a most blessed degree? Undoubtedly we would; and, besides this, it is only when we see ourselves in that light, and walk in it, that we enter into the full enjoyment of that ever-abiding truth that His blood "cleanseth us from all sin." *Sin*, observe, not *sins*. Not acts, but the root, the nature. God does not take out the root of evil, but the blood cleanseth from "all sin." Whatever the pure, perfect, holy light of God reveals as evil in His sight, the blood of His Son cleanses. Reverently let it be said: it is in virtue of the blood of God's Son that we are thus enabled to walk in the light.

A Perfect Standard.

Here we have a perfect standard; and hence we have the most blessed fellowship resulting. Oh, children of God, let us humble ourselves and judge sin, root and branch, in the light of the consuming fire that will try every work at last, and then we shall have unobstructed "fellowship one with another." We do not realise the perfection of the cleansing of the blood, because we do not realise the perfection of the judgment of the light. It is but

The Other Side of The Truth,

when we compare ver. 9. There, it is confession of *sins*, and, correspondingly, it is cleansing from "all unrighteousness." Observe here, it is acts, sins, actual trangressions, crooked things. These we must confess, because we know them, and when sins are confessed He forgives them instantly, (He is faithful and just to Christ, to do so): and sins thus honestly confessed and fully forgiven will be forsaken and not committed again, and thus there will be cleansing from all unright things. The principle abides for ever: "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy."

Ver. 7 deals with *roots;* ver. 9 deals with *fruits*. How complete is God's blessed provision! Ere we pass from this, let us once more recall the perfect standard and look at it,

"As He is in the Light."

And now let us look unto Jesus, the Lord, as presented to us in the five following aspects in this Epistle.

(I) "As He Walked."

This is found in 1 John ii. 6. "He that saith he abideth in Him ought himself also, so to walk, even *as He walked.*" There is no thought of *God walking* in i. 7: there, He is the standard for Christ, as man, as well as for us; but here in ii. 6, we see Christ the perfect example. *Christ is God walking*, but walking as man, and hence the full and final pattern. And thus if we make any confession of abiding, or attainment, it can all be brought to a summary test. Nothing else, nothing less, nothing lower than the perfect Christ. "Ought himself also, to walk even as He walked." Here is the standard: "As He walked." How did He walk? It is told in a line. "I do always those things that please Him." His words, His ways, His thoughts, His affections, His actions were all and always pleasing to His Father. Does this lofty standard repel or terrify us? No, it judges us while it leads us on and up.

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"His Commandments
now become our happy choice." We rejoice in a perfect standard, a perfect example, set before us by One who walked *in* this world, but as One not *of* it. We rejoice in the law of God after the inward man; and we solemnly submit to be judged by that perfect standard of spiritual conduct. Again, I plead, children of God, let us place ourselves beside Christ as our standard, and be silent for ever about attainment, but rather "press toward the goal" with greater zeal than ever. The world is waiting to see, in us, a life like unto His. "Walk, even as He walked." "The way of life goeth upward to the wise." Let us find *His steps* and ascend.

(*To be continued.*)

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

ELECTION AND LORDSHIP.

By Dr. Robert Anderson.

(*At the Keswick Conference, July, 1895.*)

THERE is a special subject I want to speak about, but I will begin with this vexed question of Election, for there are many people here, I dare say, who are distressed and troubled about it. I would like to say this, that if the doctrine of Election is the ground of your confidence before God, I would very tenderly and earnestly ask you to reconsider your whole position. God never intended that His people should be saved by a doctrine, or, to make a stronger statement still, that they should be saved by a *fact*. We have a *Saviour*. God is our Saviour; and the great truth of Election does not speak to us about a fact relating to ourselves; it is a revelation of the character of God. It speaks to us of His love, which, like everything else connected with Himself, is timeless; and if you ask what particular date is to be attached to it you do not understand what you are talking about—it is before all time, before the foundation of the world. It speaks to us also of the unchangeableness of His purpose. And if you search the Scriptures upon this subject (and there is no book to open up the Scriptures like the Bible itself) you will find by the use of the word in the passages where it occurs, that for the people of God Election has to do with privilege and dignity—this is the characteristic thought in it.

Who is the Elect of God? The Lord Jesus Christ Himself. The Jew, in many respects, knows his Bible better than we do, and their taunt at the cross was "Let Him save Himself if He be the Christ, the Elect of God" (Luke xxiii. 35). A title, I say, of dignity and affection. You and I, if we are indeed in Him, are in the elect, and we, too, are the Elect of God. So we read: "As the elect of God, holy and beloved, put on," etc. That does not mean that we are people who, for some inscrutable reason, are separated off from other people, and put into a position which makes us independent of the grace of God, independent of His mercy to us in Christ. If you have that thought of Election get rid of it. We are as much dependent upon God our Saviour, dependent for our life here upon earth, and for the eternity that is before us, as if there was not a word about election in the Bible. Is it possible that there is a Christian here who shrinks back from the statement of this truth, and would like to have something as it were paid over the counter that would make us independent of our Saviour God? Banish the thought, and learn to have truer and worthier thoughts about Him and His salvation.

Two other thoughts before I pass away from this. First of all, the truth of Election is wholly distinct from any thought of reprobation. God never elects people to damnation. That is a corollary upon what I said before; and if time permitted I might turn to Scripture after Scripture to enforce the truth of it. And, secondly, I want very definitely to press—and it is very helpful to those who are seeking to bring the Gospel before others—that this truth of Election in no way affects the question as to the persons and the classes to whom the Gospel is addressed. You know the kind of theology which we generally connect with the term Calvinism, and which would teach us that the work of Christ has relation only to a certain definitely limited number of people in the world, and that all the rest are beyond the reach of grace. Well, if what I have said just now be true, this is utterly false. You point to an uncoverted man passing down the road, and ask me "Is that man elect?" I answer "Most certainly not"; if he is not in Christ he has no right whatever to a title of dignity and privilege that belongs primarily to the Lord Jesus Christ Himself, and to us only as in Him. But that does not touch this question. So far as the death of Christ is concerned, its relation to that man is expressed by the words of the Gospel message. Are they true words? I don't mean can we so state them that no one will detect that they are *not* true? The Gospel has not got a pulpit side, and another side turned to the people. No! it is like God himself, absolutely and unreservedly true. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Who gave Himself a ransom for all, the testimony to be borne in its own times." I will read you a few words which, though only from a man, are of very much higher authority than any Calvinist dares to pretend to. "Though Christ suffered for the sins of the whole world, and is offered through God's benignity indiscriminately to all, yet all do not receive Him." Whose words do you think these are? They are the words of Calvin himself, in his commentary upon Romans v., and the editor of the English edition of his works, adds these notable words: "It appears from this sentence that Calvin held general redemption."

These words I have verified myself. I came the other day upon another quotation from Calvin in the writings of Bishop Ryle, of Liverpool, and I give them on his authority. On John iii., he says, "Christ employed the universal term *whosoever* both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such is the import of the term *world*. Though there is nothing in the world that is worthy of God's favour, yet He shows Himself to be reconciled to the whole world when He invites all men without exception to the fait of Christ."

Now this leads me to say—and I am sure I carry with me here the sympathy and conviction of every Christian—that every question about salvation is falsely stated, and every thought about salvation is wrong in some way unless it connects itself with God as the centre. If you have been trying to work out your personal salvation, or to get proof of it apart from God, you have begun at the wrong end, and you will never find settled peace. I know we are very proud of ourselves, for it is quite characteristic of this end of the nineteenth century talk to suppose that

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we are wonderful creatures. But in His presence we are just like insects creeping upon the ground; we are very contemptible creatures indeed. The angels who never sinned are more wonderful creatures than we are, aye, and the angels that sinned too. But God has set His love upon us. He so loved us that He gave His only begotten Son to die for us, and now God Himself has become our Saviour. In the words of the old prophet, "The Lord Jehovah has become our salvation." What a magnificent truth it is. If the Lord Jehovah has become my salvation, then my salvation is become a part of the very ground plan of the universe of God; and it calls forth the word, "Who shall lay anything to the charge of God's elect?" It is not intended that the elect should start up and exclaim, "What wonderful people we are, to be sure!" Our thoughts should be of God, His power, His faithfulness, His mercy, His grace, and His love. And we are in God's hands now; who then shall lay anything to our charge? We have seen something like this in the history of our own country in the last few years. What are a handful of soldiers to this nation? A general who knows his business is willing to sacrifice whole regiments for the sake of gaining a victory; but if you have a handful of Englishmen shut up in Chitral the whole power of England is pledged to bring deliverance to them; and I venture to say that this country would sacrifice thousands of men and millions of money to accomplish this, once it declared it would deliver them. And you, who are believers in the Lord Jesus Christ, have to do with God's purposes as revealed in Him, and when you get hold of this and know that He has linked you with His own glory, you cease to rack your brains about *your* Election; you learn to think about the throne of God and its steadfastness, about the Blood of Christ and its preciousness, about the Word of God that endureth for ever; and there you have a confidence and peace that nothing can shake, either in this world or in the world that is to come.

This leads me to another thought. One great reason of the confusion which exists in the minds of Christians about all kinds of things is because they know little or nothing about *Christianity*. I am using the word in a special sense. This is called a Christian country, just as we talk of China as a heathen country. But—though you have no right to deny that use of the word, for it is quite legitimate—it is not its only meaning. In a deeper sense of the word the Christian is one who is in Christ, and in this sense no one has a right to call himself a Christian who has not eternal life in Christ. But there is yet another meaning of the word. No one, albeit he is in Christ, and has eternal life, has any right whatever to be acknowledged as a Christian before men unless he is living a Christ life upon earth. To live as a man of the world, and yet hold yourself out to be a Christian—this is shameful and wrong. If you will live a worldly life, keep your Christianity to yourself, and don't stumble other people, both Christians and the unconverted around you, by claiming to be a Christian. In the meanness of your spirit thank God in secret that He has saved your miserable soul, but don't retard His work in the world by telling others you are a Christian.

But even this does not exhaust the meaning of the word Christian. There is another most important thought connected with it which is too much ignored. If you ask whether a man is a lawyer, you may mean merely whether he is by profession a barrister or solicitor, or the object of your inquiry may be to ascertain whether he is really versed in the knowledge of the law. Now, do you see my last thought about the meaning of the word Christian? It is one who is versed in the *doctrine* of Christianity. How very little there is of it! The Lord Jesus Christ has come. He is the centre of all truth; and He has called us to stand with Himself in the midst of all the truth that has been revealed to us in the Word, not only for the present, but as regards the past and the future, so that in the full intelligence of all this we should live out our life here for Him. And this is what it means to be a Christian. Some people are very indignant when you speak about dispensational truth, but you will never know anything about *Christianity* until you understand dispensational truth. Years ago, in a country town where I was holding some meetings, a gentleman came to help me. He had only recently been converted, and a friend had been trying to teach him dispensational truth, but it only made him angry. "Do you mean to tell me," he demanded, "that this verse and that verse is not for me?" And so on. Our discussion continued till we set out for the meeting. At the meeting he took up Luke xiv., and read about the great man who made a great supper, and bade many. He talked about the invitation, which he told the hearers was for them, and pressed them to accept it. So he went on preaching what he considered a clear Gospel. He next described the servants going out to the highways and hedges, and bringing in the poor, maimed, halt, and blind, and then he came to the words, "For none of these men that were bidden shall taste of my supper." As he turned round and look at me, he stumbled, halted, and hesitated, and abruptly sat down. I got up and gave out a hymn, and while we were singing it he disappeared. When the meeting was over I went home and found him doubled up on the sofa sobbing like a child. "I see it all now," said he, "I have been setting myself against the truth of God; God did that which is described in the parable, He made a great supper and invited His friends, but now the word has gone forth—'not one of those men that were bidden shall taste of My supper.'"

Now, I do not want to offend you, but that is where you have come in—the poor, maimed, halt, blind—the dregs of the streets: that is what we are before God, and He has brought us into the banquet that His friends refused. We are now God's elect, and have this wonderful place of privilege and blessing, and are united immediately in the closest relationship with the Lord Jesus Christ Himself.

I met a friend of mine the other day, one of those enthusiastic people I am half afraid of, because they try to force me beyond my pace, and it is not always safe to allow people to force you beyond your pace; and he took hold of me and almost gave me a shake, as he said, "I hope you are looking for the King." "No," I said, "I am not looking for the King." "What?" he said, "Don't you believe in the coming of the Lord?" "Of course I do! I am looking for the Lord from heaven, but I am not looking for the King." He is King and Priest too, but it is not in that character He is coming. The great characteristic truth of the present dispensation is *Lordship*—the Lordship of Christ. I was asked the other night, by Mr. Andrew Murray, what special truth was wanted at the present time on account of the state of the Church? I have thought of it a good deal since, and I would say that it is the truth, so utterly neglected, of the Lordship of Christ. You ask, "Is it not obedience?" That is only a sequence, a corollary upon the other. Let us get hold of this, that He is LORD, and then will come in obedience. It is the great purpose which God has in view in all that He is working out. He has given Him the name that is above every name, not only in this world, but in that which is to come. And I give my judgment humbly, but confidently, that there is only one name which is above every name in this world, or the world which is to come—the great, incommunicable name of Jehovah; but He has given Him that name that in the name of *Jesus* every knee should bow—a name that speaks of humiliation, oh, how deep! We forget its

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significance. It was a common name among the Jews, more common than Samuel, or Daniel; yet in that name every knee shall bow, of knees in heaven, and on earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. It is for this that the great purpose of the ages is slowly working out. Think of this, any of you here that are troubled about those questions that have been alluded to as to the condition of the lost; get rid of your theology upon that subject, and get hold of the truth that there will not be a creature in the universe but will bow before Him and own Him Lord.

What, then, is the Christian position, and what is the Christian life? It is to anticipate the realisation of the prayer, "Thy will be done on earth as it is done in heaven." It is our thought that, so far as it rests with us, His will should be done on earth as it is done in heaven? We talk about the future when all shall show it. But do our lives show it now? It is possible to take up the most blessed truths which we receive from this Word, or hear from the lips of others, and yet to make them our own opinions, and so degrade them till they become our own fads, instead of so receiving them that they shall bring us to His feet in the acknowledgment of His Lordship, and create in us deeper and more earnest longings to be in the true place of service.

Christianity is not based upon the teaching of Christ while on earth; we have heard Him who speaks *from Heaven*, and this is the special revelation of Christianity. Do not mistake me; it is not that any portion of this book is to be disregarded, for everything that belongs to Him belongs to us; and what is there that does not belong to Him? What is there that does not concern His glory? But when I speak of the *special* revelation of Christianity, I mean the revelation that dates, not from the cross, much less from His life on earth before the cross, not even from His resurrection as He talked and walked with His disciples in His body of glory, but from His place in Ascension at the right hand of God. The voice that speaks to us speaks from heaven. And if we are *Christians* we are looking for the Lord from heaven.

In closing I want to ask you, as you talk about the Coming, do you realise the meaning of the word? Am I wrong in thinking that when you speak of the Coming you are thinking mainly, if not exclusively, of an *event* to be fulfilled in the future? But the word, *parousia* means literally His "Presence." It speaks of His being with us. If it be in relation to earth, it speaks of His being here. It is only in a secondary sense that it means the actual fact of His arrival, and yet we take that as though it were the exclusive meaning of the word. And if we get hold of this thought that it is not a strange thing that the Lord should be present with his people, I think it will revolutionise the ideas which some of us have upon this whole subject. It is the strangest thing in the world that He should be absent. If a man has to go abroad—it may be as a servant of his country, or as a bread-winner—in such circumstances that he cannot have his wife and children with him, are they not always longing to be together again? And when you talk about his coming back, people do not exclaim, "What an extraordinary idea!" He longs to come back simply because his loved ones are here. Everybody understands this, for the children of this world are wiser than the children of light. So also, if the Lord Jesus has gone away He is certainly coming back again. And yet they tell me that in America, in certain circles, a man's head is thought to be affected if he talks about the Lord's coming, as though it were some extraordinary craze he had taken hold of. Oh, have you ever known what it is, in all this talk about the coming of the Lord Jesus Chist, to have felt a want, so that the words, "Come, Lord Jesus," are no mere cuckoo cry, but the expression of a deep longing, caused by a real sense of His absence—a want of Himself?

THE JEWS: THEIR ELECTION, REJECTION, RESTORATION, AND MISSION.

By Rev. John Wilkinson.

(At the Keswick Conference, July 17th, 1895).

Let us look at this great subject in connection with these four words:—Election, Rejection, Restoration, Mission.

I. Election.

Some people do not like the word "Election," but it is in the Bible, so do not disparage any word in the Bible.

Now, the election of the Jew as a nation is unconditional; there are some blessings given conditionally, but the election of the Jew is unconditional. "I will bless thee (Abraham), I will bless them that bless thee, and thou shalt be a blessing." To what extent? "In thee and thy seed shall all the families of the earth be blessed." It is a world-wide blessing. What is the blessing itself? In Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." It is clear, therefore, that it is unconditional—just the same as the everlasting covenant in Gen. xvii.; and Palestine for "an everlasting possession;" no condition there. The conditional covenant came in at Mount Sinai. The condition of the conditional covenant was this: "If you are obedient to the law given you at Mount Sinai, you will have continual possession of the land, and never be turned out; but if you break the law you will be turned out for a given time, until you are punished for your sin, then you come back again, and again, and again, till there is a final restoration, and everlasting possession."

Now let us go steadily, step by step. Please notice it is unconditional. That is illustrated in Deut. vii. and Deut. ix.

Now, the Lord says: "It is not because you are many that I did this for you, for you are the fewest of all people." What did He do it for? Because He had a purpose. It is not because you are a righteous people, for you are a very stiff-necked people—and they retain their character to this day. I like them all the better for it, because we have so few stiff-necked people in the true sense of the word. Jews are called such a stubborn people. The stubbornness of the Jew is one of the finest elements in his constitution, to my mind. No doubt some people thought Daniel very stubborn when he persisted in praying against the authorities. No doubt Elijah was called very stubborn when he would not sit down by 850 of the prophets of Baal. What is stubbornness? Firmness, without reason. What is firmness? Stubbornness with reason. That is a very simple definition. Now, let the Jews get rid of their stubbornness without reason, and get their stubbornness with reason, and they will make the finest missionaries in the world.

Now, will this election last? "For ever." Read Jer. xxxi. 35, 36.

I have no fear of the Jews passing away as a separate people, as long as the sun rises and sets. It is well to look at these things; the Lord intends our faith to be strengthened in this way. You cannot absorb the Jew, and you cannot annihilate the Jew, but you can bring down curses upon your own heads, and upon the heads of the nation to which you belong, if you seek the Jew's injury.

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If Pharaoh wishes to drown the Jews, he succeeds in getting drowned himself. If they wish to see a Daniel, the Jew, eaten by lions, they get eaten themselves. If they wish to burn three of Daniel's brethren in the heated furnace, they succeed in getting burned themselves. If Haman wishes to have Mordecai hanged, he succeeds in getting hanged himself. God brings down the mischief intended for the Jew, straight upon his own head, and his vile dealing comes down upon his own pate. Mind, therefore, how you treat the Jew.

II. REJECTION.

Now, you say the Jews are rejected. Yes, they are—nationally rejected; but not in relation to individual, spiritual, and eternal interests. They stand on the same footing in this dispensation as the Gentile, and the Gentile as the Jew. "There is no difference, for all have sinned" (Rom. iii. 22, 23): and "There is no difference, for the same Lord over all is rich unto all that call upon Him" (Rom. x. 12). But many have mixed up national with individual, spiritual, and eternal interests, and thought that because the Jews are put on one side as a nation, they have had their individual, spiritual, and eternal interests affected by that national fall. Nothing of the kind; the death of Christ facilitated Jewish conversion the same as the Gentiles. For, though you had a Jewish church once without a Gentile in it, you have never had a Gentile church without Jews in it; yet people call this "the Gentile church" and "the Gentile dispensation." There is no "Gentile church" in the Bible, they are "both one in Christ;" only temporal interests are effected by the national fall. Paul says, "Hath God cast away His people?" that is as individuals, in relation to their spiritual and eternal interests? "No!" he says, "for I am an Israelite of the seed of Abraham, the tribe of Benjamin." God hath not cast away His people as individuals.

Now mark, their national rejection is for a time. "Blindness in part has happened till the fulness of the Gentiles come in." The Jews are naturally set on one side until the Body of Christ is completed. Then, when this dispensation has run its course, God's purpose is accomplished and the Church taken up to meet and be for every with the Lord; then the Jews, as a nation, will, in due season, enter into their national blessing, and become a blessing to the world.

Now, as to their rejection, I will only mention its *causes*, *consequences*, and *duration*.

(1) Its *causes*. What are the causes of Jewish national rejection? Three,—idolatry, rejection of Christ, and forbidding the Gospel to the Gentiles. That was when the wrath came upon them—forbidding the Gospel to the Gentiles, when the Holy Ghost had opened the dispensation.

(2) Its *consequences*. What are the consequences to the *Gentile?* Partial blessing, and that partial blessing expressed in taking out from the Gentiles a people for His name. What are the consequences to the *Jew?* Loss of power, constitution, home, and in Scripture phraseology, "the kingdom of God"—whatever that may mean. They must have had it, or they could not have lost it. The Jew could not lose what he did not possess, and he was ripe for judgment when it was just about to be taken from him.

(3) Their *duration* until "the times of the Gentiles close." When?—I do not know; but I think, with many other students of prophecy, that, without suggesting any date at all, I believe we are just on the eve of the close of "the times of the Gentiles," and very, very near the return of our Blessed Lord for His Church.

III. RESTORATION.

Now, the restoration of Israel I need not dwell long upon.

I have heard people say "The Jew will never go back to Palestine." I said, "Write a book, and prove they cannot go back; but make haste and get out the first edition, or before you get the proof-sheets corrected they will be gone!—make haste! God will stop for no man, His plan is laid; and you cannot hurry God, and cannot delay Him an hour." It is our wisdom to look into His book to ascertain His plan with thankfulness. He has unfolded it to us, and taken us into His confidence so much. He might have told us just what referred to ourselves, and nothing more; but He has taken us into His confidence, telling us how it is to be done.

IV. MISSION.

Let us notice the position and mission of the Jew in the millennial age. And how soon that day may begin, we do not know; but it may be not long before it opens.

(1) *Palestine in the midst of the nations.* Notice the position of the Jew geographically in relation to men. In Deut. xxxii.: The Lord took a portion of the human race and called it "the Lord's people"—"a people unto Me for ever." He cut a piece of land from this world, and called it "the Lord's land"; it shall not be sold for ever; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year to the end of the year. Palestine is the fulcrum on which He rests the lever of a restored and saved Jewish nation, and from that centre will bless the entire world.

So, when the Jew gets his true geographical position, he gets the best position for this world—the very best for reaching the whole world with the Gospel; especially when you divide the land in two, perhaps by that earthquake foretold in Zech. xiv. The waters from the temple, flowing into the Mediterranean, and into the Dead Sea, healing those waters, and flowing out to the Red Sea, there will be am open water-way for the world, which will make Jerusalem the very centre of the earth (Zech. xiv. 8). It is wonderful how God has arranged it!

Now take a passage in Acts xvii. s6: "And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." What does that mean! "Determine the times before appointed"—*i.e.*, that nations shall come into existence, fulfil their mission, and disappear. "The bounds of their habitation" are determined by Him geographically upon the earth. Things are in man's hands now; they are out of joint; but our King can, and will, rule in righteousness. As long as He is away the nations will be scrambling for each other's country. "Whence comes wars? come they not from your own lusts?" whether individually or nationally. "The Prince of Peace" is coming back again. He did not come the first time to speak peace to the *nations*—He leaves His peace with His people; but as for the world of nations, He says, "I have not come to bring peace on the earth, but a sword." We have had the sword, and have it still; and the nations have devoted, and will devote, many millions of money in making swords, yet our blessed Lord will come to the earth before His peace can be known among all nations.

(2) *Jerusalem in the midst of Palestine.* Now take Ezek. v. 5. Our blessed God takes His children into His confidence here again, and says, "Look this way: this is Jerusalem! 'I have set her in the midst of the nations and the countries that are round about her.'" Now that is Israel's geographical position in relation to the world—the best position you could have for reaching all the nations to carry out the purposes of God in the Gospel.

(3) *Israel in the midst of Jerusalem.* It is written in Zec., where God speaks to Israel, and says, "I will bring you

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and place you in the midst of Jerusalem"; and then He says in the same chapter, as well as in the same prophecy, "I will dwell in the midst of them." Now you put all these "Midsts" together, and you have—

(4) *God in the midst of His people.* See Isa. xii. "Cry and shout, thou inhabitant of Zion; great is the Holy One of Israel in the midst of thee." Zeph. iii. 15: "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Why so? Because when He comes He will beat back Israel's enemy.

Now what is Israel's mission? Listen to the Scripture—Isa. xxx. 26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of her wound." Isa. lii. 9, 10: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Yes! but you have another passage that puts all these passages into history:—"The Lord hath remembered His mercy, and His faithfulnes to the House of Israel; and all the ends of the earth have seen the salvation of our God." Oh, that we may give Him no rest, according to His own injunction, "till He establish and make Jerusalem a praise in the earth!"

INSPIRATION.

By Pastor D. M. Stearns, of Germantown, Philadelphia.

(*At the Keswick Conference, 16th July*, 1895).

Let us consider for a few moments the inspiration of the Living Word; and first we notice, in 2 Cor. v. 19, "God was in Christ"; and, John xiv. 9, "The Father in me, and I in Him." Jesus Christ was "God manifest in the flesh." Well; what of it? Oh! wonder of wonders! It is the will of God that He should manifest Himself in your flesh. That seems beyond all belief; yet it is the fact. 2 Cor. iv. 11: "For we which live are alway delivered unto death for Jesu's sake, that the life also of Jesus might be made manifest in our mortal flesh." It seems impossible to speak about it. We must hold the Word fast, and the Spirit will work it out. Now, not only was God manifest in Jesus Christ in His life, that wherever you saw Christ, you saw God; wherever you heard Jesus Christ, you heard God; but God was manifest *in the words of Christ*—not only in all His daily life, but in all His words. John xiv. 10; xii. 49; Deuteronomy viii. 18. God was speaking of Christ in that verse—"a prophet like unto Moses." The Father told Him just what to say, and He said it. "I have put My words in His mouth." Our commission, as preachers and teachers, is to take the Written Word, which is all about the Living Word, and let Him who is the Living Word take these mortal bodies, which He so wondrously condescends to do, and use them for His pleasure. If you are filled to the full with John xiv., xv., xvi., xvii.; Rom. i.-viii., etc., you will have sermons always on hand. The Word of God will dwell in you richly, if you feed upon it. Memorize it,—make it yours! then, when you are called upon by God's Spirit to go and speak, what a comfort it is that the word will never return unto Him void! We have no promise about man's words. The Lord Jesus, then, in His life and in His words, was just God living through Him, speaking through Him.

But what about His works? It is the same. John xiv. 10: "The Father that dwelleth in Me, He doeth the works." All the way through it was God working in and through His Son. Then, in John ix. 4: "I must work the works of Him that sent Me." John xv. 19: "The Son can do nothing of Himself." What does that mean? I cannot tell you; but I hold on to the Word—"The Son can do nothing of Himself.' And He tells us, in that 15th of John: "Apart from Me ye can do nothing"; that is, "severed" from Him. Then the thought comes to me—what a lot of nothings there are in our lives! Many of the things in our lives look well now, that in that day will be worse than nothing. "Severed from me, ye can do nothing." So all the works of Christ were the works of God in Christ; His life was God manifest in that mortal body: His words were God speaking through Him. The life, words, and works were all His; but all were done and spoken by the Spirit of God. We are told that He was "conceived" by the Spirit; He was "anointed" by the Spirit; He was led by the Spirit; He was "filled" by the Spirit; He "offered Himself" by the Spirit; He "rose" from the dead, and said to those apostles who had been with Him three years, that they must wait until they received the same Spirit, for without that Spirit they could not do anything. Some of us think if we could only sit at Jesus' feet—go to school with Christ two or three years—we would be all right. No, you would not! There is more than that needed. Peter, James and John, and the others, were sitting at His feet for two or three years, and were not qualified; they had to wait until the Holy Spirit came at Pentecost to make them the men they ought to be. Consider Simon Peter, when he said, "Pity thyself, Lord," and when he denied his Master; and consider that same man when at Pentecost, filled with the Spirit, God gave him 3,000 souls. What made the difference? The Holy Spirit's quickening.

Now, we want to get God's Word in us; but we want God's Word quickened by the Holy Spirit before it can be the Living Word. John vi. 63: "The words that I speak unto you, they are spirit, and they are life." Scripture speaks about being "filled with the Spirit." To be filled with God's Spirit is not an emotional thing—it must have a foundation; and when we are *filled with God's Word*, we shall have a good prospect of being filled with God's Spirit. In Eph. v. you will find that we are to "be filled with the Spirit, speaking to ourselves in psalms, hymns, and spiritual songs"; and in Col. iii. 15, 16, you will find that, when "the Word of Christ dwells in us richly, we speak to ourselves in palms, and hymns, and spiritual songs." Now, "things which are equal to the same thing, are equal to one another." There is the same result from an apparently different cause—filled with *the Word*, filled with *the Spirit* produces the same result.

Now it may not be a very emotional thing to be thus filled with the Spirit, but it is a very real thing, and it lasts; and if you are *filled with the Word of God* as a foundation, you will not have it to-day and lose it to-morrow, but will be filled with the Spirit of God, and with the Word of God.

Now we will turn to Acts ix. 15. Here is Saul, a chosen vessel for God, to bear His name; and what is the essential thing?—"Filled with the Spirit." We read in Gal. i. 24: "And they glorified God in me." God was in Christ. God was in Paul. Gal. ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." 1 Cor. xv. 10: I laboured more abundantly than they all; yet not I, but the grace of God which was with me." Phil. i. 20: "Christ shall be magnified in My body, whether it be by life, or by death." Paul was a chosen vessel. God lived in him, God spoke through him, God worked through him; and the whole aim of Paul was like the aim of Christ—to glorify God. 1 Pet. iv. 10: "Whether we minister, or whether we speak, it must be as the oracles, or stewards, of God, that God in all things may be glorified through Jesus Christ."

Now, what has all this to do with the inspiration of the Scriptures? Let us come to it. You and I want to be

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repetitions—reproductions of the Lord Jesus Christ; that is what we are here for. We are here to go about—in our homes, in the store, in the office, in the workshop—as manifestations of Christ. It seems an impossibility; but there is nothing impossible to the Creator of heaven and earth. Forget not Jer. xxxii. 17: "There is nothing too hard for the Lord." We may talk all day about the inspiration of the Scriptures; but unless the Scriptures are inspired in our hearts, and become God's voice to us, what does it all amount to? What I am aiming at is that, personally, God may so speak to us from every word of this blessed book, that we will hear not Moses, not Isaiah, not David, not Paul, but hear God; and, hearing the voice of God in every portion of this book, which from beginning to end is the Word of God, we will go out, filled with the Spirit and the Word, to manifest God, to manifest Christ, in these our mortal bodies. Do you think the Lord Jesus would say to one of His redeemed ones, "Never mind that portion, it is not inspired"? Would He say, "My dear redeemed one, don't read Revelation, don't read Daniel, and you cannot read all Deuteronomy and Genesis"? Did our Lord talk that way? Any man who attempts to leave out, or teaches others to leave out, or alter any portion of this Word, is not, for the time being, a follower of Christ—is not walking with Christ. Our Lord never, in any way, weakened, altered, omitted, or put the least discount upon, any portion of God's Word. Now, if we want to be inspired men and women, in some measure honouring God, manifesting the life of Christ, we must turn, as we would from the devil himself, for he was the first to say, "Yea, hath God said"? (he puts the doubt upon it). Turn from anyone who insinuates that God did not perhaps say. May we have grace to see it is too much like Satan to have anything to do with it. We may pray for those who do thus, and love them; but when they walk in Satan's footsteps, we cannot have fellowship with them for the time being.

Now look at Exodus iv. 12: Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say." Do you think God gave Moses the thought, and said, "Moses, put it any way you like, only express it somehow"? God said, "Go, and I will be with thy mouth, and teach thee what thou shalt say." Just as He said concerning Christ, "I will put My words in His mouth." In 2 Sam xxiv. 1, 2, David is on his death-bed—he is dying; a man would be very careful what he was saying on his death-bed. He was speaking about the words he wrote. He said, "The Spirit of the Lord spake by me, and His word was in my tongue."

Now, we read in Jer. i. 6-9, "Then said I, 'Ah, Lord God! behold I cannot speak, for I am a child.'" But the Lord said unto me, "Say not, 'I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak," etc. Jeremiah had a scribe who did the writing, and Jeremiah spoke the words. Now, let us see if Jeremiah thought it out, and Baruch wrote it down in his own words. Read Jer. xxxvi. 2-6. How can anyone attempt to get away from the simple teaching of the whole book; that the words are the Lord's; that the Spirit gave the words, and used men's mouths, and men's hands, to say them, and to write them? The point is this,—the Spirit has written all that is here—the Spirit has written the words of the devil sometimes, and sometimes the words of wicked men; but the Spirit has written the whole "for our instruction." Therefore, read the whole Word as written by the Spirit of God, simply oberserving whom the Spirit records as having said this and that; then, if we thus take it all as written by the Spirit for us, not leaving out a single word, we will be blessed, and made a blessing, and made witnesses unto Him. The Lord grant it.

THE USE OF THE DIVINE TITLES:

A Proof of Inspiration.

BY THE REV. DR. BULLINGER.

(*At the Keswick Conference, 16th July*, 1895).

I PROPOSE to commence by taking one of the first Questions that have been sent in to be answered during the Conference, and the Question is—

"Why do we have the word 'God' in the 1st of Genesis, and the 'Lord God' in the 2nd chap.; and are these titles used apparently indiscriminately?"

I assume that the question is put honestly, and not hostilely, against the inspiration of the Word of God.

The popular theory is that Moses, when he sat down to write the book of Genesis, had before him a number of old documents written by different individuals—one of them always used the word "Elohim," or God; the other always used "Jehovah," or Lord; and a third used the combined title, the "Lord God," or Jehovah Elohim.

This of course is purely imagination, a theory invented to explain phenomena; those who use such a theory as that, and oppose the inspiration of the Scriptures, need instruction. It says so in 2 Timothy ii. 25: "In meekness instructing those that oppose themselves." This implies that those who "oppose themselves" need *instruction*. It says (if we have ears to hear), "if they had more instruction they would not oppose."

This is also part of a larger question, viz., the usage of the Divine Titles, and the perfection of the Word of God. We maintain, not only that God means what He says, but that He has a meaning for everything that He says; that if He uses one particular word, or one particular expression, there is a reason why no other word or expression would do; we may not know the reason of it, but it does not alter the fact—the fact is there. We have just received a very profitable word from 1 Kings xiii.; but did you notice in reading it that the man of God that had come from Judah to prophesy against the altar Jeroboam had set up always said that "the Lord" had said unto him. It was said unto him by the "Word of the Lord" that he was not to eat meat, or drink water, or to stay in the place where his prophecy was to be delivered (verse 17). Then you notice that "the old prophet" who had induced him to go back with him, replied, "An angel spake to me, bring him back." The man of God went back with him, and the consequence was that on his way home a lion met, and slew him. Now, there is a word to us: beware of "old prophets!" and beware of "angels" and the word of angels; for there are various kinds of spirits that are gone out into the world, and you remember the words that "though we, or an angel from heaven preach any other gospel unto you, let him be accursed." If one may speak for another I am sure I may say for all on this platform that we desire you not to take our word without trying it by the Word of God. There is not one here, if one may speak for another, that has not years ago taught many things he would not teach now. This shows us the necessity of trying the word that is spoken now.

Now the different names for the Divine Being always imply a difference of relationship, just as various names do among men. We all are known by various names, and each name bespeaks different relationship. There are the names by which *strangers* know us and speak of us and to us; there are the names by which *friends* speak of us and to us; there are the names which we have in our *home circles*, and there are the names in the *innermost* circle no one outside has ever heard of. Each of these names

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bespeaks a difference of relationship, coming closer, and still closer according to the title that is used. Just so do these Divine names bespeak a certain relationship.

"GOD" AND "LORD."

Now, these names are for the most part marked by the use of various types in our Bibles. The word "God" in small letters always represents the word *Elohim*,—the word "GOD" in capital letters means "Jehovah,"—that is to say, it has the same consonants as the word "Elohim," but it has the same vowels as the word "Jehovah." The reason for that we cannot go into now, but I merely point it out in passing.

Then, where you have the word "LORD" in capital letters—it is *Jehovah*;—where you have it in small letters ("Lord") it is either *Adon*, *Adonai*, *Adonim*, but you cannot tell which, for the types do not show the difference. All this points to the perfect use which the Holy Ghost makes of these titles.

The word "*Elohim*" has regard to God as the Creator; it expresses the relationship of God to creation, and of creation to the power that created, and to the glory that is manifested in that creation.

But when you have the word "*Jehovah*" you have the covenant relationship of that God to the creatures of His hands. There is no such relationship to them in the word "God," but there is covenant relationship when you have the word "Jehovah." You can say "my God," and we can say "our God"; but we cannot say "my Jehovah," or "our Jehovah," beause Jehovah *is* "my God;" Jehovah is "our God," and of itself it expresses and includes this relationship.

Now, so far from these words being used indiscriminately, I want to point out to you that they are used with the greatest precision, and with the greatest perfection. Man, you see, would divide the book of Genesis in accordance with the usage of these words, but he has, as usual, divided it in the wrong way, and begun at the wrong end. God has already divided the book of Genesis into twelve parts, and you can work them out for yourselves when I tell you that each one of the *eleven* after the Introduction (i. 1 to ii. 4) begins with the similar phrase. "These are the generations"—there are *eleven* of these, and these, with the Introduction, make up the *twelve* portions.

Now, note, that we find on examination that these titles are used indiscriminately in those divisions—for example, the *First* (or *Introduction*) is the only one that has the word "God" and no other title.

The *fourth* division is the only one that has "Jehovah" and no other title.

Then there are *five* that have both titles—these are the *second*, *third*, *sixth*, *eighth*, and *eleventh* divisions.

And one (the *second*) has all three Titles—"God," "Lord," and "Lord God."

There are *four* that have *neither*. So you see that man's theory about the usage of these titles entirely breaks down when we come to examine it in the light of the divisions into which God has divided the book.

Read the book of Genesis with this object, and mark out and find these twelve divisions and see what those generations are—and note the persons using the title; they all use "Jehovah," except the Serpent; there is no relationship of God to the Serpent; Abimelech uses it to Isaac, but not to Abraham; the sons of Heth do not use it; Pharaoh does not use it; Joseph's brethren do not use it; and, most remarkable of all, Joseph does not use it, but then he had it in his name, for part of the name Joseph is part of the word "Jehovah."

Now, when we open the first chapter we have "God." "God moved," "God said," "God created," "God made," "God divided." *Thirty-five* times in that brief account of the creation (five times seven: the perfection of spiritual perfection). *Why?* To impress upon us the fact that there is *no evolution here*, but a living person, moving and acting, producing the work of His own hands.

But when we come to the second chapter—to the creation of man, and the dealings of this Elohim with man, whom He has made, then we find that this "Elohim," this God, is also *Jehovah*—that he stands in a covenant relationship to Him. Hence we have the title, "*Lord God*."

So, when you come to the account of the Flood, there are two accounts of the animals. In one "God" speaks to Noah, and tells him what to do, and in the other it is "Jehovah" who speaks to him and tells him what to do. Both are correct; and you will find when it says "God" told him to take the animals into the ark it had reference to the *twos* (Gen. vi. 13, 19-22)—reference to *creation*. But when He tells him to take "clean beasts" into the ark by *sevens*, which had relation to spiritual things and to spiritual worship, we may well understand that it is "Jehovah" who speaks to him and gives the command (vii. 1-3).

And so we find it throughout the Old Testament. In Exodus vi. He says,—"I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *God Almighty* (El-Shaddai), but by My name Jehovah was I not known to them." That has created a great difficulty in the minds of many, but when you understand what the meaning of the word *know* is, then the difficulty vanishes immediately; it does not mean to have knowledge of, but it means to understand; it does not merely mean to *know about* a thing, but to *know the thing*; we may know *of* a person without knowing him? That is what it is here. The Patriarchs *used* the word "Jehovah" over and over again; they knew of it, but they did not know what it meant, the *meaning* had not been revealed to them. Just as Manaoh did not know it was the angel of the Lord till after that wondrous act in the bringing of fire out of the rock to consume the offering, *then* it says Manoah *knew*. This is the word that is used, and it means to *know by experience*.

Then there is an interesting example in 2 Chronicles xviii. 31. Jehoshaphat had gone into the battle, but had made an unholy alliance with Ahab; he said, "I am as thou art, and my people as thy people." Ahab took him at his word, but it is well that God did not, for Ahab "disguised himself;" but though he was disguised, God guided the arrow to the joint of his harness. Jehoshaphat (who was mistaken for Ahab), when he was hard pressed by the enemy, "cried unto the Lord;" and we read (verse 31) *Jehovah* helped *him*, and *God* moved *them* to depart from him." As Jehovah He stood in no relationship to those Syrians—they were no covenant people. Jehoshaphat was in covenant with Jehovah, but Jehovah was not the Lord of those Syrians; and so, with the most absolute perfection it is written, "And the Lord (Jehovah, his God) helped him, and God (*Elohim*) moved them to depart from him." Ah! it is well, I repeat, that God did not take Jehoshaphat at his word; he was *not* as Ahab when dogs licked Ahab's blood, but he was delivered by his covenant God.

Then there are several wonderful combinations of the Jehovah titles, which it is not possible to go into now.

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In *Things to Come* there is a short Bible study, giving the whole of these Jehovah titles.*

God Almighty.

Now, there is another title; He says (Exodus vi. 3), "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty (*El-Shaddai*)." And it is well to repeat here that the first occurrence of a word or an expression in the Scriptures is, generally, if not always, the key to its meaning. At any rate it will always throw light on it.

Now with regard to this term "Almighty," there is a flood of light comes to us. For where does the term "Almighty" first occur? Genesis xvii. 1: "I am the Almighty God (*El-Shaddai*), walk before me." Now the word "Almighty" has not so much reference to power as to provision. It has reference specially to support, to nourishment and supply. And notice in that first occurrence—for these titles are always in harmony with the special circumstances that called them forth—it was at the very moment when Abraham was called to walk before God in a special manner with regard to the fulfilment of His promise. He was reminded by that title that God was able to support him, that He was able to supply all his need, though he might be cut off from the arm of flesh in walking absolutely before God; that was a precious moment for him to be reminded that *El-Shaddai* had all power to supply all his need.

And is it not very precious, that in the very first occurrence of the word "Almighty" in the New Testament you have the same blessed lesson—2 Cor. vi. 17 and 18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, *saith the Lord Almighty*." We to-day have the same promise that Abraham had, when He calls us to come out unto him. He reminds us by the use of this title here that He is able to supply our every need, and to satisfy our heart's desire.

In the New Testament, the word "Lord" is the counterpart of the word "Jehovah." It relates to sonship, for the word in the New Testament brings in the additional thought, not merely of covenant relationship, but of sonship in a very special manner. "Ye are not your own." It can be said of us to-day, as it could be said of the Old Testament saints, but in a more especial manner, "Ye are not your own, ye are bought with a price." And the word "Lord," wherever we have it, always gives voice to that relationship. Hence it is you find that all the various duties and responsibilities of Christian life are all bound up with that title. If it says "Children, obey your parents," it adds "*in the* LORD," not in Christ, not in Jesus, but "in the Lord," as recognising His right to give this precept, and as recognising His authority in the carrying it out. So again, it is "marry only in the Lord," *i.e.*, in taking such an important and solemn step, recognise the Master's ordering, and the Master's will. Some might think it to be quite sufficient if it had said "a Christian," but it is not enough; that would apply if it said "marry only in Christ;" but it says "marry only in the LORD." So you have that title used in all perfection in connection with the various duties and responsibilities of the Lord's people in the New Testament; hence it is written, "No man can say that Jesus Christ is LORD but by the Holy Ghost" (1 Cor. xii. 3). But surely, anybody can say it! Yes; with the lips. But to say that He is "Lord," is to take Him for my Master, is to take Him for my Owner, for the one who has authority over me, for the one who has right to rule my life, to order my goings; and no man can do that but by the Holy Ghost.

New Testament Titles.

Then, not only this title of "Lord," but even the titles of "Jesus," and "Christ," and "Jesus Christ," and "Christ Jesus," are all used with the same perfection. True, we use them in our prayers, our addresses, and in our hymns at random; but they are used in the Scriptures of truth in absolute and Divine perfection, so perfect, that to those who are initiated, we have one of the greatest proofs of the Divine authorship of this book.

For example, these words have meanings. "Jesus" is the name of His humiliation, of His shame. When He came down and took upon Him the nature of man, He became Jesus. "Christ" (*Christos*) means anointed; it means that He is the Father's anointed, the glorified one; and so, if we read "Jesus Christ," it means the humbled one who is now exalted at the right hand of the Majesty on high. If you have the expression "Christ Jesus," it means the glorious one who afterwards humbled Himself even unto death. It is impossible here to give examples. We are always said to be "in Christ," never "in Jesus."*

No! we are "in Christ." We are not in the humbled one, but we are in the glorious one; members of Christ's Body. That is what being "in Christ" means. It means that we are members of His mystical body; that we are baptized by the Holy Ghost into His body, and made members of that body of which the glorious head is now in heaven, and his members are here upon earth; that body which is now waiting to be received up in glory.

Now, there is just the same perfection in the use of

Human Titles.

I believe God gives all His people a "new name," as He did in the past in a great many cases. People give us names now, but they mean absolutely nothing; when God gives a name, you may be quite sure it is perfectly right. You may call your son "Shakespeare" if you like, but it does not follow he will be a poet; you may name him Martin Luther, but it does not follow he will be a Protestant and a Reformer; but God's names suit the persons to whom He gives them. To the apostles He gave new names: Simon, He called Peter. And you notice that when the Lord said, "Simon! Simon! Satan hath desired to have you (plural, *i.e.*, all the apostles) that he might sift you (plural) as wheat." He does not say, "Peter! Peter!" But He takes him back to his old natural name to remind him of that old nature in which he stood, and to remind him that he could not stand in that nature apart from Him. Peter learned the lesson, for you notice in his first Epistle he says—"Peter an apostle"; in the second Epistle it is—"Simon a servant." As he gets nearer to the end of his days, and nearer to that end which the Lord had foretold, the name is used by the Holy Ghost which corresponds with that, and which suits the sense which he had of his own relationship to God, of his own weakness, and of his own need of Divine grace.

Then there are the titles "Jacob" and "Israel." There was a letter in *The Record* a little while ago, asking a

* Note. See *Things to Come*, for July, page 16.

* Note. See Answer to Question No. 60, September No.

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question about this, but so far as I could see, there was no answer to it. The writer says: "Can any of your readers suggest any principle which will account for what seems to me (you notice that) to be an arbitrary choice of the historian in Genesis, to use now the one and now the other patriarch; the idea of an ethical definition of that might perhaps hold good in some cases, but cannot, it seems to me, be maintained?"

Well, that is what it "seems" to the writer; but what is the *fact*? That these names are used with the greatest precision. Jacob was his *natural* name—Jacob means "supplanter," and that is the title that is used; that is the thought given to us. Israel means "*a prince with God*," a prevailer with God, and when that title is used that is the thought that is connected with it. For example, when Jacob saw the waggons, and they said to him, "Joseph is governor over the land of Egypt," *Jacob's* heart fainted (it does not say Israel's), and when he saw the waggons Joseph had sent to carry him, the spirit of Jacob their father revived. Then, in the next verse: "And *Israel* said (yes! these are the words of the spiritual man, these are the words of the Spirit of God upon him), "Joseph my son is yet alive," and that was the language of faith, therefore it suited the term Israel, and would not have suited the term Jacob so well.

The God of Jacob.

Well, it is written, "Happy is he that hath the God of Jacob for his help" (Psalm cxlvi.). Why does it not say the God of Israel? That would have been very good, but it is better for us, because it says, "Happy is he that hath the *God of Jacob*." And who was Jacob? He was the one who found God for his help when, on that night he fled from his father's house, and God met him at Bethel, when he had nothing but a staff in his hand, and a stone for his pillow; when he had nothing, and when he needed everything, God met him and promised him all.

May it be our blessed portion to know what all this means in our own happy experience, and say, "I will praise Thy name, O Jehovah, for it is good" (Psalm liv. 6).

It is written, "According to Thy name, so is Thy praise (Psalm xlviii. 10).

"'The God of Jacob' is 'the God of all grace,' and happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his Elohim" (Psalm cxlvi. 5).

"The God of Israel is He that giveth strength unto His people; blessed be God!" (Psalm lxviii. 35).

JEHOVAH'S SET TIME FOR MERCY UPON ZION.

By the Rev. Canon Fausset, of York.

(*At the Keswick Conference, 16th July*, 1895).

It is written in Psalm cii. 13, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." A long period of exclusion from God's favour is presupposed, culminating in Zion's groaning as a person appointed to death. Her cry in her last great tribulation will bring her Lord to her help. His everlasting covenant with Abraham, and His promise of the perpetuity of David's throne ensures His interposition. "Comfort ye, comfort ye, my people. Cry unto Jerusalem that her appointed time is accomplished" (Isa. xl. 2). "The set time" is when "the times of the Gentiles shall be fulfilled" (Luke xxi. 24). Jerusalem's treading down of the Gentiles having come to its end, when that determined shall be poured upon the desolator, when time, times, and a half shall be complete" (Dan. xii. 7).

The Jews are our time-piece to show us the hour we have reached on the prophetical dial. Our whole Christian dispensation is a parenthesis between the time of God's former favour to Israel, and His restoration of her to the spiritual primacy designed for her from the first, "when the Most High gave to the nations their inheritance, when He separated the children of men He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). "I have set Jerusalem in the midst of the nations round about her" (Ezek. v. 5). God in the midst of Jerusalem; Israel, *God's* people, in the midst of the peoples, to be as priest-kings, mediators of blessing to the whole world. His promise is awaiting its fulfilment. "The king of Israel—Jehovah—is in the midst of thee, thou shalt not see evil any more. Jehovah, thy God, in the midst of thee, is mighty, He will save, He will rejoice over thee with joy" (Zeph. iii. 15-17). "He will rest in His love."

A lover of Israel was once urging the claims of the Jews upon a clergyman who evaporated all such prophecies into "figurative" descriptions of the church. Said the clergyman, "Your appeals are very well, but after all, I wish to put the Jews in their right place." "This is my very aim," replied the other; "I wish to put them in the place that Romans xi. puts them." "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? What shall the receiving of them be but life from the dead?" (Rom. xi. 12-15). If we desire the coming of Christ's kingdom on earth, we must follow Christ's order that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem. In our eclectic dispensation, individual Jews, the apostles, and evangelists were the first fruits; the Gentile converts followed. A remnant according to the election of grace is being gathered out from Israel, and Gentile Christians, called by Paul "the fulness of the Gentiles," are being blended with Israelite Christians in the Church wherein is no distinction of Jew and Gentile. When that church is complete, the new order will begin by Israel as a nation being all saved; then, through Israel's king-priesthood, the Gentile nations as nations shall also be regenerated. Then shall be fulfilled Zec. viii. 13: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong."

Have we reason to think that the times of Israel's trouble from her spiritual and political differences are at hand?

The signs of the times as to Israel and Palestine are most striking. In former years there have been fulfilled many of the foretold signs. But the peculiarity of our age is, that these general signs are for the first time attended with the special signs of Israel's revival. The fig-tree withered by our Lord because of its unfruitfulness, represents Israel cast off because of apostacy. The fig-tree reviving, represents the approach of the set time of the Lord's restored favour to Zion. As harsh winds often usher in early spring, so trial precedes Israel's restoration. The preliminary stages foretold by Ezek. xxxvii. are already being realized. There is a noise—a shaking among the dry bones; there is an external process of national organization, preliminary to their return in an unconverted state to their own land.

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The outbreak of persecution against the Jews in Russia and Germany, is what never could have been anticipated in an age of light and toleration. The Jews were peaceably settled, and had acquired wealth and standing in Gentile lands, and had no desire to leave their homes; but God would not have it so. Prophecy solves the enigma which human reason could not forsee. The words of Ezek. xx. 32 are fulfilled before our eyes. "And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord, surely with a mighty hand and with a stretched-out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out."

Since Jerusalem was overthrown by Titus, the only attempt under the apostate emperor, Julian, to reconstitute the Jewish State there, failed through Divine interposition—balls of fire hindering the workmen, for the time was not yet. Now the cruelty of Russia ("Rosh." Ezek. xxxviii. 2 R.V.) is over-ruled to constrain the Jews to leave their homes there, in spite of themselves, and settle down in Palestine; 120,000 Jews are now in Palestine—three times as many as came back with Ezra; 40,000 are in Jerusalem. Furthermore, the so-called Chovevi Zion — the lovers of Zion — have a design of the new national flag, with a legend, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel." There are railways in Palestine projected from Beyrout to Damascus, and from Acre to the Jordan; that from Damascus to the grain-producing Hauran is already commenced.

The Hebrew language is becoming vernacular there, and Hebrew literature is part of the national movement in Young Israel. Land is being bought up on every side, the Sultan having granted to the Jews, at the request of Mr. Scott Moncrieff, the concession of holding land. The city is rapidly extending its suburbs beyond the walls. Zech. ii. 4 is literally being fulfilled, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Oranges, olive wood, honey, oil, barley, wheat, wine, and mother of pearl, raised the exports and imports, in 1890, to £706,821.

There are twenty-four Jewish colonies now in Palestine; and lately two million slips of vines were sent from America to Jewish colonies there. So Isaiah xvii. 10 foretells: "Thou shalt plant pleasant plants and strange slips."

Water is being brought from Solomon's Pools, to supply the holy city with what has heretofore been its great need. Two sailing vessels on the Dead Sea will soon export its mineral wealth of salt, bitumen, and silver.

Spiritually, too, the remarkable conversion of Rabbinovitz, Lichtenstein, and Warzawiak, and their many followers, imply that the remnant, according to the "election of grace," gathered out of Israel, is almost complete, as on the other hand, "the fulness of the Gentiles" is almost gathered in. On the authority of the Rev. J. M. Eppstein, there are at this moment in the ministry of the Church of England no less than 260 Israelites, who have either been converted to Christianity, or were the sons of parents who had been so converted. As a nation, Israel, according to prophecy, will remain unconverted until the Lord Himself shall come as Redeemer to Zion, and will take away the veil off their hearts; they have been, as our poet addresses them—

> "Tribes of the wandering foot and weary heart,
> How shall they flee away and be at rest?
> The wild dove has its rest, the fox its cave,
> Mankind their country; Israel—but the grave."

Israel will then have its country, but with it will have the sorest tribulation that ever befell her, and this because she will heed the Antichrist, who will first flatter her national aspirations and will then awfully persecute her. "I am come in My Father's name, and ye receive Me not; if another will come in his own name, him ye will receive." "So I will raise up a shepherd that shall eat the flesh of the fat, and tear their claws in pieces." "Woe to the idol shepherd." "Alas! for that day is great, it is even the time of Jacob's trouble, but he shall be saved out of it." "There shall be a time of trouble such as there never was since there was a nation. At that time thy people shall be delivered—there shall be great tribulation such as was not since the beginning of the world, or ever shall be; but for the Elect's sake [the elect Jews] those days shall be shortened; for there shall arise false Christs." This sign is already fulfilled. Four Rabbis have suddenly appeared in Russia, each one performing little miracles in proof of his Messiahship. We are, indeed, verging to the last days of our dispensation.

The Body of Christ.

The Church—Christ's body—must first be completed, and then, like Enoch, be translated. Then the elect Israel, as Noah, will pass through the flood of tribulation, and be delivered out of it. Rabbi Tanchum interprets Hosea vi. 2: "After two days will He revive us, and we shall live in His sight." The first day represents the Assyrian and Babylonian captivity; the second day represents the long period of Israel's present dispersion. The third day represents the Millennial age yet to come. It will begin when the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon Him Whom they have pierced. He will regard the prayer of the destitute, for those, rejecting Antichrist's blasphemous and self-deifying claim, will, in their deep anguish, fly to Christ. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against them." "When the Lord shall build up Zion, He shall appear in His glory." The heavenly Joseph will reveal Himself to His brethren, "I am Joseph your brother, whom ye crucified; but fear ye not." It is for this blessed consummation that the Jews are so marvellously preserved distinct, though scattered among all nations for ages, "Thou shalt abide for Me many days; thou shalt not be for another; so will I also be for thee. For the Children of Israel shall abide many days without a king, a prince, a sacrifice, an ephod, and teraphim; afterward shall the Children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days."

Are we praying for the conversion of the nations as nations? Then pray to gather in God's Elect in order that the Lord may come in His "set time" to have mercy upon Zion; so the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. Meanwhile the sign given is being remarkably fulfilled: "Thy servants take pleasure in her stones, and favour the dust thereof." Never since Jerusalem's overthrow eighteen centuries ago, has such intelligent interest

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been taken in "her stones." For instance, Phœnician mason's marks on the temple stones, the Chel, or balustrade separating the Court of Israel from the Gentiles, with its inscription, forbidding a heathen to enter on pain of death: the stone of the Moabite king, Mesha; the Levitical boundary stone outside Gezer; the Bethesda double pool, with its five porches; the Siloam tunnel, inscribed and brought down from the Virgin's Fountain — all these are stones crying out against the sceptic, and witnessing to the return, ere long, of the rightful King to the throne of David. Our part is to be men "with understanding of the times," knowing and fulfilling what the Lord would have us to do. Our Lord plainly tells us that this dispensation, like all former ones, is to end in apostacy. "When the Son of Man cometh, shall He find faith on the earth?" Let us be looking for and hastening the coming of the day of God by witnessing for Christ, and, in the power of His Spirit, being instrumental in gathering out His Elect from Israel first, and then from the Gentile nations. "Pray for the peace of Jerusalem, they shall prosper that love thee; peace be within thy walls, and prosperity within thy palaces."

THE "SPIRIT" AND THE "WORD."

BY THE REV. G. C. NEEDHAM, of Northfield, U.S.A.

At the Keswick Conference, 15th July, 1895.

MY subject is—the relation of the Holy Spirit to the Scriptures. We have had brought before us the Incarnate Word, and have seen how He was *born* of the Spirit as to His human nature; how He was *anointed* of the Spirit, *led* of the Spirit, *empowered* of the Spirit, and how He offered Himself up on the cross through the Spirit.

Now there is another "Word"—those who are living epistles—the Church of God. The Church of God is a peculiar people, and the Holy Spirit enters into very intimate relations with it, as with the Word; and that Word—the Church of God—has been *born* of the Spirit, *led* of the Spirit, *anointed* of the Spirit, *empowered* by the Spirit, *indwelt* by the Spirit.

Now, we have a third Word—this Written Word; and we may say of the Written Word, as of the Incarnate Word; and as we see that the living epistles of this Word have been born of the Spirit, so this Written Word is *produced* by the Holy Spirit, it is *anointed* of the Spirit, *empowered* by the Spirit. Thus He enters into very close relations with this Word, which we call the "Written Word of the living God."

Now, the Holy Spirit is the sole author of Holy Scripture. He has spoken, and we know Him by what He has spoken. The Holy Spirit gives us the book in its totality; all the words in the book are from him. He selects words — He takes the medium of human language, and through it He conveys the divine thoughts, and he uses the language of the Spirit — it is the language of God, God speaks to us through words.

I want to call your attention to a few important passages. I do not find anywhere that the Spirit injects a thought into the mind of man, and leaves him to work out that thought through his own rational powers, and present it in his own rational speech. In Mark xii. 36 we have Jesus quoting from one of the Psalms, and in that verse Jesus said, "For David himself saith by the Holy Ghost." Now He quotes from Psalm cx. 1. I need not give the quotation; but notice the language of Jesus, "David said it," but David said it through the Holy Ghost; so that when Jesus refers to Psalm cx., the Holy Spirit, He says, is the author of that Psalm, using David as the mouthpiece.

Then turn to Acts i. 18, you will find Peter uses similar language, quoting again from Psalms xli. and cix. concerning Judas, and if we wish to know the authorship of these Psalms, where allusions are made to Judas, — "the Holy Ghost spake by the mouth of David."

So, not only is the *thought* of the Psalm divine in its origin, but the *language* in which the thought is clothed. It is only through the medium of language we understand the thought that is conveyed to us. We come to the Bible in the attitude that we have the words which the Holy Ghost speaketh, so that we may compare spiritual things with spiritual. In Acts iv. 25 we have similar language. This is a quotation from Psalm ii. David said it, that is quite true, but David was not the originator of the thought or words, "Who by the mouth of Thy servant David hast said, 'Why do the heathen rage?'" Then in Acts xxviii., the apostle Paul is quoting from Isaiah vi.; but it is not what Isaiah said in his own words, but "Well spake the Holy Ghost through Isaiah." So that in Isaiah vi. Paul recognised—in all its language, in all its details, in all its completeness—the product of the Holy Ghost. You see how completely the Holy Ghost; the living, personal, intelligent Spirit; the third person of the blessed Trinity, is closely identified with the Bible in all its parts: He speaks; He said it; and so the language of the Spirit (I am not now speaking of our translations) has been given us of God. The Lord Jesus said, when resisting Satan, in the temptation in the wilderness —quoting from the book of Deut. — "It is written," etc. He recognised that the words came from God through human agents and instruments, but they were the words of God, and that these words constitute spiritual food that we may be sustained and nourished thereby.

Then we have Jesus saying, in Matt. v. 18, and Luke xvi. 17, that not one jot or tittle should be effaced; mountains will be removed, valleys filled, the earth changed, according to the Prophetic Word, but not one jot or tittle of the Word shall pass away.

Jesus Himself, in a divine revelation, quoted from the Old Testament constantly; Moses, the Law, and the Prophets wrote of Him;—it is all true, all inspired, all of the Spirit of God.

Now, we fall back upon the inspiration of the Bible from the fact that Jesus recognised it, and that everywhere the Bible is represented as being from the Holy Ghost. Oh! what rest it is to us when we turn here to the words which the Spirit of God has given us, that we might know the things which are freely given to us of God!

THE TITLES OF THE SPIRIT AND THE WORD.

Notice next the Titles given to the "Spirit" and the "Word," and see the close identity. The Spirit is not the Word, and the Word is not the Spirit, any more than my words are myself. My words are from me, they are a revelation to you. So the Holy Spirit speaks words identified with that which He has spoken, and the very Titles which are given to the Spirit are the names given to this Word; He is called "the Spirit of Truth," and this is the Word of Truth; He is called the "Spirit of Life," this is the Word of Life; He is the "Spirit of God," this is the Word of God; He is the "Spirit of Grace," this is the Word of Grace; He is the "Spirit of Consolation," and we are to comfort

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one another with these words; He is the "Spirit of Prophecy," this is the Word of Prophecy. So the very Titles given to the Spirit of God are given to the Word of God, and proceed from it.

The Emblems of the Spirit and the Word.

Another close identity, the very emblems of the ministry of the Spirit are used also in connection with the Word.

In Hosea xiv., "I will be as the dew unto Israel." Deut. xxxii., "My doctrine shall drop as the rain, My speech shall distil as dew."

The Holy Spirit is manifested under the emblem of fire, as we have the tongues of fire manifesting His presence at Pentecost. So Jeremiah said, "Thy Word is a fire." He knew the power of that fire within himself. "Thy word was in my bones like fire;" knowing the power of the fire he described it. So we have other emblems, such as I have given you—dew, rain, water, light, and fire—all emblematic of the work of the Spirit, and also emblematic of the action of the Word.

Their Co-ordinate Effects.

Notice further, the proof of the co-ordinate ministry of the Spirit and the Word is by the co-ordinate effects produced.

We all believe in the doctrine of regeneration; and the Holy Spirit Himself has taught in many places that He is the Author of life in the soul of the believer. A converted man receives more than a feeling, reformation, or a little morality; he is brought into new relationships with God, made partaker of the Divine nature, born of God. Yet regeneration is referred to in Peter's Epistle as altogether the product of the Word. The Holy Spirit does not even mention being born again, except "by the Word of God, which liveth and abideth for ever."

Do you say there is a discrepancy, there is a contradiction? Now, wait, my dear friends; let us remember that when the Holy Spirit works to produce conversion, or to regenerate a soul, He does it with the Word. The Word is the seed. He ploughs up the fallow ground and drops in the seed; the seed has the germs of life in it, and, full of its own vitality, it springs up and bears fruit. "The words that I speak, they are spirit and they are life." Now, perhaps you will nor agree with me, but I want you to think of it, there is no conversion in this age, so far as we know, that is not the outcome of the *received Word* into the soul in the power of the Holy Ghost. Conversions are not produced by prayers, confessions, and all those mystic things, but the sinner intelligently receives into his heart a message concerning Christ; he believes God's Gospel concerning Him (Rom. i. 1); and having received this word, life comes from the Living Christ in the powet of the Spirit. A mystery, we grant; we cannot explain the method of the phenomenon, but, thank God, we know it by experience. So, dear friends, regeneration and conversion is the result of the work of the Spirit and the Word. Therefore, the great command is, "Preach the Word." Why do we send men to the heathen? How can they hear except there be a preacher? How can they preach except they be sent? And it is the work of the Church at home to send the living voice, to preach the living message, in the power of the Spirit, that men in heathen darkness may be converted.

Now, here is another of the co-ordinate effects: the Spirit of God, we know, sanctifies the believer. But if you turn to John xvii., and other places: "*Truth*" is said to be the means of sanctification—"Sanctify them through Thy truth." "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word." "Now ye are clean through the Word which I have spoken unto you." So we have the believer sanctified through the Word. Now, how is this done? Just as in regeneration, the Holy Spirit makes the Word intelligible to the saint, so that he grows by it, is nourished by it, his heart is enlarged, he is brought into closer and fuller knowledge of Jesus Christ, and contact with Himself, and this spiritual life is developed; and just as I have no faith in any conversion in this age that is not the result of the preached Word, I have no faith in holiness, or methods of practical sanctification that are not the outcome of the Word of God received into the heart for nourishment and power.

Then we have another co-ordinate effect in John xv. 26: The Holy Spirit came to "testify of Christ." How does He do it—what divine method has He? See John v. 39: "Search the Scriptures." Why! For they testify of Me. The Scriptures testify of Christ; so we have the witness of the living Spirit, through His Word, to Jesus Christ. We learn of Christ, not by any thought we evolve out of our own brain; we cannot produce any theory which will be right regarding Christ. But we read the Word, and it testifies of Him, and we know Him through it.

Then, in Eph. ii. 22, it said that the Spirit *builds up*. The Holy Spirit is building up the Body of Christ, which is the Church. Yet, when Paul bids farewell to the elders of Ephesus in Acts xx., it is written, "I commend you to God, and to the Word of His grace, which is able to build you up." Nothing is said about the Spirit there. There is no contradiction! The Spirit is the builder of the Church in its corporate capacity, *but He is building up by the Word;* just as food in the physical body builds up the body, so the Spirit using the Word, and we taking it as food, and assimilating it by faith, and experience, and meditation, are built up, whether in individual life or as Assemblies in Christ. There is no building up apart from the Word.

Then you will find that the Holy Spirit is the source of all revival in the Church. We have the term "revivalist" given to the evangelist, and sometimes it is said "the great revivalist is coming." Now, that indicates great superficiality regarding revival; the Holy Spirit is the only One who can revive. But you notice, revival is also attributed to the preached Word, as, for instance, in Samaria, when the scattered disciples went everywhere preaching the Word. Philip went to Samaria and preached Christ, and there was great joy in that city.. So we read in Nehemiah viii., they opened the book, and read distinctly, and then gave the sense of the meaning. That was expository teaching and reading, and the result was a great revival in Jerusalem. So we have a beautiful illustration in Ezek. xxxvii. Too often that passage is limited to spiritual revivals in the Church, and yet that vision of the valley of dry bones applies to the bones of the whole house of Israel. Make your applications afterwards if you like, but the principle of bringing these bones together, and of bringing them to life, is the principle of all revivals. "Go and SPEAK to the bones!" What next? "Call upon the *breath from heaven*"—and these two things are together the breath from heaven,—the living breath of the Spirit of God, and the Word spoken by the human preacher speaking to the bones. When man was created, he was made out of dust, but God breathed into

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him the living breath. And so we have here in this Book, in these words, in these letters, in this language; the Holy Ghost breathing into them the breath of life, so every word becomes a living word and a word of power. Therefore, the preaching of the Word must be the foundation of any revival. There may not be outward excitement; there is revival here to-day, we can see it in your faces, some true heart is leaping with joy, and the Word is warming your affections, exciting your emotions, lifting up your heart to God—that is revival.

Now, the Spirit and the Word co-ordinately produce spontaneous worship in the heart. To be "filled with the Spirit," the result will be joy-singing, making melody in our hearts to the Lord. In Col. iii. 16 there is nothing said about the Spirit. "Let the WORD of Christ dwell in you richly." Be filled with the Word; let the Word have its right place. But in Eph. v. 18, 19, the same singing with grace in the heart is said to be produced by the Spirit—"filled with the Spirit." So that to be "filled with the Spirit" is the same thing as the "Word of Christ dwelling in us richly." It is not the Spirit apart from the Word: neither is it the Word apart from the Spirit. But it is the Spirit working through the Word, which produces this singing of the heart.

Now the last proposition is this—the Holy Spirit will honour that Word. When Peter preached it the Holy Spirit honoured it. When he went to the house of Cornelius, it is said, as soon as they heard the Word, the Holy Spirit fell on them that heard it. He is restfulness for the preacher, who is not going to propound his own theories, to win men to what he thinks; but standing up and saying, "This is God's message—now, living Holy Spirit, Thou who art behind that message, make it effective."

Oh, remember the power that is behind this Word! Do not seek the Spirit apart from this Word; do not seek the Word alone, apart from the Spirit; if you do, you will be a dry, controversial theologian; as dry as Gideon's fleece when no dew fell upon it from heaven; but, as the Spirit uses the Word, everything will be kept in its right place and order. God has for ever united them, and "what God hath joined together, let no man put asunder."

"CHRIST JESUS MY LORD."

BY DR. NEATBY.

(*At the Keswick Conference, 19th July*, 1895).

PHIL. iii. 8. That is the next text I want you to remember. I ask my God to write it on my heart as He has never written it before, and I ask Him to write it upon every one of your hearts that know Him as "Lord"; to write upon your hearts in ineffaceable characters that which will reproduce itself in your life. That really sums up all I have to say—"Christ Jesus my Lord." That was what turned "Saul of Tarsus" into "Paul the apostle of Jesus Christ." His was a model conversion. It was "a pattern of all long-suffering." It is given us as such of our God to Timothy in 1 Tim. i. 16. Saul was on his way to Damascus, to bring people bound to Jerusalem. What for? Just because they called upon the name of the Lord Jesus—that was their only crime—they could not be guilty of a worse crime in the eyes of Saul. He had the letters in his pocket that were his warrant to bring them bound to Jerusalem; and suddenly, a light shines from heaven, and he finds that that light comes from the very person whose name he is pledged to blot out from under heaven. A light above the brightness of the sun at noonday shines upon his path, blinds his eyes, and casts him to the ground. "If a man find his enemy will he let him well away?" Christ has found His enemy—there he lies prostrate before Him, He once again is a mighty Conqueror. But how does that blessed Conqueror treat His captive? "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness of these things that thou hast seen":—Christ in heavenly glory! Words of love, of more than pity; words of deep Divine love from the Lord Jesus Christ Himself. It was a surprise—it was a double surprise to see Christ at all, when he thought He had been stolen away by His disciples; to see Him, and to know it was He, and then to hear such gracious words from His lips, words that change his heart, words that make him the willing captive of that same Jesus.

"Christ Jesus my Lord." For the excellency of the knowledge of Christ Jesus his Lord he parts with every advantage that he had had, and he counts all but dung compared with the blessed Lord Jesus who appears to him in glory. *He* now becomes the one object before his life. Henceforth he judges everything by its relationship to Christ. He has had a righteousness—and, before men, a good one; but he has lost it, and he has lost it by the "excellency of the knowledge of Christ Jesus his Lord." He does not desire the righteousness that he has been building up for eternity, but he desires another sort of righteousness—not the righteousness which man can produce for God, but which God produces for man. That righteousness is found only through the death of the blessed One who died; found in His resurrection, in His glorious place as the Head of a new creation. That is "the righteousness which is of God," which becomes his now by faith—a Divine righteousness, a righteousness that was proclaimed in the cross of Christ. A righteousness which was manifested in that blessed "God over all," turning away and leaving the Son of His love in the hands of Satan, and the hands of man, until, in the bitterness of His soul He cries, "My God, my God! why hast thou forsaken me?"

When Christ in grace stooped down to confess my sins, to make them His by confession, the deep reality of standing before a righteous God with sins upon Him that He could not commit, but that He did confess as His—it was a righteous thing for God to hide His face from Him. In grace He took the sinner's place, Saul's place, my place. And then, in the righteousness of God, when it is accomplished, when it is finished, when He has made an end of sin by His mighty sacrifice, it was as righteous for God to break into Joseph's tomb, and to raise that sin-bearer, that One who has made an end of sin, to raise Him out of that tomb, and to place Him at His right hand. Oh, every heart, every intelligence must own that nothing could be more righteous. What then, beloved, does God do to a poor sinner? What did He do to Saul of Tarsus? What has He done for you and for me? Why, His *righteousness* forgives—not only His grace, but His righteousness forgives. And so Saul finds it. He has lost his righteousness which was of himself, and he has found a righteousness all divine, a righteousness wrought out by the living God for sinners; he finds that the righteousness of God has become a pardoning righteousness. He exclaims, "That I may be found in Him!"

He wants now to be placed according to the value of the name of "Christ Jesus my Lord." No longer to be in the first the rebellious Adam, but in the last the obedient Adam; no more in the first man—a very good specimen of the first man—but to be found in "the second man, the Lord from heaven." Then he goes on, he wants "the fellowship of Christ's suffering"; and he had a goodly

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measure of that blessed fellowship. The apostle Paul did not desire to suffer, no man does; but he desired to be like Christ, to be in spirit with Him, and to suffer with Him, and for Him; that was to him a prize to win, it was to him the object to which his heart went out. Even the fellowship of His suffering, the conformity to His death, was not an alarming thing; it was rather a *need* for his heart.

Then, again,—it is most blessed!—he says, "I have not attained—I am not perfect; there is the *prize* of the high calling of God in Christ Jesus." What was that prize? It was the Lord Jesus Christ, the One Who appeared to him in his hatred of the Lord, and turned him to be a blessed servant of Christ. Till he wins Christ he has not attained—till he lays hold of Christ, as Christ has laid hold of him he has not attained, neither is he perfect; but that one object is before him, and he runs straight towards it. Is there sorrow on the way? he hugs the sorrow. Is there death on the way? he is prepared for the death. Nay, it is conformable to His death that he desires to be, he wants to win that prize—the person of the Lord Jesus Christ—"Christ Jesus my Lord."

Then, at the end of the chapter, we find, "our citizenship, our commonwealth is in heaven," we have none here, we are strangers here. I am now a stranger with the One who was a stranger:—

"'Tis the treasure I've found in His love
That has made me a pilgrim below."

I have seen Christ in glory, and it has changed everything to me: He has given me another commonwealth, another set of politics. I am a stranger here just because He was rejected, and is the rejected One. When He reigns, I shall reign. When he establishes His kingdom I shall be with Him in His glorious reign, but until He reigns, I *would* not reign; until He exercises His right, I have none to exercise.

Further, we "look for the Lord Jesus Christ" to come as Saviour. He is coming to finish the work of salvation. He has saved our souls—He has saved us perfectly as to our *title* to stand before God as justified people; He has saved us already as to being children in the presense of a Father; but He has not saved us as regards our bodies. Alas! alas! that sin should dwell—not reign—in our mortal bodies: that too, waits for His mighty working that "mortality may be swallowed up of LIFE." Then we shall, indeed, be SAVED!

God means to be glorified in these mortal bodies; that they shall shew forth something of the glory of the glorious body of Christ, "For whom He did foreknow, He also did predestinate." What for? To be saved? Yes to be saved with a right royal salvation; yea, "to be conformed to the image of His Son." You could not put a title of the Lord Jesus in there, other than "His Son" that would at all express the thought of God: conformed to the image of His Son. Conformed to the image of Christ? Yes—but more—"to the image of His Son." You are to be a Son, just as Christ is a Son; by virtue of Christ being a Son. Not only as the "only-begotten," in which He stands alone. God will not rest until He has presented you and me perfect in the likeness of His Son. We are right thankful that He is "not ashamed to call us brethren." We should not think of calling Him our brother. The Lord Jesus Christ said, "our friend Lazarus sleepeth," but Lazarus never called Him a friend or brother, and never would have thought of it. Oh, blessed Lord Jesus! in everything he has the pre-eminence. But this body is to be conformed to the image of His Son. And now beloved, this is our hope for to-morrow morning! this is the night of weeping: to-morrow morning is the morning of unclouded joy—of blessed nearness to Him who loved us, and gave Himself for us. When His hand leads us into that Father's house, every longing of our soul will be stilled. It will then be *praise, praise*, eternal *praise*. Oh, how the heart bounds onwards to that blessed, blessed day when we shall praise Him as we would praise Him now—"Christ Jesus my Lord."

There is a little moment left, my brethren, for us to glorify Him in circumstances of trial and difficulty. Only let us bring Him—this "Christ Jesus my Lord"—into the circumstances of our life and let that word be practically true—"Christ liveth in me."

The First Principles of Prophetic Study

No. IV.—PROPHECY LITERAL.

IT is sometimes asserted that the predictions of the future glory of the Messiah are to be figuratively interpreted; but it is well for us to be cautious how we invoke the aid of fancy and allegory to evade the conclusions enforced by the plain statements of Scripture.

Quite probably the Jewish Rabbis held that the prediction that Christ was to be born of a virgin was allegorical. Unquestionably they regarded the prophecies of His sorrows, His rejection, and His suffering as couched in "highly figurative language." They could believe the predictions of His glory, but they could not accept those which foretold His sorrows and His shame. Doubtless they may have had plausible theories and reasonable conjectures, which may have commanded the assent and respect of their followers; but when, in the fulness of time, God sent forth His Son to accomplish all that He had spoken, it speedily became evident that He had no need of their figures, fancies, or theories to accomplish the fulfilment of His own Word.

And if in opening to His disciples the Scriptures, and expounding unto them all things in the Law and in the Prophets and in the Psalms, concerning Himself, He demonstrated His Messiahship by the accuracy with which every prediction was fulfilled; if His birth of the Virgin, His nativity in Bethlehem, His ministry and work were all foretold; if prophecy was fulfilled by the beast that carried Him, by the nation that rejected Him, by the disciple that betrayed Him, by the price of His betrayal, by the nails that pierced His hands; by His death, and burial, and resurrection, and ascension;—if in all these instances God fulfilled His Word with the utmost literality and precision, by what rule shall we, when we read the words of those same prophets concerning His future glory, refuse to accept them as precise and unquestionable statements of things which must shortly come to pass? If the prophecies of His shame were literally fulfilled, shall the predictions of His glory be cast aside as vague and shadowy? If the cross on which He hung was a reality, shall the throne which He shall inherit be a figure of speech? If the sufferings which He endured were real, shall the glory which is to follow, be an empty vision or an idle dream? Surely, if any portion of the prophecy were to be figuratively expounded, it should be that portion which told of the shame, and sorrow, and suffering of the Son of God. If we can believe that God "spared not His own Son, but

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delivered Him up for us," we can believe *anything* which God has promised to do for Him or for us.

It is sometimes asserted that this earth is a very insignificant planet in the vast array of orbs that stud the heavens, and that it is unreasonable to suppose that the Son of God will ever come and make His abode in a world like this. It is said that there are other grander orbs; there are starry hosts wheeling in limitless space; there are far off radiant centres around which suns and systems roll and shine: why should we imagine that the Christ of God would select this poor world as the theatre of the revelations of His glory, and the place of the establishment of His throne?

These considerations have force, and if it were left to our imagination to decide the matter, we certainly might reach a different conclusion. But we deal with facts; and dark and significant as this world is, the Son of God *has* already trod its deserts wastes. Strange as it may seem, He *has been here*, and for more than thirty years has been a pilgrim on this world's highway. We could not have anticipated such condescension, but it is His nature to do exceeding abundantly above all that we ask or think. Granted that His coming to our world is unreasonable, nevertheless *it is true;* He has been here once;—why may He not come here again? His glorious body had its origin here, and He has borne with Him to the right hand of the Majesty on high, a physical form which partakes of the elements of this world in which we dwell. And if He has already entered into such an alliance with this shadowed, blighted, sin-cursed earth, can we deny that He may yet more gloriously manifest His love for the world which He has created, and which at the beginning God pronounced very good?

We may not judge of this world's importance by its visible magnitude. . . . But where in all the wide creation can we find a world which has been the theatre of events so strange and wonderful as this? Where can we find another Bethlehem, another Gethsemane, another Calvary? What other soil has been moistened by the tears and crimsoned by the blood of the Son of God. What other world has been the theatre of such sorrow, such suffering, such conflict, and such victory as has been witnessed in this world? Do we ask why *this* earth should become the theatre of the grandest displays of Divine grace and mercy? Is there not a sufficient answer found in the fact that this world has been the seat of the darkest and most terrible rebellion against a God of grace and truth? And is there not a glorious fitness in the thought that in this poor, dark, dishonoured world, where God's law has been broken, His love despised, His Gospel rejected, His servants persecuted, and His Son slain,—that here at last His tabernacle should descend, and His glory be revealed as in no other portion of the universe which He has made? Thus where sin abounded, grace shall so much the more abound, and in the very realm where Satan long has ruled and reigned, shall God magnify His love and power, by making it the abode of His people, and the habitation of His own glory.

And if this be the Divine purpose, shall not every loyal heart rejoice to hear the news? Our exiled King shall return, and earth and heaven shall rejoice to hail His approach. He, who was crowned with thorns, shall then be crowned with glory and honour. He, who was crucified on Calvary, shall then reign on Zion. He, who was despised and rejected, shall then be honoured and esteemed. He, who was mocked, and scourged, and spurned, and buffeted, shall be hailed and honoured, and adored by a world which He has redeemed. And here, beneath skies once darkened above His cross, but then illumined with the splendours of His throne, they shall—

> "Bring forth the royal diadem,
> And crown Him Lord of all."

To-day Christ sits enthroned, but it is not upon the throne of His own kingdom. An exile from His rightful, blood-bought realm, He sits *at the right hand of the throne of God*, from henceforth *expecting* until His enemies be made His footstool. He, like the nobleman, has gone "into a far country, to receive for Himself a kingdom, and to return," and by and by He shall come again and reckon with His servants, and destroy His foes who hated Him, and said, "We will not have this Man to reign over us" (Luke xix. 11-15). But He is not without honour or authority. As Pharaoh said to Joseph, in Egypt: "Thou shalt be over my house, and according unto thy word shall my people be ruled; only in the throne will I be greater than thou," so God hath "highly exalted Him, and given Him a name which is above every name." And as of old they cried before Joseph, "Bow the knee," and made him ruler over all the land, so the great antitype of Joseph, having passed through His years of suffering and of shame. is set on high, and before Him every knee shall bow and every tongue confess, to the glory of God the Father. Presiding over the destinies of the world, and carrying forward the work of human redemption, the resources of the universe are at His command. All power in heaven and earth is given into His hands, and, no matter whose decree opposes, He bids His servants go into all the world, and preach the Gospel to every creature, and bring rebels back to their allegiance to Him.

"The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32). One like the Son of Man shall come in the clouds of heaven to the ancient of days, and shall be brought near before Him, and there shall be given Him a kingdom and dominion and glory, that all people, nations, and languages may serve Him (Dan. vii. 14). "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all" (1 Cor. xv. 28). H. L. H.

Practical Expositions.

BY REV. JAS. C. SMITH.

I. OBEDIENCE.

Romans xiii.

PLEASE read this with your Bible open before you and note the paragraphs. Observe how the cardinal graces of faith, love and hope are practically illustrated in the three sections or divisions of this,

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chapter. Obedience is the watchword of Christian practice; and here we see the obedience of faith, love, and hope.

FIRST, THE OBEDIENCE OF FAITH.

Vers. 1-7.

This section refers to the Christian's relation to the State or Government where he lives. "The children are free," says Christ; but faith teaches the Christian that for the present he is to submit. He is to submit to the "higher powers," *for the sake of God*, who is the source of all power; he is to submit willingly, not for vengeance, *for the sake of conscience*; and lastly, he is to submit and pay tribute to governors, as God's ministers, *for the sake of government.*

SECONDLY, THE OBEDIENCE OF LOVE.

Vers. 8-10.

In this paragraph there is no reference to love towards God, it is entirely love toward our neighbour. Love toward God is the fountain: it is fellowship; but love toward our neighbour is the stream; it is practice. So it is presented here. If you love your neighbour you will pay him what you owe, except the bill of love itself, which can never be fully paid, and which is balanced from the other side. If you love your neighbour you will not break any of God's commands to his hurt; nor will you work evil toward him in any way. Thus love is the fulfilment of the law.

THIRDLY, THE OBEDIENCE OF HOPE.

Vers. 11-14.

Hope has not to do with either governments or neighbours, for its object. It has to do with the future: it notes what is coming, and in the light of coming events it imposes restraints and inspires incentives in the Christian's heart. Here, hope sees the night far spent and the day at hand. It sees the final "salvation" nearer than when we believed. And so it urges that the hour is come for Christians to wake up; change night clothes for day clothes; to walk as in the day, anticipating the eternal day; and thus put on the Lord Jesus, and give no place for the flesh life. How practical!

Signs of the Times.

JEWISH SIGNS.

THE RESTORATION OF THE JEWS TO PALESTINE IN UNBELIEF.

THE following extract shows the worldly spirit of those who will soon advocate the Return of the Jews and of The Lost Ten Tribes to Palestine, to which we have frequently referred in previous numbers:—

"THE SOLUTION OF WAR!"

"In the *North American Review* for August, the Rev. Dr. Mendes has an article entitled "The Solution of War." No one would imagine from the title the nature of the essay. What Dr. Mendes writes about is the favourite theme of many commentators on the prophecies of the Old Testament, namely, the restoration of the Jews to Palestine. This, Dr. Mendes thinks, would, among other things, lead to the solution of the difficulties which threaten the peace of Europe. The subject is one which has great fascination for many minds, especially in America. When I was in Chicago two years ago, I was told that an enterprising citizen of Chicago had for some years been buying up real estate on the shores of the Sea of Galilee, expecting to make a fortune by land when the Jews came to their own again. Dr. Mendes sets forth, with due detail of chapter and verse, the reason why he thinks the Jews ought to go back:—

The restoration of Palestine to the Hebrew nations means—

(*a*) The solution of the vexed Eastern question, the political rivalries and jealousies in the East.

(*b*) The solution of religious rivalries and jealousies which affect the three great religious worlds of Protestant, Catholic, and Greek Church. None can afford to have the other supreme in the land whose very dust is so sacred to all.

(*c*) The erection of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24).

(*d*) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. lxi. 9). Palestine, geographically, is the natural converging point of the trade-routes between two continents, Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyrout, Haifa, and Acre among her ports would tpeedily become the London, Marseilles, New York, or Hamburg of she East.

(*e*) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-Slav policy or Franco-German anti-Semitism which propounds it.

(*f*) And it would mean the fulfilment of two Bible ideas of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. lvi. 7). This would mean the quickening of the idea of the Brotherhood of man, recognising the Father of all of us.

And the other idea would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more' (Isa. ii. 3, 4; Micah iv. 2, 3).

If the codification of international law by the chief jurists of the world is the first step towards the solution of war, and the education of public opinion to the cost, the injustice, the horror, and the shame of war is the second, this creation of an international court of arbitration is the final step and the guarantee of peace and its blessings. It would be based upon such codification, its force would rest secure in public opinion. The administration of international law would be entrusted to the said court, each member of which would be a graduate in international law, high in rank among the learned of the Hebrew nation, esteemed as an authority on the polity of nations by the world at large, and known to be in life *sans peur et sans reproche.*"

PALESTINIAN COLONISATION.

"THE latest statistics, writes a recent visitor, show that about 130 square miles of Palestine—two-thirds of which are west of the Jordan—have within the last twenty-five years, and more especially within the last five years, passed into Jewish possession for agricultural purposes. Of course, compared with the total area of the land, which may be reckoned as something over 10,000 square miles, it is only a small amount. The total number of estates is about thirty. Some of them are quite small or as yet undeveloped, while others are flourishing colonies, in which a considerable population has taken up its permanent abode. In all, the number of colonists is strictly limited, and in most no outsiders will be admitted. The vast majority of the colonists are, of course, Ashkenaz immigrants. Of these agricultural colonies, the larger proportion, and certainly the ones which to an outsider show the best results, are those under Baron Rothschild of Paris. The whole colonisation scheme has been an experiment, and one which will continue to be watched with interest by all those interested in the Jews. It would appear that, if success is to attend the movement, much fostering care and considerable expenditure of money as initial outlay are essential. At the second largest, viz. Rosh-Pinnah—generally known as El Ja'uneh—near Sefed, I was specially struck with the beauty and suitableness of the site and with the well-laid-out public gardens. The daughter colony on the Lake Merom, where there are some extensive gardens devoted to the growing of plants for spices and perfumes is less fortunate as regards situation, and the inhabitants have in some instances suffered very severely from fever. The remainder of Rothschild's Colonies—situated within easy reach of Jaffa—are named Rishon le Zion, Nachalat Rueben, and Mazkeret Bitja; what has been said of the prosperity of the north applies equally well to these. They have between them about 500 colonists

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and upwards of 4,000 acres of land. The first named is specially prosperous. In addition to most extensive vineyards, almonds, mulberries and castor oil are cultivated, and manufactories for glass, rape oil, and silk-spinning are to be added."—*Jewish World.*

RUSSIA.

Notwithstanding the apparent freedom from persecution in Russia, the Jews are subject to constant vexatious change of laws and regulations for the purpose of destroying their influence and separate existence, *e.g.* :

Very few are allowed to employ (so-called) Christian servants.

There are great restrictions in the matter of education.

A large number of Russian towns are about to be converted into villages, in the Vistula Territory and the S.W. Provinces. This is done to exclude the Jews, whose expulsion will follow as a consequence.

The Padolsk Consistory has issued a circular forbidding the letting of any church property to Jews.

In the matter of passports, the Jews are placed at a disadvantage. In the case of all others, it is sufficient to have passports *viséd* by the Consul. But the Russian Consuls in Germany may not *visé* the passport of a German Jew unless he be the owner, manager, or director of some legally recognized firm. Even in these cases it holds good only for six months, and the Chief of the Police will not allow Jews holding such passports to cross the frontier. The same applies to Austro-Hungarian Jews.

Local Provincial Authorities have no hesitation in straining all such regulations beyond all bounds, well knowing that the Jews have no appeal. Last June the Imperial Ukase prohibited the further expulsion of Jews from towns within 50 versts of the frontier. The Jews hailed it with delight as a great act of Justice. But Local Provincial Governors can easily make this a dead letter.

In one case a notice is issued calling on *all* Jews to present within *one month* documents certifying the identity of themselves and their families, and warning them that after that date no such documents will be received! It is needless to say that it is next to impossible for the Jews to procure the documents within the time stipulated. And then it is carefully added "Such complaints and excuses as 'omitted in error' or 'omitted for reasons unknown,' etc., are not recognized by the Provincial Office, or any other Government Institutions."

A NEW JEWISH INTERPRETATION OF DANIEL.

UNDER the title of *Sód Kedoshim*, which means "the secret of the holy ones," a commentary has recently been published on the Prophecies of Daniel by a learned Jew named H. L. Rosenthal. It has a special reference to the *National Restoration* of Israel. The writer may differ as to his interpretation of the various visions; he comes into marked agreement with many Christian writers as to the approaching end of the "Seventy Weeks." He thinks "that the hands of prophecy indicate the position of *this generation* on the dial of time;" and sees in the Persecutions in Russia and the Colonization Movement Signs that "the year of Redemption is to be 5665," (*i.e.*, A.D. 1904-5), when the command or proclamation for Israel's return to the Holy Land will be given. By 1942 he says that Israel's return will have been completed, and then Israel's ruler is to be deposed and seven years of war, earthquakes, etc., to follow, and in Nisan 5709 (A.D 1949), the eve of Millennial Sabbath will commence. We give only his conclusions, not his arguments, and the fact that he is a Jew, and reasons only from a Jewish standpoint, is a fact full of significance.

"RELIGIOUS" SIGNS.

THE POPE AND RE-UNION.

ROMANISTS have good cause to be satisfied with the Pope's overtures to the people of England. The *Universe* points out that:—

"Enlightened Protestants attached to it equal importance to that accorded by French Catholics. . . . . The Lay Professors of the University (Oxford) are very willing to discuss the question, and to treat the Pope with marked respect." One of the most noted of the Oxford clerics "read out the Papal letter from the pulpit, and introduced it to his congregation as a document emanating from the highest moral authority existing in Christendom . . . Several pastors who do not belong to the Church have done the same thing, and, finally, the Episcopate has officially taken cognisance of the Encyclica. Can any thing more be desired? But fifty years ago the advances of Rome would have been repelled with contumely, and a cry of 'No Popery' would have been raised. This change of attitude alone is full of promise of the future."

Too true! It is "full of promise"—but of what? A promise that the way is rapidly being prepared for the fulfilment of the prophecy, by the advancing brotherhood of man, socially and ecclesiastically, so that it will soon be within the range of practical politics for "all the world to wonder [*and follow*] after the Beast."

CARDINAL VAUGHAN AND RE-UNION.

AT the Catholic Congress recently held at Bristol, Cardinal Vaughan spoke on the subject of the Re-union of Christendom. He went to the root of the matter at once. and showed that Re-union did not consist in subscription to a certain number of dogmas, but in submitting to the Pope as the Vice-gerent of Christ. Re-union, he said, means "a return to the constitutional union which existed before the break-up of Western Christendom in the sixteenth century." It must be, he affirmed, a *corporate union of the head and the members.*" "Nothing else can be called Re-union without confusion of thought." "It is best to be perfectly frank and definite."

Indeed it is! Here then Englishmen, who thank the Pope for approaching them upon the subject, are warned as to the end to which all this talk of Re-union is tending, and the Lord's people have a solemn view of the Devil's travesty of the "Body of Christ," and of that union which exists between the members of that body and Christ the Head. The "mystery" or *secret* has been revealed. It cannot be ignored, though the vast majority of Christians attempt to shelve it. The Devil knows better than this, and therefore he has provided a parody of it, and a substitute for it;—The Pope and the faithful—instead of Christ and His people!

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"THE ADVENT OF ANTICHRIST."

"The Russian Holy Synod has no sooner formulated some exceptionally suppressive ecclesiastical measure against one newly-arisen heterodox sect than it is confronted with another. During the last decade more especially, these new sects have risen like mushrooms, and it is noteworthy that the discovery of their existence is never made until the new schism is largely propagated. The latest 'heretical development' is a sect known as 'The Pilgrims' or 'The Wanderers.' It has lately been discovered that there are many thousands of these sectarians located in the Siberian taigas in the governments of Tomsk, Kolyvan, and Marünsk. They lead a kind of primitive Christian life, and believe that the *advent of Antichrist is close at hand.* They state as their reason for retiring to the Siberian morasses, forests, and hills, that the clergy of the Orthodox Church and the whole bureaucratic body of the Civil Government will be the first to fall under the dominion and power of the coming Archfiend. Their only safety and salvation for body and soul are therefore to be found in fleeing as far as possible from the accursed vicinity of the doomed Churchmen. The Holy Synod feels itself outraged by this extraordinary profession of faith on the part of "The Pilgrims,' whom it anathematises as the most malignant enemies of the Mother Church. Measures are to be at once adopted for rooting out the sectarians from their remote Siberian retreats."

The above is from *The Daily News*, and is one of the ever-increasing Signs of the Times which point to the world's coming night.

THE MODERN CHURCH.

CANON BARNETT, in the September number of *The Contemporary Review*, sets forth the popular view as to what the Church has become, and how man, in his ignorance, has perverted this as he has all else that has come from God. The "aim" of the church, he says, is to make "a righteous nation." Its "*methods* are worship, teaching, and charity," and the *end* is to "bring together rich and poor, raise the fallen and the distressed." Candidates for holy orders, should be examined by the Bishops in "modern books, and in these should, in their examination, test their power to observe the signs of the times." He concludes:

"For the moment the Church has its opportunity. By means of worship suited to the new needs of the time, by teachers who will make Christ understood as a contemporary, by spiritualising State and municipal action, the Church might help to do away with some of those troubles which come from the mute or expressed antagonism of rich and poor."

Alas! Alas! This is truly the modern gospel, and man's thoughts are proved to be opposite to God's thoughts. There is to be "a righteous nation," but it will not be Canon Barnett's. The fallen and distressed are to be raised, but this will be the work of the coming Christ, and not of a fallen Church. How fast is the apostasy coming on! How greatly is the darkness deepening—the darkness which this church and the world call light!

A NEW GOSPEL OF INTERPRETATION.

MR. STEAD, in the September number of the *Review of Reviews*, gives the following extract, which, painful reading as it is, shows us that the time is coming when men will again change the truth of God into a lie. There will be a famine of the Word of God, though they have it before them. They will believe the lie, and God's precious Word will be closed to them. They have listened to evil spirits, who have given them this "New Gospel of Interpretation."

A NEW VIEW OF THE BIBLE.

AN ALLEGORY OF THE SEX RELATION!

In the *Twentieth Century* for August, there is rather a remarkable article by Mr. G. M. McCrie, entitled "At the Close of the Century." Mr. McCrie says many things in his paper, the most notable of which, however, is his announcement that, after all these years, he has at last discovered the real meaning of the Scriptures. He says:

It is a Book, which, though found in every cottage home, is one of the inner and hidden significance of which nine-tenths of modern Englishmen are themselves profoundly ignorant. For read between the lines, and, with competent reference to conditions of authorship, this selfsame volume, Old and New Testament alike, is known, though it be only to the few even in this educated age, as primarily and designedly not a Revelation of Deity, not a present-day guide of Life, not an Evangel, but an Allegory throughout—an allegory, mainly of the *Sex Relation.*

We cannot defile our pages with Mr. McCrie's long arguments and statements. He, too, cannot ignore the "Mystery" revealed to the Apostle Paul, but with Satanic art, perverts it by saying it is "not the mystery of the Cross (save in the sense of dim allusion), but that deeper mystery still of the primal sex relation, and of the higher and lower worlds; of the pneuma blowing where it listeth, breathing into dull humanity its Eternal Life from Eden, to the Pentecostal Day!"

POLITICAL SIGNS.

PROPOSED EUROPEAN COURT OF ARBITRATION.

INTERNATIONAL COMMITTEE APPOINTED.

The *Daily Chronicle* of September 6th contained the following:—

"The Inter-Parliamentary Conference resumed its sittings yesterday at The Hague, when (states a Reuter's telegram) Mr. Philip Stanhope, in an able speech, explained his proposal for drawing up a scheme for the establishment of an International Tribune of Arbitration. He warmly eulogised Mr. Gladstone for his efforts to promote the cause of peace, and advocated the creation of a European Tribunal to act as supreme arbitrator in matters of dispute between nations, instead of the Courts of Arbitration which were appointed with specific questions. Mr. Stanhope proposed the appointment of a committee consisting of six members and a secretary, charged to make special study of this matter, and to present to the next conference a definite scheme for the establishment of an International Tribunal, which should be drawn up on the following lines:—

1. The national independence of all nations to remain intact.
2. The adhesion of the various Governments to the Tribunal to be absolutely optional.
3. All countries forming part of the Tribunal to be treated on a footing of full equality.
4. The decision of the Tribunal to have the force of an European award.

Mr. Thomas Snape, of London, supported Mr. Stanhope's proposal, and expressed his conviction that the House of Commons would, if it were submitted to it, pass a treaty between Great Britain and the United States for settling by arbitration all differences arising between the two countries during a period of twenty-five years. After an animated discussion Mr. Stanhope's propssal was almost unanimously agreed to, and a committee of six members appointed to study the question of the institution of an International Court of Arbitration and to report upon it to the next conference, which will probably be held at Brussels."

There will be no true "Peace and Safety" until He comes "Whose right it is."

This is preparing the way for that very "Peace and Safety" of which the Holy Spirit forewarned us in 1 Thess. v. 2; and for which we are to look therefore.

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In spite of our "monthly prognosticators," who are perpetually prating about "the coming war," we look for universal "peace!" A false peace indeed, which will only be the sign for ushering in the "sudden destruction" which is to burst upon a God-rejecting world.

True peace is coming, but not until "the Prince of Peace," "Whose right it is," shall bring it Himself.

SENSATIONAL PREACHING.

In the *Homiletic Review* for August there is an article on Sensational Preaching by T. D. Witherspoon, D.D., LL.D., Professor of Homiletics and Pastoral Theology in the Presbyterian Theological Seminary, Louisville, Ky., which should be read by some of our popular preachers in England. We give one or two extracts:—

"These sensational methods are so well known as to require little explanation. There is, for instance, the choice and announcement of a sensational theme. Some novel and out-of-the-way subject is selected and advertised so as to catch the popular eye. It may be a professedly Biblical one, as "The Funeral of Adam," etc.; or, more probably, it will be some hobby of popular literature, popular science, popular reform; or, more probably still, some recent and exciting event, the death of some public man of the nation, the sinking of some unfortunate ship at sea, some great conflagration, some railway disaster, or something of that kind. The sensational preacher of this class, instead of searching the Scriptures through the week for a theme for the Lord's Day, makes the daily papers his Bible. With the eye of the vulture and the scent of the jackal he is on the look-out for his prey. It is often a question if some great national calamity is not hailed as a god-send by spiritually impecunious preachers of this order, more even than by the sensational class of reporters for the secular press. The choice of a theme of this kind is an advertisement to the public of the fact that, in the judgment of the preacher, the great themes of the Gospel have lost their interest for the people, and that something more attractive than religion must be found to draw them to the house of God."

"The last and most disgusting of these forms of sensationalism is that which, as its pulpit claptrap, makes use of ludicrous anecdotes, stale jokes, and pulpit slang. There are men among us whose stock of pulpit attractions consists almost exclusively of anecdotes, witticisms, and numerous conceits, that are offensive alike to good sense, pure taste, and true Christian feeling. These men are the mountebanks of the pulpit. They bring to it all the arts of the patent medicine vendor on the street-corner with his gaping crowd around him. No amount of excoriation, through the press or the pulpit, seriously disturbs these men. It is rather of the nature of a free advertisement of their cheap wares. And yet what honest man can keep from crying out against the buffoon who, in the name of religion and under the solemn sanctions of the ministry, makes of his pulpit a mere harlequin booth, or a comic stage, on which he may swagger in fool's buskin with grin and grimace to tickle the risibles of the gaping crowd?"

As Jeroboam, the son of Nebat, made priests of the lowest of the people, possibly because "the people loved to have it so," so, with regard to vulgar and profane preachers in England and America, there is a demand for a degraded and vulgarised presentation of religion, and the supply is forthcoming. The leading lights of our modern pulpit who introduce *facetiæ* and light-minded expressions into their discourses, such as "Lot, Lord Mayor of Sodom," "Mrs. Lot and her girls," have much to answer for.

One of the saddest signs of the times is the increasing irreverence and low familiarly which characterise so many so-called religious meetings and conventions.

Poetry.

HE GIVES IN SLEEP.

"SO HE GIVETH UNTO HIS BELOVED IN SLEEP."
Ps cxxvii. 2.—*R.V.* (*Margin*).

HOW wondrously He gives! E'en while we sleep:
When we from all our "works" have ceased, and rest;
And He our life doth mercifully keep.
Then, without works,* are His belovèd blest.
Yes! "His belovèd!"† Lovèd—not because
Of any work which we have ever done:‡
But loved in perfect grace "without a cause,"—§
This is the source whence all our blessings come.

He gives in sleep! In vain we toil, and strive,
And rise up early, and so late take rest:
But, while our powers in sweetest sleep revive,
And we abandon all our anxious quest—
Then He bestows His gifts of grace on us,
And where we've never sown, He makes us reap
A harvest full of richest blessing. "Thus
He gives to His belovèd while they sleep."

E. W. BULLINGER, D.D.

Editor's Table.

We omitted to state that the translation of an article on the Jewish National Movement, in a recent number, from the Yiddish of the *Telegraph* was made by Mr. E. F. Stroeter, Editor of *Our Hope*.

* Rom. xi. 6.

† This Psalm relates to Solomon, whose name was "Jedidiah" (2 Sam. xii. 25), *i.e.*, "*Beloved of Jehovah.*" God's gifts to his beloved were bestowed while he slept (1 Kings iii. 3—15): even so He gave to Adam a bride (Gen. ii. 21, 22); and to Abraham, His everlasting covenant (Gen. xv. 16—21); to Jacob, the prophetic Vision of the Ladder, typical of the Incarnation of the Son of God (Gen. xxviii. 10—16); to Daniel, the special and wonderful revelations as to "a man greatly beloved" (Dan. viii. 18, x. 9, 11, 19,); and to all His beloved in like manner, now, "that no flesh should glory in His presence" (1 Cor. i 29).

‡ Titus iii. 5.

§ Rom. iii. 24: "Being justified freely by His grace." The word rendered "freely" is rendered "without a cause" in John xv. 25 ("They hated me without a cause"). So our justification by grace is also "without a cause."

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THINGS TO COME.

Vol. II. NOVEMBER, 1895. No. 5.

Notes and Notices.

OUR friends will note that this is the first of the inter-monthly numbers of sixteen pages, of which the price is one penny. Some of our longer and more important articles are held over for the larger quarterly issues.

THE ANNUAL SUBSCRIPTION

is now two shillings, which includes the eight numbers of 16 pages at one penny, and the four quarterly numbers of 32 pages at twopence.

RENEWALS.

Some of our friends have been disappointed at not receiving their copies.

This is because they have omitted to renew their subscriptions. Will all such, therefore, please remember that they should renew, as soon as their former subscription has run out.

OUR PUBLISHING ADDRESS,

5a Paternoster Row, London, E.C., where all communications should be in future addressed. Those on Publishing or Business, to the MANAGER. Those on Editorial matters, to the EDITOR.

OUR TELEGRAPHIC ADDRESS IS
"Parousia, London."

CONFERENCES ARRANGED,
Liverpool, November 19th to 22nd.

Editorials.

A Vital Truth. "We cannot be too jealous in reference to the vital truth of the Person and the relations of the Lord Jesus Christ. If there be error as to this, there is no security as to anything. God cannot give the sanction of His presence to aught that has not this truth for its foundation. The Person of Christ is the living, the divine, centre round which the Holy Ghost carries on all His operations. Let slip the truth as to Him, and you are like a vessel broken from its moorings, and carried, without rudder or compass, over a wild watery waste, and in imminent danger of being dashed to fragments upon the rocks of Arianism, Infidelity, or Atheism. Question the eternal Sonship of Christ—question His Deity—question His unspotted humanity, and you have opened the floodgate for a desolating tide of deadly error to rush in. Let no one imagine, for a moment, that this is a mere matter to be discussed by learned theologians—a curious question—a recondite mystery—a point about which we may lawfully differ. No; it is a vital, fundamental truth, to be held in the power of the Holy Ghost, and maintained at the expense of all beside—yea, to be confessed, under all circumstances, whatever may be the consequence.

What we want is simply to receive into our hearts, by the grace of the Holy Spirit, the Father's revelation of the Son, and then our souls shall be effectually preserved from the snares of the enemy, let them take whatever shape they may. He may speciously cover the trap of Arianism or Socinianism with the grass and leaves of a most plausible and attractive system of interpretation, but directly the devoted heart discovers what this system of interpretation attempts to make of the Blessed One, to whom it owes everything, and where it attempts to put Him, it finds but little difficulty in sending it back to where it manifestly came from. We can well afford to do without human theories; but we can never afford to do without Christ—the Christ of God—the Christ of God's affections—the Christ of God's counsels—the Christ of God's Word." (C. H. M., *Notes on Leviticus*, ch. ii.).

Apart from Sin. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Here the introduction of the word "yet" into the clause (printed in italics) is a very great blemish, calculated to ruin the sense. If you read it without that addition, you may apprehend what the Holy Ghost means a great deal more distinctly and correctly. As it stands now in the Authorized Version (and we fear in the minds of the Translators, certainly of many individuals in our own day), the deduction is that the Lord was tempted, but never yielded, never sinned. This is not at all the point. The Holy Spirit was teaching quite another truth, more worthy of Christ's glory, and needed by the believer. Of course it is true that Christ never did sin; but it is far below the truth here intended. What is revealed goes a great deal farther. Christ "was tempted in all points like as we are APART FROM SIN" (Greek, *chōris amartias*). *He* had no sin whatever. It was not merely that He never sinned, but He had no sin; and this makes all the difference possible. He was the Holy One, and this was manifested, especially in the unparalleled temptations He endured. Assuredly He was all through the Holy One; but it was all "apart from sin." "In Him was no sin"—not sins merely, but sin. It was not only that He did not yield to sin, but there was no sin there to yield.

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Who Oppose Second Advent Truth. Those who do not hold the doctrine of Christ's coming again have always been the associates and allies of heresy. And heretics have always been the opponents of Second Advent doctrine. The *Gnostics* would not tolerate it. The unsound and mystical *Origenists* opposed it. The whole *Alexandrine School* with the Arian Dionysius took weapons against it. The *Alogi** hated it. *Platonism* and heathen philosophy sought to overthrow it. *Socinus* attacked it. *Rome* has ever been its enemy. On the contrary, those who looked for the coming of Christ have always been the great upholders of Orthodoxy. The Greek Fathers fought the battles with the Gnostics, and refuted Cerinthianism,† and all along the ages the great fact stands out that Second Advent Truth has gone hand in hand with orthodoxy, and been the irreconcilable foe of all heresies.

Evangelization versus Civilization. At the recent meeting of the British Association at Ipswich, Professor Flinders Petrie and other speakers showed the mischief which is being done by mixing up Evangelization with Civilization, and Philanthropy with Christianity. The Professing Church and its workers are, by putting the one for the other, deceiving the world as to the one and only object of the Gospel. The greater includes the lesser; and true Christianity *includes* all else. Any attempt to Europeanize native races must end, as was clearly shown, in disaster to all concerned. No good can be done by forcing "reforms" on races unfitted to receive them. Clothes and morality are not synonymous. The work of the Missionary is *spiritual*: and the Gospel, with which alone he should concern himself, "is the power of God unto salvation to every one that believeth," and all who believe it receive that which brings blessing for this life as well as for that which is to come.

A Jewish Dilemma. Why do wealthy Jews oppose National Restoration to Palestine?

They shrewdly say—"If we return to Palestine we must either renew the sacrifices according to the Mosaic Law, or not. In either case we necessarily favour Christianity, and cannot help ourselves. If we re-establish the sacrifices we confess a Divine connection between atonement by blood and the forgiveness of sins; and this is one of the foundations of the Christian religion. If we do not renew them, then we must allow that the ancient sacrifices had a typical meaning, and are not required now. Then we shall be asked: "If typical, where is the Antitype?"

Consistent with the Jew's rejection of Christ as the atoning Saviour, they can neither offer the sacrifices nor refuse to do so.

Hence Argentina or anywhere rather than Palestine. But God will bring them back to Palestine even from the four corners of the earth. (J. WILKINSON).

* The Alogi are those in the Early Church who denied the doctrine of the Logos, the Gospel of John, the Revelation and all Millennarian truth.

† Which denied the Incarnation and was a mixture of Judaism and Gnosticism.

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(*Third Paper. Continued from page* 66).

(4) THE SECRET OF THE ECCLESIA.

BEFORE we consider the great secret of the Church, which is the Body of Christ, or "Christ Mystical," let us consider the usage of the word *Ecclesia*.

Even as our English word "Church" is used in various senses, so also is the word *Ecclesia* in the Word of God. We speak of a particular Church (as the Church of Rome or England, Jerusalem or Antioch): we speak of a building as a Church; we use the word of the whole body of professing Christians, and also of the select portion of true believers amongst them.

So, in the Scriptures, the word (*ecclesia*) Church is used (not indeed in the same senses) but in several different ways.

The Greek word *Ecclesia* occurs seventy-five times in the Septuagint Translation of the Old Testament, and is used as the rendering of five different Hebrew words. As it is used to represent one of these, seventy times, we need not concern ourselves with the other four words.

This Hebrew word is *Cahal*, from which we have our English word *call*. It means *to call together*, *to assemble*, or *gather together*, and is used of any assembly gathered together for any purpose. This Hebrew word *Cahal* occurs 123 times, and is rendered: "congregation," 86 times; "assembly," 17; "company," 17; and "multitude," 3 times. Its *first* occurrence is in Gen. xxviii. 3—"that thou mayest be a *multitude* (margin, *assembly*) of people," *i.e.*, *a called-out people*. This is what Israel was, a people called out and assembled from all other peoples.

In Gen. xlix. 6 we read—

> "O my soul, come not thou into their secret (*Council* or *Senate*);
> Unto their *assembly*, mine honour, be not thou united."

Here the word *Cahal* is used not of all Israel as called out from the nations, but of the *assembly* of those called out to form the Tribal Council of Simeon and Levi.

Then, it is used of the worshippers or those called out from Israel, and assembled before the Tabernacle and Temple, and in this sense is usually rendered "congregation." This is the meaning of the word in Ps. xxii. 22: "In the midst of the *congregation* will I praise Thee"; and verse 25: "My praise shall be of Thee in the great *congregation*."

This is the usage of the word in the Gospels, and even in the Acts of the Apostles before the new use, which the Holy Spirit was going to make of the Word, was revealed.

When Christ said, "Upon this rock I will build my *Ecclesia*," He did not use the word in the exclusive sense in which it was afterwards to be used, but in the older and larger use of the word, which would embrace the whole assembly of His people, while not excluding the future *application* and restriction of the word to the Body of Christ when that secret should have been in due season revealed.

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When the Spirit by Stephen speaks of the *Ecclesia* in the wilderness (Acts vii. 38), he means the *congregation* of Israel.

When the Lord added to the *Ecclesia* daily (Acts ii. 47), He added to the number of those who assembled themselves together for His worship.

When Saul "persecuted the *Ecclesia* of God," he persecuted the assembly of those who feared God, just as Jezebel and others persecuted them in times past.

So when, in 1 Cor. xv. 9, the Apostle says that he "persecuted the Church of God," the word *Ecclesia* is not used in the sense which it subsequently acquired, after he had received the special revelation concerning it: but in the sense in which it had been used up to that time. It means merely that he persecuted the people of God—the congregation of God. He is speaking of a past act in his life which took place before the revelation of the secret, and his words must be interpreted accordingly. We must not read into any of these passages that which was the subject of a *subsequent* revelation! and therefore the word *Ecclesia* in the Old Testament, the Gospels, and the Acts must be taken in the sense of its earlier usage as meaning simply the *congregation* or assembly of the Lord's people, and not in the sense which it acquired, after the later and special signification had been given to it by the Holy Spirit Himself.

This brings us to consider

(5) The Great Secret.

There are three important Scriptures in which the "great" secret is specially and formally *revealed*. And there are others which contain definite teaching concerning it, receiving light from it, and throwing light upon it. We will consider each in due order.

(*a*) *Passages which formally reveal the secret.*

Col. i. 24-27 (R.V.)

"Who now rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ (*i.e.*, Christ mystical, not personal) in my flesh for HIS BODY'S SAKE, which is THE CHURCH; whereof I was made a minister according to the dispensation (marg. *stewardship*) of God which is given to me to you-ward, to fulfil (A.V. marg. *fully preach*) the Word of God, even the mystery (*i.e.*, *the secret*) which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery (or *secret*) among the Gentiles, which is Christ in (A.V. marg. *among*) you, the hope of glory, whom we proclaim, admonishing every man and teaching every man in all wisdom." In chap. ii. 2 the Apostle strives "that they being knit together in love, and unto all riches of the full assurance of understanding that they may know (or have full knowledge of) the mystery (or *secret*) of God, even Christ,* in whom are all the treasures of wisdom and knowledge hidden."

Here, we learn that this secret had never before been made known, and that to make it known was to "fully preach the Word of God." Hence, to-day, the Word of God is not "fully preached" unless the *Secret* be proclaimed.

Rom. xvi. 25, 26 (R.V.)*

"Now to Him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery (i.e. *the secret*) which had been kept in silence through times eternal, but now is manifested and by (margin, *through*) the scriptures of the prophets according to the commandment of the eternal God, is made known unto all nations unto obedience of faith" (i.e. on the principle of faith-obedience).

Here, observe, that the same secret is referred to as being made known by a special revelation, and as having been kept in eternal silence, not a word having been breathed concerning it before.

We get here an additional fact: In Col. i. it was revealed in the first instance to the apostle Paul. Here it is made known also by "prophetic writings."

There is no article used with either "writings" or "prophets." These were not the Old Testamant writings, because they are only "now . . . made known." They are not the Old Testament prophets, because the word is not *propheetōn*, but *propheetikōn;* not the noun but the adjective, and should be rendered "by means of prophetic writings."

These writings were given through the prophets, who constituted a special order of ministry in the early days of the church.

The Lord Jesus had said, "Behold I send unto you prophets" (Matt. xxiii. 34); "I will send them prophets and apostles" (Luke xi. 49). This promise was duly fulfilled, for we read in Ephesians iv. 8, 11, "When He ascended up on high He lead captivity captive, and gave gifts unto men, . . . and He gave some apostles, and some prophets,† &c."

In 1 Peter i. 19, we have a reference to "the prophetic word" of these prophets, and a contrast also with the Old Testament prophecy in verse 21. In iii. 16, also, it may be these writings which are referrred to.

Ephesians iii.

This is the scripture which more fully than any other

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* Note.—The Greek here is very confused by different Scribes, owing to their ignorance of the Mystery. All Textual critics agree in rejecting the words "and of the Father and of Christ." See R.V. margin.

* Notice that the structure of the Epistle to the Romans is an *Epanodos*, i.e. the end corresponds with the beginning; and the opening words are to be compared with the closing words. A remarkable contrast is thus observed:—

At the beginning, we have "The Gospel of God," promised before by His prophets in the holy Scriptures.

At the end, The mystery, which had been kept secret since the world began.

† It would take us too far from our subject to go into this question as it deserves. We give the following points as suggestive of further study—

(1) The existence of such an order of ministry, Barnabas, Acts iv. 36; Stephen, Acts vi. 10, 15; Agabus, Acts xi. 28; xxi. 10; Silvanus, Silas, and Judas, Acts xv. 32; Manaen and Lucius of Cyrene, Acts xiii. 1; Timothy, a "Man of God," 1 Tim. vi. 11; 2 Tim. iii. 17 (compare Deut. xxxiii. 1, and 2 Kings iv. 7, &c.); the daughters of Philip the Evangelist, Acts xxi. 8; others, Acts viii. 17; x. 44-46; xix. 6.

(2) The exhortations addressed to and respecting these prophets, "Quench not the Spirit; despise not prophesyings" (1 Thess. v. 20), *i.e.*, Do not suppress or stifle the workings of the Spirit in these prophets. "Prophesy according to the proportion of faith," Rom. xii. 6. Note also the abuse of prophetic gifts at Corinth (1 Cor. xiv.).

(3) The examples of prophetic power: Acts v. 4; 1 Tim. i. 18; Acts xiii. 2; 1 Cor. xiv. 24, 25; Acts xxi. 10-14; 1 Tim. iv. 1.

(4) Like Old Testament prophets their great trials were the false prophets (Jer. v. 31). See 1 Cor. xii. 3; Col. ii. 18; 1 Tim. iv. 1; 1 John iv. 1-3.

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gives the particulars concerning the revelation of the Great Secret.

"For this cause, I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation (marg. *stewardship*) of that grace of God, which was given me to you-ward: how that by revelation was made known unto me the mystery (*i.e.*, the *secret*), as I wrote afore, in few words, whereby, when ye read, ye can perceive my understanding in the mystery (or secret) of (or concerning) Christ; which in other generations was not made known unto the sons of men, as* it hath now been revealed unto His holy apostles and prophets in (or rather "by," as A.V.) the Spirit: *to wit*, that the Gentiles should be fellow-heirs, and fellow-members of the body† (*i.e.*, a *joint-body*), and fellow-partakers of the promise in Christ Jesus, according to the gift of that grace of God, which was given me through the Gospel, whereof I was made a minister, according to the working of His power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable (the untrackable) riches of Christ; and to make all men see (Greek, to enlighten all *as to*) what is the dispensation (marg., *stewardship*) of the mystery (*the secret*) which from all ages hath been hid in God, who created all things, to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose (marg., *purpose of the ages*) which He purposed in Christ Jesus our Lord."

There can be no doubt from this scripture that we have not a mere reference to the Gospel. The Gospel was never kept a secret. The good news of salvation through Christ alone, the seed of the woman, was revealed from the earliest times (Gen. iii. 15), and it was preached unto Abraham (Gal. iii. 8).

Neither could it have been the mere fact that Gentiles were to be blessed with Israel: for this was never kept secret. The very first blessing that was promised to Israel through Abraham, contained the promise of blessing for the Gentiles also. "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xii. 3). Again, speaking of Abraham (Gen. xviii. 18), Jehovah says: 'All the nations of the earth shall be blessed in him." Over and over again is this promise repeated (See Gen. xxii. 18; xxvi. 4, &c.).

The prophets of Israel constantly had this as the burden of their message. They told of the time when "all nations shall call Him blessed" (Psalm lxxii. 14).

"God be merciful unto us and bless us:
And cause His face to shine upon us,
That Thy way may be known upon earth
Thy saving health among all nations" (Psalm lxvii. 1, 2).

In Romans xv. 8, &c. (R.V.), it is distinctly declared that "Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given to the fathers, and that the Gentiles might glorify God for His mercy": as it is written (not as it hath been kept secret!)

"Therefore will I give praise to Thee among the Gentiles
And sing unto Thy name" (Psalm xviii. 49),

and again He saith:

"Rejoice, ye Gentiles, with His people" (Deut. xxxii. 43);

and again:

"Praise the Lord, all ye Gentiles,
And let all the people praise Him" (Psalm xxvii. 1);

and again Isaiah saith:

"There shall be a root of Jesse,
And He that ariseth to rule over the Gentiles,
On Him shall the Gentiles hope" (Isaiah xi. 10).

Such passages might be multiplied, but there is one (Is. xlix. 6) which very solemnly connects Gentile blessing with the atoning work of Christ:—

"It is too light a thing that Thou shouldest be My servant,
To raise up the tribes of Jacob,
And to restore the preserved of Israel;
I will also give Thee for a light to the Gentiles
That Thou mayest be My salvation to the ends of the earth."

No wonder Simeon said (Luke ii. 29):—

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy word;
For mine eyes have seen Thy salvation
Which Thou hast prepared before the face of all people:
To be a light to lighten the Gentiles,*
And the glory of Thy people Israel."

Gentile blessing was no more a secret than Israel's blessing. The same word that revealed the one, revealed the other also. It is impossible, therefore, for us to believe that the great secret, specially revealed with so much solemnity, and so formally in the New Testament, referred merely to Gentile blessing, as such. This was not "hid in God"; this was not "hid from ages and from generations"; this was not "kept in silence through times eternal"; it could not be said of this, that "in other ages it was not made known."

Language is useless if such expressions can possibly refer to that which was never hidden; never kept in silence; but was "made known" from the earliest times.

No! this was the secret: that a people should be taken out from among both Jews and Gentiles, who should with Christ be made (*sussōmos*) *a joint-body* in Christ (Eph. iii. 9) a Body of which Christ should be the glorious head in heaven, and His people—the members of that body on the earth—"one new man."

This was the secret which was revealed to God's "holy apostles and prophets by the Spirit," and which had never entered into the heart or mind of mortal man,—CHRIST MYSTICAL.

(*To be continued.*)

* This cannot possibly mean, as some have thought, that it had been revealed before in a certain manner, but not in the same manner as it is now. Because it is distinctly and emphatically declared again and again, here and elsewhere, that it had not been revealed at all.

† "Fellow members of the body—*sussomos*." This is a peculiar ecclesiastical word which occurs only here. It does not mean that there was a body already previously in existence and that others became afterwards in due time members of it. But that these, with Jewish believers (ii. 13-16), should form *a joint-body*, being made in Christ—"of twain, one new man." (Eph. ii. 16).

* R.V. for revelation to the Gentiles. (Marg., the unveiling of the Gentiles).

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Contributed Articles.

"AS HE" IN FIRST EPISTLE OF JOHN.

By Rev. Jas. C. Smith.

We saw, in 1 John i. 7, that God, who is light, is the standard of all moral measurements for all submissive intelligences, whether divine (as Christ), or angelic, or human; and that this light, in which God is, becomes the basis of all true fellowship. Then we found, also, in chap. ii. 6, that the Christ manifested in flesh among men, is the standard of all holy walk. "Even as He walked" is the test of all pretension here in this world. But Christ is more than this. Christ is not among us any more, as a man among men. He is not here, He is risen; and not only risen, but ascended; and not only ascended, but He is seated at God's right hand, a priest for ever "after the order of Melchizedek." Hence we notice,—

II.—Christ the Standard of the future Sonship. (Chap. iii. 2.)

Now, indeed, we are children of God; only, the body not being transfigured as yet, men do not see it, and do not understand it. "But we know that when it is (or He is) manifested, we shall be like Him, for we shall see Him *as He is*." Not as He was, with glory veiled and concealed, and subject to man's cruel hate and ill-treatment, crucifixion and death; but "as He is"—glorified, crowned with glory and honour, robed in the priestly garments of glory and beauty, and full of joy with the face of God. "As He is!" Who can tell the perfection, the beauty, the blessedness, the radiancy implied in that little phrase, "As He is"? But whatever it is, and it is beyond all our conceptions glorious, it conveys to us the standard of the sonship for which we wait—"the redemption of the body." No doubt, as on the transfiguration mount, the holy purity of the spirit will shine through the changed body, making it like "His body of glory."

How is it to be done? "We shall *see* Him as He is." We shall see Him then as God sees Him now, and the sight of Him will do the work of transfiguration. "In a moment" it will be done. And when we see Him, we shall be like Him and rise to meet Him. As the magnet draws up the particles of steel from the dust and rubbish around, so will the descending Lord draw up to Himself every sealed one: and "in the twinkling of an eye" all will be like Him, and with Him. Most happy consummation! Most blessed realisation of all hopes! Hasten, Lord, the longed-for moment!

Thus we see how His coming will have transforming, attracting, and assimilating power.

Transfiguration—"*see* Him as He is."
Attraction—"ever *with* the Lord."
Assimilation—"*like* Him . . . as He is."

As He is, so are we,
Destined like Him to be,
In glory bright.

Such is our true and proper hope. Let us cherish it. And not only cherish it, but give practical effect to it: and that brings to another point, namely,

III.—Christ the Standard of present Purity.

"And every one that has this hope set on Him, purifieth himself even *as He is pure*" (chap. iii. 3).

"As He is pure"—who can measure it, who can attain unto it? Well, we shall attain unto it, when He comes. Here we see the purifying power of the Christian's true hope. You cannot cherish this hope and go on with sin. "Every one that hath this hope set on Him, purifieth himself." Holiness of walk is one result of the hope of the Lord's return. And we confidently affirm that the man who has not this hope filling his vision, is without one of the most powerful incentives to holiness. God Himself has joined these things together: let no man put them asunder.

(*To be continued*).

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE SPIRITUAL AND PERSONAL COMING OF THE LORD.

By Mr. Alexander Stewart.

(*At the Edinburgh Conference, May*, 1895).

There is revealed to us in the Word of God a spiritual coming of the Lord Jesus, as well as a personal coming, and I ask you to turn to the chapter that is very well known among Christians, that is, the 14th chapter of the Gospel of John, that we may see first, that spiritual coming which all Christians hold, and next see that personal coming which also has spiritual accompaniments, which is the special subject of the Conference.

Now the 14th of John is opened up for us by

The Questionings of Three Disciples,

The three disciples were Thomas, and Philip, and Judas (not Iscariot).

I.—The Question of Thomas (ver. 5).

"Lord, we know not whither Thou goest, and how can we know the way?" and that brought out the Lord's answer, "I am the Way, the Truth, and the Life," etc.

II.—The Question of Philip (ver. 8).

"Shew us the Father, and it sufficeth us," and that brought out this second truth that transcends the first. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father."

It is a good thing for a sinner to know that there is a way by which he may go to God. It is a better thing to know that God in the person of His Son has come to him, and that is what the question of Philip brought out.

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Not only may you go to Him, who says, "I am the Way"; but in His person the Father hath come down to you.

III.—The Question of Judas (ver. 22).

Then the third disciple (Judas, not Iscariot) said, "Lord, how is it that thou wilt manifest Thyself unto us, and not unto the world?" and that brought out this answer. "Jesus answered and said unto him, If a man love Me, he will keep My words, and my Father will love him, and we will come unto him (that is a special coming), and make our abode with him."

Now that transcends even the second truth brought out by Philip. Not only is there a way to the Father, not only has the Father come; but having come, He will make Himself manifest, make Himself blessedly known, and dwell continually with the man who keeps His words.

Now that is what some Christians cannot rest satisfied with. They want every day a fresh communication from God, and their heart cries continually, "Make Thyself manifest to me." It is like the Psalmist in the 80th Psalm, "O thou that dwellest between the cherubims shine forth." Are you not content to know that God is dwelling between the cherubim, and His presence is unfailingly with Israel? No, I want that He that dwells should manifest Himself. Now do you see what I am aiming at, that to the man who keeps the words of the Lord Jesus, the Father and the Son come, and they make their abode with that man? Perhaps you have noticed that that word "abode" in the 23rd verse is the same that is translated "mansion" in the 2nd verse. I think it is a pity that they were not both translated "abode." The word "mansion" brings before the mind the magnificence of the place; but in the Greek, the word does not refer to the *magnificence* of the place, but to the *permanence* of it. It is the thought of a place into which we shall go, and from which *we shall never come away.*

The two passages (ver. 2 and 23) teach us this:—I am gone, I am preparing a place, and by and by you will make your *abode* with Me yonder; but in the meantime I will make My *abode* with you here—the spiritual coming into the believer's heart of the Son of God, and the Father who sent Him. I hope that is sufficiently plain to satisfy all our brethren who are so strong about the spiritual reign of the Lord Jesus.

We want to go a little further. It is a good thing to go together as far as we are agreed, is it not? You sometimes speak to a man about the coming of the Lord, and he says He has come already, and He is reigning in his heart. Thank God; but you have not got all of Christ that is in God's purpose for you. In the beginning of the chapter (the words that have been quoted) He said:—I am going away bodily, and "if I go I will come again." That is not a spiritual coming, that is a personal body coming (with spiritual accompaniment I grant); but still it is the coming of the very person who uttered those words.

We have two comings, I grant it, a blessed spiritual coming of the Lord Jesus Christ, to dwell within, and to manifest Himself. Beloved! Christ is "in you" if you are Christians at all; but O that we could know what it means to have practically got His manifestation into your soul. No one can go further than we do about the spiritual coming and manifestation within of our Lord Jesus Christ; but there is the *personal* coming also. We are waiting for the same Jesus to come back. Is there not a terrible want of finality about the theology of a man that does not wait the coming of the Lord? It frays and ravels out at the end. But O how it stays the soul and crowns the scheme that the Son of God is coming back to take up the purchase of His blood, and to make us perfectly like Himself. You have heard of "full salvation," that is full salvation. Nobody has got it yet; but in a moment, the members of His Body will get it when the Lord Jesus Christ comes back. That is "full salvation," to be rid of self, sinful self. And do you know, if there is anything more disgusting than sinful self, it is the holy self, and *that* will be gone too. Now what is it all going to lead up to? Surely if there should be in this city, a people prepared for the coming of the Lord, sitting loosely to this world, and looking for the Lord Jesus, and waiting for the shout when He comes back, oh, what a blessing if some will have had their heart stirred through this Conference. May God awaken in your hearts, not only the hope, but the desire of the personal coming again of the Lord Jesus. What is the good of having Conferences, if we do not come to think more loyally of the Lord Jesus, and have a stronger desire that He should come back to do all HIS pleasure in crowning the work of His own salvation?

"THE MORNING."

Bible Reading on Gen. i., by Pastor D. M. Stearns.

(*In Pavillion Hall, Keswick, July*, 1895)

"*And God called the light Day, and the darkness He called Night, and the evening and the morning were the first day.*" (Gen. i. 5.)

"We Know in Part."

Many times have I wished to see more of the length and breadth and depth and height of this first chapter in Genesis—or the first and part of the second. The first chapter should include down to the third verse of the second chapter. We shall never know on this earth *all* about any passage of scripture. Whatever we know we can know only in part. "Then shall we know even as we are known." We cannot exhaust any portion of scripture. Let us remember that if we know a little about any portion there is always more to follow. Lengths and breadths and depths and heights there are beyond our utmost conception.

Now these five verses tell us what God did—"God created," "God said," "God saw," "God divided," "God called." God did all! If you look through the section carefully you will see two other verbs: "God made," (ver. 16) "God blessed," (ver. 22)—seven verbs in all concerning God. "It is God that worketh in you both to will and to do of His good pleasure." We are apt to think we are clever, and we get a little exalted. I can do that thing, I have done it many a time, and that is the way we make a mistake. If we think we can do it, God will perhaps let us do it to our own confusion; but when we find our helplessness and begin to believe that we cannot do it, and look up and say, "Father, do it, for the Lord Jesus Christ's sake," then it will be done, not by our own doing, but by God doing it in us.

If you will take the trouble to count these verbs you will find that ten times it is written in this section "and God said." You will find it seven times "and God

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saw." It is God first, God in the middle, and God all the way through. When God is the beginning, the middle, the end of our lives: when we are dwelling in God and God in us, then life is easy, life is restful, and life is indeed "blessed."

At the close of this first day's work we read that "God called the light Day, and the darkness he called Night." There was a division. Darkness is not of God. I cannot tell you how the darkness came. I read in the Bible that "God is light, and in Him is no darkness at all." But you have a division between darkness and light, and God makes the division between the light and darkness. There are people in this town who are light because Christ is in them: there are people who are dark because there is no Christ in them. There is no light in anyone apart from Jesus Christ. A man may know a good deal and be able to talk very cleverly; but there is no light in Him unless Christ is in him. There are others who, being saved through Christ, have light, but they are not "full of light." Why? Because their eye is not single. "When the eye is single, then the whole body is full of light."

You notice the order—"the evening and the morning were the first day." After the evening comes the night. Evening, night; morning, day. There is a verse that reads "The night is far spent, the day is at hand." We are apt to think with all our improvements—railroads, telephones, phonographs, electricity—at the end of this nineteenth century, that it is a very bright world. No, it is a very dark world. "The night is far spent." It was far spent in Paul's day, and it is farther spent now. First evening, then night; then morning, then day.

The word "morning" has taken great hold of my soul. It has taken such hold of me that often without thinking I find myself saying "Good morning," and those who do not know me, look at me, wondering if I am just right; but when they find out the meaning of it they are not so much astonished. Why do you say good morning when it is evening? Because my whole heart is fixed on the "morning." What about the "morning?" It is night now; but there is morning coming. What kind of a morning? It will be a morning without clouds.

> "Our Lord is now rejected, and by the world disowned,
> By the many still rejected, and by the few enthroned."

Let us read, in 2 Sam. xxiii. 4, some of David's "last words." "And he shall be as the light of the morning . . . . . as the tender grass springing out of the earth by clear shining after rain." David's heart was as the morning. I cannot help giving you the next verse. David acknowledged he was a failure, that *he* was not what he ought to be, his *house* was not what it ought to be; but David said "*He* is all right, His covenant is sure, He is faithful, and I am waiting for the morning." Yes, David was waiting for the morning. Look up this matter of the "morning," and I would not be surprised if *you too* would be saying "good morning." Make a note of Psalm xlvi. 5. We read that "God will help her and that right early." Margin, "*When the morning appeareth.*" A rabbi from the other side of the water thinks that if he could only get a great building—what he calls a synagogue—costing perhaps 100,000 dollars that all the Jews will be converted. I love him. I know him pretty well; and I said to him, "My dear brother, I cannot believe as you do, that if you get a synagogue all the Jews will be converted. They will be converted as a nation in the 'morning.' God will help Israel, and that will be the time."

Then notice, as an illustration, Daniel in the lion's den. Daniel went into the den and suffered the extreme penalty of the law. The king could not sleep that night. He loved Daniel; but his love could not deliver Daniel. He came round very early in the morning and asked him if he was still alive, and Daniel answered "Yes." So Daniel was taken out of the den in "the morning," and there was no harm. But do you remember the story of those who put Daniel into the den? They went in and have not come out yet. That was a good morning for Daniel.

When Jesus comes in the glory it will be a grand morning for Israel; it will be an awful morning for the enemies of God. They shall, like Daniel's enemies, perish.

You remember the story of the storm on the sea of Galilee. Jesus was out on the mountain all night communing with His Father. The disciples were out on the sea not making much progress, and when Jesus came walking on the water, they took Him on board, and immediately they were at the land. Was not that a good morning.

These few suggestions may lead you to read up a few of the *morning* stories in the Bible.

Jesus is called the Morning Star; and I expect to meet Him as the "Morning Star." To Israel He comes as the "Sun of Righteousness." You and I will come back with Him. Will not that be a good morning? We will meet Him as the Morning Star and we will come back with Him as the Sun of Righteousness. Very few see the morning star—they are not watching. They see the sun when it rises.

Just another word:—Isaiah viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no morning for them." (R.V.) If we go not by the Word of God in its simplicity—if we go not by the testimony there is no morning for us. Let us hold fast to the Word, and walk by faith in Christ. We are children of the day: let us walk as children of the day; let us have done with the night, with the works of darkness, with Satan and the world, and all his, and its, follies: let us have a whole heart for Jesus Christ: let us be ever thinking about the glory, and the "morning." It will wean us from the world—it will make us what we ought to be, faithful witnesses for Him here, for whom we wait. The Lord grant us, as we are passing through the night, to live as children of the day, watching for the "Morning."

The First Principles of Prophetic Study

No. V.—THE TIMES AND SEASONS.

"BUT of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."

And as it is not for us "to know the times or the seasons which the Father hath put in His own power," it will appear evident that the Church should live in constant watchfulness, neither uttering rash alarms on the one hand, nor saying "Peace and Safety" on the other, but standing in constant vigilance, with girded

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loins and burning lamps, waiting for the coming of the King. And if at times we grow weary of this long delay, we are yet to remember that "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Our estimates of "times and seasons" partake of our own frailty and imperfection. That which God promises near at hand, might yet seem far off to finite mortals. An eagle's estimate of distance is very different from a snail's: and periods which to us seem vast and illimitable, are but the dust of rolling ages in the sight of Him of whom it is written, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." "One day is with the Lord as a thousand years, and a thousand years as one day."

Gazing through the pure ether which surrounds the heights of prophetic inspiration, the anointed eye of faith beholds at hand. events that, to the dim-eyed dwellers among the fogs and mists of worldliness and doubt, seem very far away. And the eagle glance that leaps from height to height along the distant landscape, may sometimes take no note of intervening vales, which must be entered by slow descents, and trodden with worn and weary feet. In a single sentence the prophet Isaiah connected "The acceptable year of the Lord, and the day of vengeance of our God." Only the slighest pause divides between those grand events; yet at the very point when our Saviour had read of "the acceptable year of the Lord," He "closed the book . . . and sat down." Isa. lxi. 2, Luke iv. 19. He knew *when to close the Book;*— He knew that between that acceptable year of the Lord and the day of vengeance of our God, a whole dispensation intervened. Unfortunately we do not always know just where to close the Book, and sit down.

It seems, notwithstanding these considerations, clearly demonstrable that we are living in the closing period of this world's history. Long ago was it written, "The night is far spent, the day is at hand;" and again "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.' The apostles spoke of the times in which they lived as "*these last days*," wherein God had spoken unto men by his Son, "who verily was fore-ordained before the foundation of the world, but was manifest in *these last times* for you." The time when the Spirit of God was poured out as upon the day of Pentecost is definitely described as "in the *last days*," and the Scriptures, as a whole, coincide with these representations. But we may be sure that we could not reach "the last days" in the world's history, until we had passed the *middle period of its course*. On a journey of six thousand miles we do not reach the last miles until we have passed the middle milestone. Standing in the earlier portion of such a journey, we might call the whole of the latter half of the pilgrimage the *last* portion of it, but on arriving at the middle of the course we should still look forward and speak of the *last* part of it as that which immediately preceded the journey's end. The last miles of the journey cannot include any portion of the *first half* of a journey, but they may include *all*, they *must* include a part, of the *latter half*, and they *must* include the *last mile* of the course. So when the apostles spoke of living themselves "in the last days," they clearly indicated that the middle portion of the journey had been passed; and when, standing at this point, they looked still further on and warned us of the dangers to come "in the last days," they certainly gave us no reason to conclude that they were then in the *opening period of this world's history*. Hence all these vague ideas that the world is in its infancy, that we have but just entered upon the flow of ages which are to roll on without limit or interruption, is contrary to the plain revelation of the inspired Word . . . . A terrible infancy this world has passed! For six thousand years it has been in rebellion against its maker and its God. Here His name has been blasphemed, His law broken, His love despised, His grace spurned, His servants hated, His prophets stoned, and His Son slain. Here plains have shaken with the tread of rushing armies, mountains have trembled with the thunder of battle, heaven has been pierced with cries of anguish and earth has been slippery with human gore. From the time that the first man, born of woman, quenched his wrath in his brother's blood, this world has been the theatre of violence, oppression, injustice, iniquity, carnage, strife, jealousy, lust, pollution, idolatry, blasphemy, covetousness, and devilishness, so vast, so black, so terrible, that no eye but the eye of God could bear to contemplate the scene. From those in this world who view a little of this seething hell of vice and woe and sin, the cry "How long, O Lord?" goes up before the throne. And from Him who sitteth in the heavens and declares the end from the beginning, the answer comes, "Yet a little while, and He that shall come, will come, and will not tarry." The long-suffering of God is salvation; He bears with all that He may save some; "But the Day of the Lord will come," even "the day of judgment and perdition of ungodly men;" and then, when the reign of sin is past, we may look for the days of joy and sunshine for the world, under the dominion of her rightful King . . ."

H. L. H.

Selected Gleanings.

LIKE ANY OTHER BOOK.

A PAMPHLET has lately been published* by Dr. Authur P. Purey-Cust, Dean of York. It is a paper read before the York Clerical Meeting, and the subject is,

"Is the Higher Criticism really adverse to faith?"

The paper is most interesting and important, as our readers will judge from the following extract in which the Dean deals with the statement that "*the Bible should be handled like any other book.*"

* John Sampson, 13 Coney St., New York. Price 8d.

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This means that its history, language, authenticity, and morality meet with neither more nor less favour than anything which is professedly of the earth, earthy.

"Perhaps," says the Dean, "it is somewhat imaginary on my part and unintentional on theirs (*i.e.*, the higher critics), but there always seems to be a tendency to patronize the Bible, an assumption of superiority on their part, as of people who are dealing with something which is really at their mercy, and are not indisposed to show it.

"This, I fancy, must be the necessary consequence of their unsparing dissection of its manifold parts, their critical comments on its statements, their disinclination to admit the supernatural, their arbitrary selection as to what is or what is not to be received.

"The form and fashion of it have become blemished in the process of cutting it up for the scales of human balances, and (in the crucible of the burning fiery furnace of their criticism) the fragrance of the sanctuary has evaporated.

"Possibly I may be told that all this is the necessary consequence of the times in which we live. They are times of advancing intellectual activity, times when every human institution must fall or stand by its own inherent merit, and that the capacities and opportunities for ascertaining those merits are now so advanced, that it is simply impossible to shield anything therefrom, if it is to retain any respect whatever from intelligent men.

"*Prima facie*, we are told, the Bible *must* be handled like any other book. But is this a *prima facie* obligation? Is it scientific? Is it reasonable? Is the Bible like, in any degree, to any other book?

"I should think that the most superficial consideration of what the Bible actually is, not what it is represented to be, would at once demand for it very exceptional treatment, not on sentimental grounds, not on religious grounds, but simply on the grounds of its history, its constitution, and its antecedents, which are absolutely different from any other book which exists or which ever has existed.

"In the first place, the Bible is not a book, but a library of books. It is a collection of complex authorship and subjects. It is not the outcome of any one hand, or any one age, it embraces a long period of time. It has gradually grown through successive generations of men, during which succeeding generations, while accepting what they received, added some portions thereto, wherein there are evident tokens, which we discern, that they recognised and acknowledged the claim of what they had received, to their acceptance and their reverence.

"Secondly, the Bible is more comprehensive than any other book. It deals not only with morality, but with history, geology, state-craft, and many other subjects, incidentally no doubt, for it does not profess to teach history or geology, but, in such a way as to shew that the writers were not unfamiliar with those subjects. Its dicta therein rest not upon the mere assertion of the writers, but are confirmed by the testimony of the scientific discoveries of later ages,—the more accurate historical knowledge of the times, and peoples, and persons, of which it speaks. And therefore though the Bible is not qualified to be regarded as a handbook of either history or geology, yet its statements, however they may have seemed for a time at variance with some new theory thereon, have never been proved out of harmony with what thorough investigation and mature consideration have accepted as reliable and scientific.

"If inaccuracies have from time to time been detected in either, they are very few in number, and experience has shewn that further and more accurate knowledge has frequently justified its dicta, and left to men the conviction that it is possible that they themselves may be in error, and that future and further discoveries may only confirm the statements of the Word of God.

"If it is wrong to say that the Bible is infallible, it is equally wrong to say that science is infallible. Many theories are discarded now which once obtained and were deemed fatal to its reputation. And many statements (which were deemed at variance with plain and acknowledged facts), have been found to have been simply misunderstood and misinterpreted by those who had read them.

"The Bible demands to be considered by us not as a mere human composition like other books, but that it is inspired, *i.e.*, that "the prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." It may be difficult if not impossible to define accurately the process of this, but it must be either admitted or denied. If denied, then the obligation rests on those who deny it, to show how it has come to pass that a mere human composition "like any other book" has lasted for so many generations; held the esteem and reverence of persons of different abilities, nationalities, civilization, and ages, and has influenced, to a great degree, the tone and temper of human life throughout all the world; which no other book has ever done.

"If the Bible is merely human, why are there not many Bibles. If the Bible is not merely human, but different to any other book, then it cannot be truly scientific to claim to handle it in the same way."

Questions and Answers.

QUESTION NO. 61.

A. L. A.—"Can you give a short exposition of Gen. vi. 3? It seems clear to me that it can have nothi-g to do with salvation, but as many are fond of quoting it in such a connection I should be glad of some explanation."

Your question is one of the most difficult which could be sent to us. It has always formed a *crux* of commentators, and much has been written about it. We will present a few facts which you and others may use by way of Bible study:—

(1) What is the force of the word "man" in this verse? It occurs thirty-five times in the first five chapters. *Without the article*—in i. 26; ii. 5, 20; iii. 17, 21; iv. 15; v. 1 (twice), 2, 3, 4, 5. *With the article*—in i. 27; ii. 7 (twice), 8, 15, 16, 18, 19 (twice), 20, 21, 22 (twice), 23, 25; iii. 8,

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9, 12, 20, 22, 24; iv. 1. From a study of these it will be clear that though *without* the article it refers to man generically, yet it sometime refers to *the man Adam*. It is indeed translated "Adam" in every case (except i. 26; ii. 5), though in several of these places it refers to man as man. But *with* the article it refers in each case only to *the man Adam*. *Four* times with the article it is translated "man," though there is no doubt about its reference to Adam; *nine* times it is rendered "the man" (who can be only Adam); and *nine* times it is rendered "Adam."

Now, in chap. vi. 3, the word has the article; and the question is: Why should we take it here differently, and not as we do in the other *twenty-two* times in chaps. i.-v.? Surely it can refer here only to *the man Adam!*

If the article be ignored, and the word arbitrarily understood generically of the human race, then the first difficulty is with the word "also," which cannot be got rid of, for it is quite emphatic. If "man" here means the *genus* "homo," what other *genus* is implied in the word "also"? This difficulty, of itself, is sufficient, surely, to make us thankfully render "man" as it has been rendered twenty-two times before, and say, "my Spirit shall not always strive with the man (Adam), for that he also is flesh." Others were flesh; Adam also has become as one of them; he* (singular pronoun) also (as well as others) is flesh; he is as bad as the rest. He ought, by example, precept, and authority, to have done something to stem the growing corruption,—but "he also is flesh."

(2) As to the word "strive," it is *ya-dōn*, from *dōn*, *to judge*, *rule*, or *order*, *to cause order to be kept*, *i.e.*, *to govern*. From which we have *Dan*, *Adōn* (Lord), etc. Most of the Ancient Versions take it in the sense of *remaining* or *dwelling*. We may combine the two, and take the words thus: "My spirit (*i.e.*, *spirit-life from God*) shall not for ever dwell in Adam, for he also is flesh like the others; yet his (Adam's) days shall be 120 years." In no other case is the word used in the sense of "wrestling" or "striving," but always of *judging*, *ruling*, or *ordering* (see xv. 14; xxx. 6; xlix. 16; Deut. xxxii. 36; Job xxxvi. 31; Ps cx. 6; xcvi. 10: Zech. iii. 7; etc.).

(3) The fact was that, in consequence of what is described in vi. 1, 2, the whole race of human-kind had become corrupt and unnaturally vitiated. One man alone had kept clear of the awful abominations, and that was Noah. "All flesh has corrupted his way upon the earth." But "Noah was perfect"†; *i.e.*, clean, *without blemish*, *undefiled*, in his *progeny*, or *seed*. All these words are peculiar and full of significance. The second word, "generations," for example, in ver. 9, is not the same as the first. The first (*Tōledōth*) means "*family history*"; the second (*dōr*) means "*offspring*," "*seed*." Amidst the universal corruption only Noah had held aloof. All flesh had become corrupt. Adam "also" had become flesh. The whole race had to be destroyed: nothing short of this could rid the earth of such a progeny. Noah and his sons were alone unblemished. Nothing of this is said of his sons' *wives*. One or more of these may have been of the mixed, corrupted race; and if so, this would be quite sufficient to account for the distinct races (Negro, Chinese, etc.), as nothing else can.

What Gen. vi. 3 states, then, is that, 120 years before Adam's death, the corruption has advanced so far that this declaration was made by Jehovah to Adam. The verse is chronological! Adam died 930 years old; and 120 years before that, viz., in the year 810 A.M., Jehovah announced to him this His determination with respect to him. Nothing whatever is said about a period of 120 years' probation before the flood. It is only a popular traditional interpretation. As to taking 120 years as the subsequent duration of human life, the evidence, when it is examined, quite breaks down. What the verse reveals is, that the events of chap. vi. 1, 2, took place some time prior to 810. Doubtless, ver. 4 describes a subsequent corruption which took place "*after this*," either more immediately preceding and leading up to "the days of Noah" or still later, "after" the Flood, which would account for the *Nepheeleem* and the *Anarkeem* mentioned in Numbers, and who had to be destroyed by the Sword of Israel, as the others had been by the Flood.

Gen. vi. 3 is connected chronologically with this highly important and significant page in the history of the world and of mankind. It has to do with Adam. There is nothing about God's Spirit striving with sinners to-day, either by interpretation or application. Indeed there is nothing about the Holy Spirit at all. Both the A.V. and the Revised Version print it with a small "s."

* If Adam were here a noun of multitude, and used generically, it would be followed by a plural pronoun; as in chap. i. 26, "let them"; and chap. v. 2, "He called *their* name 'Adam.'"

† It is the technical term for sacrificial purity, and is rendered "*without blemish*." See Exod. xxii. 5; xxix. 1; Lev. and Num. throughout.

Question No. 62.

S. L. B., and J., London.—"*Will you please explain Heb. ii. 14?* 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

You must note that the words "partakers" and "took part" are totally different. In the former case it is *koinōnew*, and means to be *joint sharers with*, while in the latter it is *metecho*, and has not so strong a meaning. Compare Heb. vii. 13. This difference is marked in the R.V. Then, further, the word "likewise" is peculiar, and occurs only here. It is *parapleesiōs*, and means *in very like manner*. The adj. *parapleesion*, which occurs only in Phil. ii. 27, is used of Epaphroditus, where it is said that "he was sick nigh unto death." So our Lord "in very like manner" took part "of the same." But He not only "did no sin" (1 Pet. ii. 22), but "in Him was no sin."

Question No. 63.

E. H., Melton Mowbray.—"I should like your explanation of the words—'was in all points tempted like as we are' (Heb. iv. 15)."

You have omitted the two words which follow:—"*chōris amartias*" apart from sin,—which give the explanation you seek. See our Editorial paragraph.

Question No. 64.

E. D., Kilburn.—"What is the meaning of Heb. ii. 16—'He took not on Him the nature of angels, but took on him the seed of Abraham'? Surely Abraham had a fallen nature?"

The answer will be found in the R.V., from which it will be seen that the italics introduced into the A.V. obscure the meaning and destroy the sense. "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham" (as in the A.V. margin).

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The words mean that he did not espouse the cause of angels, or he did not take up the cause of angels. It has nothing to do with "*nature*." The question itself is a sad instance of the evil tendency of the expressions we have criticised.

QUESTION No. 65.

"AN ENGINEER, WEST NORWOOD."—Your question as to "the Spirits of just men made perfect" (Heb. xii. 23), touches a passage which is popularly and therefore erroneously interpreted.

The rendering is ambiguous, both in the A.V. and R.V. We believe that it refers to Old Testament Saints who have *finished their course*. The word rendered "made perfect" is in the *genitive* case, and agrees with "just men," and not with "spirits," which is in the *dative* case.

QUESTION No. 65.

"H. W. C., BROMLEY."—Referring to your answer to question number 56, "Has this 'bill of divorcement' ever been given?"

Yes. See Jer. iii. 8, where it is distinctly stated in so many words.

QUESTION No. 67.

"PERPLEXED" writes: "I put before you questions arising from reading an article in your August number. Can you reconcile the difficulties?"

(1) "The Body of Christ, as such, is not to be found in the "Apocalypse." P. 16, vol 2.

(2) "The Church of God. Not the subject of Old Testament "Prophecy." Vol. 1, p. 233. Might it not be said of New Testament Prophecy either, in the sense of foretelling?

(3) "The writings of St. Paul must be kept quite distinct from all "prophecies relating to the heavenly or earthly blessings which had "previously been revealed through the prophets, *and by* the Lord Jesus "Christ during this earthly ministry." Vol. 1, p. 154.

(4) "The Mystery or Body of Christ is not mentioned in the Apocalypse, *nor is any further detail given concerning it in the last Book of Scripture*." Vol. 1, p. 154.

The above are extracted from answers to questions in *Things to Come*, with which I at the present moment thoroughly agree. But I read in the August number that, "upon turning to see who it was that spoke "with him, he (John) beheld Seven Golden Lampstands, etc. . . . "We can only remark that it exhibits the Lord Jesus in the Sanctuary "of the Church dispensation, and that His dress and position as a "High Priest may be explained by the dress and actions of the Aaronic "High Priest on the great day of atonement."

I read also, p. 28, that as judgment must begin at the House of God, "He disappears leaving the *Sanctuary of the present dispensation*." (My emphasis).

I would like to know how the Lord can leave the Sanctuary in the face of 1 Cor. iii. 16.

(1) Does the Lord leave that which has the promise of the abiding for ever of the Holy Spirit?

(2) What is the Sanctuary? where is it?

How can the Lord Jesus be exercising Aaronic Priesthood in the Church, with Hebrew vii. before us?

In what way does this priestly service conform to the requirements of the "Church the Mystery" at all?

The above important questions relate to statements made in Conference Addresses. As the heading before the Conference Address clearly states, we do not necessarily endorse all the statements in these papers (when signed), and addresses.

We insert "Perplexed's" questions in case the writer of the paper may like to answer them.

We may ourselves subsequently add some further notes; meanwhile adhere to the statements 1, 2, 3 and 4, for which we are ourselves responsible, and which we are glad to see our correspondent endorses.

Signs of the Times.

"RELIGIOUS" SIGNS.

THE FLOWING TIDE.

The Rev. Hugh Price Hughes, in a sermon described in *The British Weekly*, August 15th, is there reported to have said, that the fatal mistake of the eighteenth century had been to put the Bible in the place of Christ. The sixteenth century reformers, such as Luther, Calvin, and Zwingli, had never made the mistake of calling the Bible the Word of God, and therefore they criticised the Bible with a freedom which would startle most people nowadays. No one thought it a sign of dangerous heresy when Luther called the Epistle to St. James an "epistle of straw." It was not till the seventeenth century that we were taught the false and fatal doctrine that the Bible, and the Bible alone, is the religion of Protestantism. George Fox and John Wesley uttered the strongest protest against this dead, useless orthodoxy. There could not be a more unsatisfactory sign of a man's faith than great timidity with regard to Bible criticism.

The text of this precious Sermon was "The armies which were in heaven followed Him." That will one day be solemnly true. But to-day it is the hosts upon *earth* which follow such teachers in their subtle assaults on the "Word of God."

A correspondent in *Word and Work* (Sept. 13), says that he wrote to *The Methodist Times* about it, "but no notice is taken of me." There used to be Wesleyans, and we thank God there are many still who can say with the late W. Morley Punshon, "It is the imperishable utterance of God. Bow before it and give your fealty to the Monarch's word. Brothers, nothing will avail to preserve you amid the strife of tongues but to cherish as a habit ingrained into the soul, as an affection emfibred with your deepest heart, continual reverence for the Divine word."

MAN'S THOUGHTS OF THE PRESENT TIMES.

AT the recent autumn meeting of the Congregational Union, the Rev. J. Morley Wright, of Paddington, preached a sermon in the Baptist Chapel. The local paper reproduced it under the title of "Practical Advice from the Pulpit." Amongst other things Mr. Wright said,—

"The times in which we lived were glorious times, times of progress and privilege, unexampled in the world's history."

These are the thoughts of man; but Jehovah has declared that man's thoughts are opposite of His thoughts (Isa. lv.).

The Holy Spirit has "expressly" declared that these are "perilous times"; and the glorious times must wait till He, whose right it is, shall bring the glory.

These are truly "times of progress"; but the progress is down, down, and not up.

They are not "unexampled in the World's history," for the Lord Himself has declared that these last days will be like "the days of Noah."

But they are times of "privilege," for great is the privilege of being among the number of those who will escape the tribulation of those days, as Enoch escaped from "the days of Noah."

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"GOING TO THE DOGS."

Under the above heading a letter appeared in *Word and Work* for Sept. 13, showing how the gradient is getting steeper in what C. H. Spurgeon so well called the "Down-Grade Movement."

SIR,—I see an advertisement in a paper—Wanted, "Choir Boys," good remuneration, for a "Baptist Church." Isn't that horrible, vile, and contemptible ! ! ! I looked into one of the P.S.A. meetings. The touching up of the fiddles was something awful ; it put me in mind of the "l'enny Shows ! !" and when the girl sang the solo I was clean shot, and cleared out. It's "pitiable" that we Baptists should forget our "sires," who abominated all such clap-trap. All our ministers have to do is to tell the people about "Him that died" ; point them to the "King in His beauty." Nothing else will do. All this rot of music only gives them a taste for the pantomime.

JOHN POTTS.

Newcastle-on-Tyne.

SPIRITIST SIGNS.

A CENSUS OF SPOOKS.

THE new issue of the *Proceedings of the Psychical Research Society* is epitomised by *The Christian World* of September 13.

Of course there are not "Ghosts" as popularly understood, but "lying spirits."

"Ours is a statistical age, but a census of ghosts, or, in the language of the Psychical Society, of 'spontaneous hallucinations of the sane,' is a decided novelty. The 'census' was begun in 1889, and the committee's report occupies nearly 400 pages of the new issue of the *Proceedings* of the Society. The 'census question' was :—

'Have you ever, when believing yourselves to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice ; which impression, so far as you could discover, was not due to any external physical cause ?'

The question was printed at the head of the schedule, and the person who had seen, felt, or heard a ghost, was requested to fill in his or her name, occupation, etc., and give details in answer to five-and-twenty questions. Only persons over 21 were subjected to the catechism. 223 women and 187 men officiated as collectors. About 17,000 schedules were filled up. Of the 1,684 persons whose affirmative answers are admitted, 655 are from men, and 1,029 from women. They give a percentage of 9·9 out of 17,000 persons who believe they have seen, heard, or been touched by spirits. In some cases the schedules were filled up by the collectors from the oral evidence of the persons answering, and such answers are conscientiously classified as second-hand. We quote only from the table of 'Visual hallucinations divided according to conditions of perception.' There were 352 realistic human apparitions of living persons, or phantasms of the living ; 163 of dead persons ; 315 of unrecognised persons ; 143 of incompletely developed apparitions ; 21 visions ; 12 angels and religious apparitions or visions ; 33 apparitions grotesque, horrible, or monstrous ; 25 of animals ; 14 of definite inanimate objects ; 17 apparitions of lights ; and 17 of indefinite objects—altogether 1,112 visual apparitions, of which 129 were seen immediately after waking, 294 when the percipient was awake in bed, 438 when the percipient was up and indoors, 201 when he was out of doors, and the circumstances under which 50 were seen were unstated. The committee believes that the evidence for telepathy, or some other supernormal cause, is considerably strengthened by the results of the census. The particulars are given in a large number of cases, and are sufficiently weird reading.

MR. STEAD'S LATEST STORY.

In *The Westminster Gazette*, Mr. W. T. Stead triumphantly adduces the report as proof of his views concerning the 'borderland.' He is up-to-date, as usual, with a story of his own. While he was at Grindelwald lately he received bad news of the health of one of his nearest and dearest friends. On receipt of a gloomier letter than usual he decided to return to London the same night, but first consulted Dr. Lunn as to when he might expect a reply to a telegram if he despatched one. It was then four o'clock. Dr. Lunn answered that he could not expect a report before eight. A telegram was sent, requesting that the doctor's report might be telegraphed in reply. Mr. Stead thought he would try, by the aid of his 'automatic hand,' to anticipate the reply. He first 'asked the ever-faithful friend who some three years ago passed from our sight whether she could tell me how the patient was.' His hand wrote without a moment's hesitation :—

'Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct.'

Seven o'clock came, but there was no telegram. Mr. Stead expressed the opinion to a friend that 'the spooks are no go this time.' Eight came, when Mr. Stead's son brought the telegram, with the message that 'it was delivered by mistake in Uncle Herbie's room.' It had been received at 7.10 :—

'Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit.'

Such is the story with which Mr. Stead backs up the report of Mr. Sidgwick's committee."

SPIRITISM AND WITCHCRAFT.

IN the last number of *Borderland*, Mr. W. T. Stead informs his Spiritualistic and Theosophic readers, that he is anxious to ascertain the whereabouts of some more witches.

He writes as follows :—

THE SCARCITY OF WITCHES.

"My appeal for a witch last quarter remains unanswered. Even my one stock witch upon whom I relied as a never-failing resource in case all other members of her sisterhood failed me, has lost her cunning, and although her repute as a healer of disease still seems to be as great as ever, as a psychometrist and clairvoyant she has fallen off so much that it is impossible to make any use of her. Should any of our readers know of any wise women or gipsies in their neighbourhood, I should be much obliged if they would communicate with me."

Has Mr. Stead's familiar spirit, "Julia," also lost her cunning ?

Editor's Table.

"THE HOLIEST OF ALL."

OUR article on this book has excited some of our friends. Many have written, thanking God for our testimony. Some are angry, and defend the erroneous teaching. But we do not intend to be drawn aside into any personal or side issue. The point is clear and simple :—If the Christ of God, and the Christ of the Scriptures, is too high and too holy for man to become like Him, is He therefore to be dragged down, as one has said, to the level of "fallen nature, as Christ took it upon Him ?" Any Christian who does not instinctively revolt against such teaching, is not loyal to Christ ; and if he does not raise his protest against it, he is wanting in faithfulness as to his testimony. To whom are we to be faithful —*to God*, or to man ?

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THINGS TO COME.

Vol. II. DECEMBER. 1895. No. 6.

Editorials.

THE HOLIEST OF ALL.

In *The Life of Faith* (Nov. 6th) and *The Christian* (Nov. 7th) there is what has been called a disclaimer on the part of the Rev. Andrew Murray, as to the quotations from his book *The Holiest of All*, given in our October issue.

Mr. Murray explains that he believes in "the absolute sinlessness of our blessed Lord, not only as manifested in His will and actions, but as inherent in a nature free from the faintest shadow of a taint of sin." And that when he uses the term "fallen nature" of that which our Lord took upon Him, he means that it was "apart from sin, as suffering from the consequences of the fall"; and he further explains that by these "consequences," he means "liability to weariness, etc."

He also states that in a subsequent edition he proposes to substitute for the words "fallen nature," the expression "our human nature."

He asks that the impartial reader shall judge whether there is anything inconsistent with the most perfect faith in "the absolute sinlessness of Christ's human nature."

To enable the impartial reader to form this judgment as to inconsistency, we will give (what our contemporaries do not give) a few more extracts from *The Holiest of All*. The italics are ours.

1. "Out of each victory He came with His will *strengthened*; and His power over the weakness of the flesh, and the danger of yielding to its desire for earthly good, or its fear of temporal evil *increased*" (p. 185).

2. "By not doing His own will, but the will of the Father, by the sacrifice of Himself to God and His will, *He conquered sin in his own person*, and gained a victory over it whereby it was for ever vanquished and brought to nought" (p. 325).

3. "As it was through the spirit that God wrought that perfect work in Christ by which *fallen human nature, as He had taken it upon Himself*, was redeemed and glorified; so nothing can make us partakers of that redeeming and quickening power but that same Spirit, truly living and working in our soul and body, *in the same manner as it did in the humanity of Christ*" (p. 305).

4. "Let the cleansing of sins be to you *as it was to Christ*—the entrance to the Holiest" (pp. 45, 46).

5. "In the Incarnation the union between the divine and the human nature was only begun: it had to be perfected by Christ, in His human will, yielding Himself to God's will even unto the death" (p. 52).

6. "*He hath perfected them for ever.*" "The perfection *in both cases is one and the same.* As the Son of man, as the second Adam, who lives in all who are His, He perfected Himself for them, and them in Himself. *His perfection and theirs is one, i.e.*, here below on earth! (p. 345).

7. "Jesus denied Himself, would do nothing to please that nature He had taken, *sinless* though it was in Him. *He denied it, He died to it. This was to Him the path of life*" (p. 364).

8. "In His life of self-denial and humility, of obedience and death, He showed us that there is no way to God but that of sacrifice, resisting the world and self unto death, *no way of deliverance from fallen nature but by dying to it*" (p. 483).

From *The Life of Faith*, July 31, 1895.

9. "The natural life which Jesus had from His mother—that natural life in connection with Adam and with us in the flesh—*He gave it up to death, the accursed death of Calvary.* Christ said then in effect, *O Father spare not.* . . . I tell you, you must surrender everything *as accursed.* People won't believe that everything *in our nature is under the curse;* and yet it is so" (p. 398).

Now we join in Mr. Murray's invitation, and ask the impartial reader "whether there is anything inconsistent" between these quotations and the explanation of them now given.

We confess that it is beyond our power to reconcile them. It is not a mere question of *words*, if it were we might at once ask what is the difference between "fallen nature," and the term proposed as a substitute for it, *viz.*:—"our human nature. "Our human nature" IS "fallen nature;" and it comes to exactly the same thing: for in our October issue we quoted the words concerning Christ that "He had to fast, and watch and pray, *lest the lawful desire of His human nature* MIGHT LEAD TO SIN. Thus He was perfected, and this is Christian perfection—the fellowship with Christ through the indwelling Spirit, in His obedience" (page 201).

We are the "impartial readers" of these words and of the word of Mr. Murray's disclaimer, and we judge them to be "inconsistent." He cannot hold that Christ's nature was *inherently* perfect, and at the same time say, that it could be "strengthened," "increased," or "perfected," and that in the same way in which we need to be perfected.

Mr. Murray explains that the expression "fallen nature," or, "our nature," as He took it upon Him, means no more "than our nature, apart from sin, as suffering from the consequences of the Fall," and these "consequences," he further explains as "liability to weariness, etc." But it is impossible for us to accept this limitation of his words; for he goes on to explain that "as nothing but the eternal Spirit could have overcome or redeemed fallen nature *as Christ took it upon Him*, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam, but *the same overcoming* and *redeeming Spirit*, really living and acting in it IN THE SAME MANNER AS IT DID IN THE HUMANITY OF CHRIST" (page 305).

Now this is Theology which is quite foreign to the Word of God—and the teaching based upon it is unscriptural and anti-Scriptural. The Word of God knows nothing about a "redeeming Spirit" redeeming Christ's human nature! He was *not* a human priest who needed "as for the people, so also for himself, to offer for sins" (Heb. v. 3) We read of His *redeeming blood*, which avails for others; but nothing about "a redeeming Spirit" which He needed for Himself.

Our readers will surely see that it is not a mere change of

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terms which will remedy the mattter. It is the whole tone and character, and indeed the great aim and object, of *The Holiest of All*, against which we desire to utter our warning cry.

How can Mr. Murray believe that Christ's nature was "sinless" (inherently), and yet teach that it had to be "denied"? How could Christ surrender as "accursed", that which was inherently sinless? How could Christ be said to "*resist self* . . . unto death," if that *self* were *holy?* Where did the *resistance* come in? Why should that nature be *given up to death, and the accursed death of Calvary*, if in itself it was without sin?

We wish it to be distinctly understood that this is no mere quibble about *words* or expressions. It is the whole doctrine, and *the whole* system of *teaching* based upon the words, against which we strongly protest.

Mr. Murray's disclaimer must be compared with the whole purpose and tendency of his teaching. Such a disclaimer cannot take out the words we have quoted from his book, nor can it take the effects of its teachings out of the heads or hearts of those who have been affected by such dangerous doctrines.

It is not (we repeat) merely about words, that we contend. *It is the doctrine necessarily conveyed by them.* In the quotations themselves we scarcely recognise what we have been accustomed to regard as Christianity. For observe that in No. 5, above, the word "sinless" can only mean that He kept Himself from sinning: for He *denied His nature*, and "*died to it*," and, being an "*accursed thing*," "He gave it up to death, *the accursed death of Calvary*," "and said in effect, O Father, spare not." Is this Christianity? We always thought that Christ died under the curse of the law *as a substitute* for those who had broken the law, according to the Apostle's argument (Gal. iii. 10, 13). But we never before heard from a Christian teacher that it was because His own nature was under the curse, and that, for this reason, on Calvary He "said in effect, O Father, spare not."

If this is Christian truth, or anything like it, perhaps some one will tell us what blasphemy against Christ our Lord would be?

We thankfully welcome Dr. Moule's letter, which we print on another page. We join in his earnest expression of sorrow that "the terms quoted were ever employed in the remotest connection with the Holy One." And we could have wished that some others had indignantly or "lovingly" uttered their protest; for in that case we should have been spared the risk of paining any who may think they have been strengthened by reading such books as *The Holiest of All.*

We regret that those who have been so ready to complain of the *tone* of our protest do not seem to have been pained by that against which the protest was made, or by the great dishonour done to the Lord; but appear to have been much more concerned about the name and honour of the Lord's servant.

Surely, in a case like this, our *first* care must be the Lord's honour and glory, and the truth of His Word.

Next, after this, the poor, weak, scattered sheep and lambs of the Good Shepherd, who may have been misled.

And *last of all* (not first, as our contemporaries seem to think), the name and reputation of the teacher himself.

It will be time enough to think of man's good name, when HE has been honoured whose Name is "above every name."

THE MYSTERY.

By the Rev. Dr. Bullinger.

(*Fourth paper, continued from page* 92).

(IV.) The Body of Christ.

This brings us to consider the "great" secret—"The Body of Christ," "Christ and the Church"—Christ, the glorious Head of the Body in heaven, and His people the members of it on the earth.

Twice it is called "great"—the "great" secret. In In Eph. v. 32 and 1 Tim. iii. 16. Not a word was heard of this until it was specially revealed to and through the Apostle Paul. We have considered the three great Scriptures wherein this special revelation is contained.

(1) The Constitution of the Body.

There are two other Scriptures which further develop the special figure under which the secret is presented, viz., a Body. These are 1 Cor. xii. and Rom. xii. In the former of these the subject is most completely set forth, in the following manner:—

A | 1-11. The Church and the nine gifts given to it.
B | 12-17. The Body. Its unity. } Nine enu-
B | 18-27. The Body. Its members. } merations.
A | 28-31. The Church and the nine gifts set in it.

Here in A and *A* we have the *Church*—while in B and *B* we have the *Body*—to illustrate the blessed unity which exists betwixt Christ and His people.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (or *lit.* "The Christ,") verse 12. This cannot of course be Christ Personal; it can be only what we, for the sake of convenience, term Christ Mystical.

And how do saved sinners become members of this wondrous Body? Not according to the tenets of a Semi-Pelagian and Arminian Gospel, but according to the Free Grace of God; "for in one Spirit are we all (*i.e.*, the writer, and the "saints" to whom he wrote, and all of whom it can be said that they are) baptized into one Body, . . . and have all been made to drink into one Spirit." This is the source whence the unity and oneness of the Body springs.

The members of the Body of Christ are those who have believed God's testimony (as Abraham believed it), as to their lost condition as sinners, as to the great salvation which is in Christ the Saviour; and who have reckoned themselves as having died when He died, and risen again when He rose; thus identified with Christ (not in His incarnation, which is the modern heresy,

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but) in His death and resurrection. This is the truth which is bound up with the meaning of "the Body of Christ." One part of a body cannot die, and the rest of the body go on living: one member cannot be amputated, and yet the body be a complete body. Hence, the expression "in Christ" means to be in Christ Mystical. There is no other way of being "in Christ." We cannot be in Christ *personal*, we can be "in Christ" only by being members of His Mystical Body. Therefore, if we are "in Him"—when He, the Head, died; then we, the members, must, in the eternal purpose and judgment of God, have died in Him. When He, the Head, rose again; then we, the members, must be risen in Him. If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him.

We must not stop to follow out this wondrous truth, but we must surely be arrested by the thought, and ask, Are all who "profess and call themselves Christians" really members of Christ's Body? Have they by faith reckoned themselves to be dead and risen with Christ? Do they all know that having died with Christ they need not die at all? Do you rejoice in the fact that death and judgment are past and over for the members of Christ's Body? Are they aware that the end of Christ Mystical is that the body will be "received up in glory"—to meet the descending Lord. Is this the hope of the great multitude of professors. It is not for us to judge individuals, but this we know as a fact, that the "Rapture" is a truth which *concerns only the Body of Christ*! and therefore whether all Christians will be taken up when Christ comes forth into the air; or whether any will be left, becomes a most solemn question, demands a searching consideration, and calls for a serious answer.

The day is drawing near when the Body will be completed, and the members gathered together as one. But *now* they are in tribulation. Oh what grief and bitterness and murmuring and discontent is manisfested as to the position which the members occupy in the Body! They forget that it does not say, they have been placed "as it hath pleased them," but it is written "God hath set the members, every one of them in the Body, *as it hath pleased Him*" (verse 18).

Now, the members judge one another, some they "think to be less honourable" than others. Ah! foolish thinkers. It matters not what "we think," but what they are in God's esteem.

And then, what a precious lesson we lose through our selfishness. We read (verse 26) "if one member suffer all the members suffer with it," and we restrict this to the mutual sympathy of the members, to the exclusion of the Head. The truth is, He suffered, and we suffered with Him. He is honoured, and we are honoured in Him. "It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 11, 12). And what is more—there is that precious truth in 1 Cor. xii. 21. The Head cannot say to the feet, "I have no need of you." How wonderful that the great and glorious Head in heaven cannot say to the weakest, feeblest, humblest, member upon earth, "I have no need of you." It is too wonderful for us to comprehend; but so it is, and we can only bow our heads, and worship.

(2) The Growth of the Body.

We read in Eph. i. 22, 23, that this all comes from the Head in heaven. He has been exalted by God who "gave Him to be the Head over all things to the Church which is His Body, the fulness of Him that filleth all in all, *i.e.*, all [*the members of His Body*] with all [*spiritual gifts and graces*). This is exactly what is expressed in 2 Cor. xii. 6 "There are diversities of operations, but it is the same God which worketh all [*these gifts*] in all [*the members of His Body*]." There is not force in the expression "all in all" unless we supply the necessary words of this elliptical term from the immediate context.

The Head of the natural body is physiologically the source of all feeling and influence to the whole natural body. The brain is not confined to the head. *The nerves (though slightly different in structure*) are the continuation of the brain*, and they keep up a mysterious connection between the head and all the members of the body. And when a member is injured or in pain, a message is at once sent up to the brain, and succour and sympathy are immediately given. It is probably this connection that is referred to in those physiological verses which, whatever be their meaning, we believe to be in advance of human science. It is this which causes the present renderings to be so unintelligible, and which renders their correct translation so difficult. We will try and make it clear by giving our own version. The first is

Eph. iv. 16.

The subject is "the building up of the Body of Christ" (verse 12), "unto a perfect man" (verse 13), that the members "may grow up into Him in all things which is the Head, even Christ, from whom the whole body continually fitted together and compacted by every sensation† of the supply, according to a working corresponding to the measure of each individual part, brings about the growth of the body with a view to the building up of itself in love."

The other passage is

Col. ii. 19.

"The Head, from which (or from whom) all the body

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* The chief difference being that the nerve fibres are insulated by a sheath in the members, but not in the brain.

† The word *haphee, a touching*, Lat., *junctura*, occurs only here and in the other passage (Col. ii. 19). It is not a "joint," but a *nexus*, or connection, by which supply is passed on from one organ to another! and not so much the parts in contact, not so much the actual touching of the parts as the mutual *relation* between them. Galen (second cent. B.C.) says the body "owes its compactness partly to the *articulation* (*arthron*), and partly to the *attachment* (*sumphusis, symphosis*). Aristotle (A.D. 356) speaks of two kinds of union, *contact* and (*symphusis*) *cohesion*. So that it is the *contact* between the various parts which conveys the necessary supply, with special reference to the *adaptation* and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as *pathetika* (*full of feeling, or sensitive*), and we have tried to express it all by the word "*sensation*."

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through the junctures and ligaments* being bountifully supplied, and knit together, increaseth with the increase of God," *i.e.*, the increase wrought by God.

It is not merely *unity* which is taught here, but *growth*. This is the ultimate result of the intermediate processes. The origin of all is God, who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the *source* of all, but the members of the Body are made and used as the *channels* of communication in their mutual relation to Him and to one another.

The discoveries of modern physiology both give and receive light from the marvellous accuracy of these divine words. But the words of the Holy Spirit here are connected directly with spiritual truth. He goes on at once to teach the important truth and to draw the practical conclusion in the next chapter (Col. iii.).

"If ye died with Christ," why are ye subject to the ordinances of man? Why do you allow men to bind you with vows and pledges and badges, saying to you, "Touch not, taste not, and handle not"? All these things perish, as man's commandments and doctrines perish. And if this be so, if ye died jointly with Christ from the elements of the world; if ye were raised (not *have been raised*) jointly with Christ, what follows? Why then, as the Head of the Body is in heaven, the members of the Body are there "in Christ." Our aims, and mind, and thoughts will be heavenly not earthly. "For (I say it again) "ye died" and you are now, as to your standing before God, living in another sphere, and on another plane where all is spiritual. Carnal rules and ordinances do not enter into the growth of this Body at all. All is spiritual, heavenly, and eternal.†

The End of the Body.

And if this be the *growth* of the Body, what of its end? What will be "the perfect man?" When will this Body be completed, and what will happen? The natural end of the natural body is *dissolution*: Will that be the end of this Body? What is its revealed end? It is all a matter of Revelation.

The secret of the Body has so far been revealed, as to its *place* in the purposes of God, as to its *constitution*, and as to its *growth*. And now, as to its *end*, another special revelation is needed; and it is given. It flows naturally from its relation to Christ as shown in Col. iii.

Seeing that the members died jointly in Christ, and rose in Christ, our life is in Christ. Though we may fall asleep our "life is hid with Christ in God." Therefore, the next thing is "when Christ who is our life shall be manifested, then shall ye also be manifested in glory" (Col. iii. 1-4).

It were impossible to be otherwise, inasmuch as the Head and members cannot be separated. Hence, the secret is revealed in 1 Cor. xv. 51: "Behold, I show you a Mystery," *i.e.*,

"Behold, I tell You a Secret!"

What is it? "We shall not all sleep." What? Not though it is appointed unto men once to die, and after this the judgment" (Heb. ix. 27)? Must we not die? No! blessed be God. It is not necessary! The members of the Body were judged with the Head, and were "crucified with Christ," and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom. viii. 1). They may "fall asleep," but "not all." But whether alive or asleep, "we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, and we shall be changed" (1 Cor. xv. 51-57).

"I would not have you ignorant concerning them which are asleep." . . . For if we believe that Jesus died and rose again, even so *we are to believe that* them also which have fallen asleep, will God, through Jesus, bring again with Him *from the dead* (*i.e.*, as He brought Jesus again from the dead. Heb. xiii. 20). "For this we say unto you by the Word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not get before them which are asleep. For the Lord Himself shall descend from heaven with an assembling shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first (*i.e.*, before the living are changed), and then we, which are alive and remain, shall be caught up together (*i.e.*, at one and the same time) with them in clouds for the purpose of meeting the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv. 13-18).

Oh! what a blessed truth to be initiated into. Well, may He say, "Behold, I tell you a secret." "I would not have you ignorant" of it.

This, then, is the end of Christ Mystical. "The perfect man" is formed; the Body is complete, and when it becomes completed, it is received up in glory!

We have already considered the three great passages which reveal it. But there is a fourth, and it sums up the whole round of doctrine contained in the revelation of it, with special reference to the end of Christ Mystical.

1 Tim. iii. 16.

Great is the Mystery!

of godliness, *i.e.*, of the true Faith, which* [*mystery*] was manifested in flesh.

This passage is generally taken of Christ *personal*. But if read, as we submit it ought to be read, of Christ

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* Galen uses the word generally to denote any connecting muscles, or tendons, and of ligaments properly so-called.

† There is nothing that so exposes the awful design of Satan than the blasphemous assumption of the Church of Rome. He has indeed travestied this great mystery in making the Pope the visible *head* of a visible body, of which the "faithful" are the *members*. Thus completely nullifying and perverting this precious truth. At the Annual Conference of the "Catholic Truth Society" held at Bristol, September 9th, 1895, and reported in the Daily Press the following day, Cardinal Vaughan spoke on the subject of *Reunion*, of which so much has of late been said. His point was that there was no such thing as Reunion short of corporate union with that Church of which the Pope is the *head*. It would not do, he showed, merely to agree in so many points of doctrine, but "it is simply a question of the fundamental and essential constitution of the Church." He further defined the matter when he said, "It was a constitutional, corporate union of *the head and the members*. Reunion, then, must mean a return to the visible union which formerly existed, when there was but one united *body* under one visible *head*." Any thing short of this he declared to be only "confusion of thought." "It is best to be perfectly frank and definite." Yes, but how awful is the subtle nature of this blasphemous travestie.

* The R.V. gives "He who" in the text, and rightly says in the margin, "The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some

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mystical, then in the six sentences we have the whole truth, concerning the Body, revealed.* We have what is true of Christ *personally*, of course; but we have more; we include what is true of the *members* as well, if we take it as referring to Christ *mystical*—the Head and the members.

What is it?

1. "MANIFESTED IN FLESH." True of the members, and true of the Head (Rom. i. 3).
2. "JUSTIFIED IN SPIRIT." True of Head, and members as set forth in Rom. v. 12—viii. 39.
3. "APPEARED TO ANGELS." This is explained by Eph. iii. 10, where we are told that now unto principalities and powers in the heavenlies, God is making known his manifold wisdom by means of the Church.
4. "PROCLAIMED AMONG THE GENTILES," not merely Christ personal, but Christ mystical (the Body of Christ), is now proclaimed, "made known to all nations" (Rom. xvi. 26), made known "among the Gentiles" (Col. i. 27), preached "among the Gentiles" (Eph. iii. 8).
5. "BELIEVED IN THE WORLD." It is made known "for the obedience of faith" (Rom. xvi. 26) (*i.e.*, faith-obedience).
6. "RECEIVED UP IN GLORY." "If so be that we suffer with Him, that we may be glorified together, also with Him" (Rom. viii. 17). "For whom He justified, them He also glorified" (Rom. viii. 30).

This then is the end of Christ *mystical*, as it was of Christ *personal*. The members are waiting to be "Received up in Glory," as the Head was. This is our hope, our "blessed hope."

So that waiting for God's Son from heaven is part of our Christian position. It enters into the very foundation of our standing in Christ.

It is not the mere study of prophecy, which may, or may not, be taken up by Christians as an "extra subject," but it is the warp and woof of our Christian standing in Christ.

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ancient authorities read *which*. This is our belief. We believe that the original word was *Ho*, *which*, neuter, to agree with the word *mustcrion*, which is also neuter. Then some scribe, not understanding the sense added, an "S," thus turning it into *hos*, which made it *masculine*, *who*, or *He who*, though the sense is thus made more obscure. Finally, some later scribe put a little mark in the "O," thus making it into *Th*, and making the two letters *ThS* an abbreviation of the word *Theos*, *God*. A *microscope* reveals the fact that the little mark in the "O," in the Alexandrine MS. is in different ink, and was evidently added by a later hand. This, we believe, to be the evolution of the reading, and that originally it was simply "O," *which*.

* The place occupied by this Revelation of the Mystery in 1 Tim. iii. 16 will be best understood by the important position it occupies in contrast with the "Mystery of Iniquity." When viewed in the position given to it in the Epistle, the two central numbers, E and E, the *two* Mysteries or Secrets of God and Satan, are seen to stand in solemn and awful opposition.

THE STRUCTURE OF 1 TIMOTHY.

A | i. 1-2. Benediction.
B | 3-20. Doctrine.
C | ii.-iii. 13. Discipline.
D | 14-45. Intended visit and interval.
E | iii. 16. The Mystery of Godliness.
E | iv. 1-2. The Mystery of Iniquity.
D | 13-16. Intended visit and interval.
C | v.-vi. 2. Discipline.
B | 3-21-. Doctrine.
A | -21. Benediction.

The three pairs of statements may be thus contrasted: Nos. 1 and 2. Though manifested in the "flesh," we know what it is to be "justified" as to the Spirit.

Nos. 3 and 4. It is being made known to angelic beings in heaven above; and it is being proclaimed to men on earth beneath.

Nos. 5 and 6. By grace, we believe the wondrous testimony now while in the world, and we are waiting to be

"RECEIVED UP IN GLORY."

Contributed Articles.

THE PASSOVER, THE RED SEA AND THE JORDAN.

THE Word of God is one complete whole; it is also complete in each of its parts. Its historical, ethical, and prophetical portions are perfect, both in outline and detail, so too are its allegorical and typical teachings.

The history in some particular instances may be allegorised, as in the case of Sarah and Hagar, Isaac and Ishmael, Mount Sinai and Mount Zion, Jerusalem "which is in bondage" and Jerusalem "which is above."

This does not in any way give colour to the foolish conceit of the rationalistic and superficial thinker that the history of Scripture is mere allegory.

It seems an impossibility to some minds to grasp more than one side or one aspect of the shield, for its "gold and silver sides" are not, to such minds, those of the shield of faith.

The panoply which God has provided for those who wage His warfare is a perfect one, and no half-hearted reliance on His word will be of much avail against our "end-of-the-century" rationalism.

When the historical statements are believed, it can then be seen how true history may also be allegorised, and when the type is acknowledged, the anti-type can be clearly discerned.

History itself may be used as prophecy, and may be rightly incorporated with it, as in the "historical interlude" in Isaiah (xxxvi.-xxxix).

A miracle may also partake of the nature of a parable, as the Feeding of the Multitude with the five loaves and two fishes, or the Withering away of the barren Fig-Tree.

What do not men lose by not taking God at His Word? "Hath He said and shall not He do it? Hath He promised and shall He not make it good?" All flesh is as grass, and everything else will fail and wither as the flower of the field, but the Word of our God abideth for ever.

Old Testament types are full of wondrous teaching,

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if we remember that the letter killeth, but the spirit giveth life. Now the Lord is that spirit, and the things that were written in the Law and in the Prophets and in the Psalms concerning Him, are enjoyed by those whose hearts have been opened to understand the Scriptures.

Historical events and types were written for our learning by the Holy Spirit's guidance, and it is by His enlightenment that we are able to interpret and enjoy them.

The Passover, the Red Sea, and the Jordan.

The Passover, the Red Sea, and the Crossing of the Jordan, were each of them striking incidents in the history of God's earthly people, and Christian teachers have shown (one especially, known and yet unknown) that these three remarkable historical events may be read, not only as types when studied singly, but in even a still more forcible manner when taken together, as connected types or symbols.

These things happened unto them for ensamples, and are written for our admonition, on whom the end-of-the-century and the ends-of-the-age are come.

Now the Passover, the Red Sea and the Jordan, as types, have all three to do with the redemption that is in Christ Jesus our Lord. "When I see the blood I will pass over." When the blood of the lamb was on the door-posts, and lintel, the destroying angel, passed over, and all inside were safe from judgment, even to the children of the household who could know but little of the meaning of that service.

God delivered His people out of Egypt at the Red Sea, and though the Wilderness was before them, yet the bondage of that iron furnace was behind them, they were free men, their enemies were overthrown, the horse and his rider had been overthrown at the Sea, even at the Red Sea. They had been closely shut up in their houses in Egypt when the Angel of Judgment had passed through the land for the destruction of the first-born; but now they stood still and saw the Salvation of Jehovah.

The Wilderness was before them, but that fair country, that pleasant land, was at the other side of it, and He, their Deliverer, was with them by day in the Pillar of Cloud, and by night in the Pillar of Fire.

To believe God's word concerning the redeeming blood of the Lamb, is to be shielded from judgment; and to believe the Salvation of God who hath delivered us out of this evil age and from the power of Satan, the god of this age, is to know by experience that this world is a wilderness, and that we are but strangers and pilgrims on earth.

Yes, we too seek a country. And as Immanuel's land was fairer beyond all comparison than the land of Egypt, notwithstanding the garlic, and onions, and leeks, and melons, and cucumbers; as the hills and valleys with the former and latter rains, and the figs, the olives and the vines were far better than the products of Egypt's alluvial plains, so too are the Heavenly Jerusalem, and the Paradise of God, far more beautiful than this world's fleeting pleasures, with its apples of Sodom and Dead Sea fruit.

Jordon is crossed, and dryshod too, for has not the Ark gone before? He went down into the River of Death. As David cut off Goliath's head with his own giant sword, so He the true David with the sword of death, disannulled the might of him who had the power of death, and delivered all those who through fear of death are subject to bondage.

The Last Adam cut off the waters from the "city of Adam," and the people passed clean over Jordan, even when it overflowed all its banks.

The deep water-floods passed over His soul—the soul of the "Last Adam,"—and He cried, "deliver my soul from the sword and mine only one from the power of the dog."

Twelve stones in the bed of Jordan's swiftly flowing stream, and twelve stones in the camp at Gilgal, are types of that full redemption which still awaits the twelve tribed people of the City of the Lord.

Israel as a whole, "All Israel," will be saved when their Deliverer comes forth from Zion. May it please the Lord to hasten that day, for not until it comes will all these types be fulfilled! Meanwhile, have not the Red Sea and the Jordan lessons for us, as well as the more easily understood type of the Blood of the Passover Lamb?

Christ, our Passover, has been sacrificed for us, but have not we also passed through the Red Sea? Has not God's Salvation, through the death and resurrection of Christ, delivered us from Egypt and Egypt's Despotic Tyrant? Are we too not in the Wilderness journeying to the Promised Land? Nay further, are not we too across the river Jordan? Is not our camp at Gilgal, and may we too not feed on the "old corn," the corn of the land, *i.e.*,—Christ in glory?

Application *vs.* Interpretation of Types.

An *application* of the types is for us, the interpretation as well as the application is yet for Israel.

When Old Testament types are being fulfilled, in that day when "the opened-book" is being read in the "Time of the End," then will the wise understand. There will be those who will learn "the new song," which others will be singing to the accompaniment of their harps, and there will be in addition to these, those who will sing the Song of Moses and the Lamb.

"Little children," "young men" and "fathers," all know what the Passover Lamb means, but do all know what the Red Sea means? Perhaps there are still fewer who know what Jordan means.

"Part of the saints have crossed the stream and part are crossing now" is application, but not true interpretation, for the Passover, the Red Sea *and* the Jordan, are all three *past* events for those who by God's grace and mercy now hold the camp at Gilgal.

There was a secret which God did not reveal in Old Testament days; that secret is ours through the wonderful riches of His grace. In Him who is placed far above all principalities and powers, both in this age and

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in the coming one, in Him is our inheritance, but this mystery is great, for it relates to Christ and the Church.

Of this there were no types and no foreshadowings in the strict sense of the word, for all the types including those of the Passover, the Red Sea, and the Jordan, have had, or will have, in the not far distant future, their anti-types and strict fulfilments in connection with Israel. Nevertheless they were written for *our* instruction, and if the scribe instructed unto the Kingdom of Heaven can bring out of his treasure things new and old, how much more ought not those to be able to do so to whom has been revealed the whole counsel of God?

It is a full and complete circle of Divine Truth which God has been pleased to reveal to His saints. All the treasures of wisdom and of knowledge are hidden in Him. Yea, in Thee, blessed Lord and Master! ANON.

"AS HE" IN FIRST EPISTLE OF JOHN.

By Rev. James Smith.

(*Concluded.*)

This wonderful expression of standard comparison, "as He," occurs again in chapter iii. 7, where it is used in a most practical way. It may be called

(IV.) The Standard of Righteousness.

"Little children, let no one lead you astray; he that is doing righteousness is righteous, even as He is righteous."

The Apostle's argument here may be understood by the use of the figure that the stream tells the kind of the fountain. When there is the practice of righteousness, that argues a regenerate soul from which the habit of righteousness springs. And, like as a Christian take side with the new nature against the old flesh life, so does God, and God regards him as if the "old man" was dead and done with. Not that the old nature is actually dead, but God reckons a man according to that which is begotten of God in him; and hence, if a man is doing righteousness, God judges him as if he were altogether just, and altogether without sin. Thus it is said, he "is righteous, even as He is righteous." Such a man has Christ for the standard or pattern of his *standing* in God's sight, and his conduct has Christ's righteousness as its *stamp*. This is truly wonderful and blessed; and it is the sovereign grace of Him "who callest those things that be not as though they were."

The context shows that such a state is the opposite of sin and Satan, and it guards against the lawless delusion that a man can stand in grace and live a fleshly life. "*Let no one lead you astray.*" Once more; we have Christ as

(V.) The Standard of Acceptance.

"Herein is love made perfect with us, that we may have boldness in the day of judgment; because as He is, even so are we in this world" (chap. iv. 17).

This is a profound and precious declaration. Praise God for such words! they are truly a comfort and powerfully illuminative. When God abides in us, and when we abide in Him, then love in us has reached its earthly end, the purpose of its coming has been accomplished—"herein is love made perfect with us." Happy, winsome reflection! And what is it for? What does it bring practically?

It brings a very lofty blessing indeed. "That we may have boldness in the day of judgment." What a thought! It were a great and incomparable privilege to stand uncondemned at the day of judgment, but here is something truly gracious, that we, brands out of the fire, erstwhile rebels, and unclean, and under sentence of death, should not only stand acquitted, but have "boldness in the day of judgment." Wonderful love! But even love "made perfect with us" cannot give us the ultimate ground of this boldness. And hence it is added: "because as He is, even so are we in this world." We are even now, in this world, so identified with the risen Lord that He ever abides the *means* and the *measure* of our acceptance in God's sight,—

"We one with Him upon the tree,
He one with us above."

God "has made us accepted in the Beloved One." "As *He is*," is the standard, not as *He was*. As He is, with reconciliation accomplished, and glorified in God's presence. We are to see him soon "as He is," and it is this heavenly glorified state that is the standard of God's acceptance of us, in Him. And that grace is ours now, "As He is, so are we in this world." We do not wait to get this position, but we have it now and we carry it forward with us, and it is the ground of our *boldness*, "in that day." And so we sing out the challenge:—

"Bold shall I stand in that great day,
For who ought to my charge shall lay?"

Yes; and we may indeed say that the luminous little phrase, "As He," is the key to the limitless treasures of the grace of our God. It is Christ, Christ only, Christ for ever. All things are of God, and all is in Christ and *as He is*.

"Christ is all and in all, and we are as He is.

As He is, so are we
Destined like Him to be
In purest light.
He bore our guilt and woe,
He answers every foe,
He keeps us here below
For glory bright.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

ADDRESS ON THE BOOK OF REVELATION.

By Dr. Robert Anderson.

At Queen's Hall, Langham Place, London, W.

The subject upon which I have been announced to speak is the Book of Revelation. It is an immense subject to attempt to handle in a half-hour's address, and you will be prepared to hear me say at once that it will be impossible to guard by explanations or

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digressions anything that I shall say. And if I was not to say anything but what everyone in the room would agree with, probably little that I should say would interest you. Another prefatory word I should like to add. I do not speak on these subjects as a specialist in any sense. I value specialists, but I distrust them. I care, myself, very little for prophecy, save in so far as it bears upon God's Book as a whole. When I took up the study many years ago, it was because the higher criticism seemed to me to be robbing me of the Bible, and I felt a conviction that this line of study would settle the matter one way or another. I began with the Book of Daniel. From that I passed on to the other Scriptures, and, as the result, I received an intelligent conviction that I had never entertained before, that the Bible is what it purports to be—the Word of God.

Now I turn at once to the Book of the Revelation. I ask you who have Bibles to open them with me, for I cannot lecture or give addresses. I want to unfold the Scriptures. And I ask you to notice that this wonderful book, now so much neglected, though it was the first book of the Bible which was translated into the English language, differs from almost every other book of the Bible in that it has a preface, and in the preface you find these characteristic words: "This Prophecy." I am not an historicist; I am not a Futurist—I am a student of Scripture, and I have come to recognise that there is scarcely a single prophecy—there is scarcely a single Messianic Prophecy even—that has not a double fulfilment. What I purpose treating of to-night is the *ultimate* fulfilment of the prophecy. I make no manner of doubt—and this is not thrown in to please or ingratiate those who may differ from me in other things; it is an expression of a belief—that this wonderful book has had, and is having, an historical fulfilment in the course of the events of Christendom. But that is not what I purpose to speak to you about. This prophecy I believe—and remember, as we stand upon this platform, each speaker is responsible only for his own opinions—in every part of it, from the 4th verse to the end of the last chapter, is a prophecy in the sense of its having its complete fulfilment in days yet to come. The very beginning of it speaks from a standpoint where the Holy Spirit is no longer on earth, but in heaven, and for the first time in the New Testament He joins in the salutation that comes from the opened heaven to God's people on earth. Then, after this wonderful vision of glory of our Lord Jesus Christ, we have these epistles to the seven churches, which in their ultimate fulfilment—and pardom me for not repeating again and again that I am dealing only with their *fulfilment*—are a special message of warning and of comfort upon the eve of the greatest trial that ever has befallen God's people upon earth. I pass by these seven epistles. Then we come, in the fourth chapter, to a new departure in the prophecy. He sees a door standing open in heaven. A voice calls him up, and He sees what I fear you and I so constantly forget in the midst of all the confusion, and all the evil around us—a throne set, and One sitting upon the throne. It is true to-day—as true as it will be when it will be a publicly-revealed fact for mankind upon the earth that there is a Man upon the throne.

After this vision of the 4th chapter, ending with the anthem of praise, "Thou art worthy, O our Lord and God, to receive the glory and the honour and the power, for Thou didst create all things, and because of Thy will they are, and are created," we come to the vision of the 5th chapter. He sees a book in the right hand of Him that sat on the Throne—a scroll written upon both sides and sealed with seven seals. And there was no one in heaven or in earth, or under the earth—there was not a creature in the universe able to open the book or even to look thereon. As he wept, he was exhorted not to weep, for there was One who had overcome—it is the same word as in the close of the third chapter, one of the key words of the Book of Revelation, occurring again and again—to open the book, and to read what was written thereon. Now this book is commonly taken by prophetic students to mean the title-deeds of earth. I do not believe it is the title-deeds of earth, and I have a reason, which I will give you. Who is it that opens the Book? You say it is the Lord Jesus Christ. Pardon me, that is not what says. The Son of Man? No, not the Son of Man. In our Christian literature, in our theology, there is no significance whatever in the titles of our Lord Jesus Christ. I do not here appeal particularly to our miserable hymn books, for, in our standard literature even, the titles of our Lord Jesus Christ have as little meaning as the titles of the Emperor of China, or the Mikado of Japan; they are simply used according to the rhyme of the verse or the rhythm of the paragraph; but it is not so in the Word of God. Whenever you find a title given to the Lord you find a clue to the meaning of the passage. It is the Lion of the tribe of Judah, the root of David that overcame to open the book. This at once gives me a clue to what it means—it points forward to the kingdom, to the fulfilment of the promise that God had given by His holy prophets in the past as to what He would do in the world, the realisation of that the forgetting of which often makes men infidels. Therefore I am convinced that the sealed scroll is the Book of Judgment. The Lord came to be the fulfiller of every promise that God had given. They took Him, and with wicked hands they crucified and slew Him. And yet He will fulfil every promise of blessing, albeit every promise is forfeited by that rejection. But judgment must intervene before ever a single one of earth's blessings can be realised, and there is but One being in the universe Who can deal in judgment. You and I can share the ministry of grace, but judgment is His exclusive prerogative. Then follows this wonderful anthem of praise from the living beings and the four-and-twenty elders, the refrain being taken up by the whole creation of God, an anthem of praise to Him that sits upon the throne, even unto the Lamb for ever and ever.

Now, when the first of the seals is broken (6th chapter), one of the living beings says "Come." As we read it in our A.V., it is an appeal to the seer to come and witness what is about to be manifested; but that is not the meaning of the passage. He cried, "Come," and in answer to this command, a white horse was seen, and he that sat on him had a bow, and a crown was given to him, and he went forth overcoming, and to overcome. Wars break out in the world. Thus it is the judgment shall begin. Now remember, this Book is one—I do not mean the Book of Revelation, but the Bible—and our Blessed Lord in His second sermon on the Mount, in the 24th of Matthew, in answer to His disciples' prayer, gives a detailed forecast of the events that are to happen upon the earth in the latter days. They ask Him, "What shall be the sign of Thy coming, and of the end of the age?" and He at once begins by warning them against the immediate expectation of His return. He is here speaking from a future standpoint, when the end of the age is drawing nigh. It is not of that which is the Church's hope, which is barred by no prophetic event that must intervene; He is speaking of His return to earth. "Ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass; but the end is not yet." Just what we have in the first seal in the 6th chapter of Revelation.

Then, when he opened the second seal, the second living being cried, "Come," and another horse came forth, and to him that sat thereon, it was given to

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take peace from the earth, and that they should slay one another, and there was given to him a great sword. Wars were in the first judgment, such wars as we have in civilized warfare; but here are seen armed nations in conflict. So in Matt. xxiv. our Blessed Lord goes on to say that nation shall rise against nation, and kingdom against kingdom. Mark the words: it is not that they shall send armies against one another, but that nations shall rise against one another—whole nations in arms.

When the third seal is opened, the third living being cries, "Come," and now he sees a rider with a pair of balances measuring out the very necessaries of life at famine prices. Following these dreadful wars and outbreaks, these are to be famines on the earth, so in Matt. xiv. the next word in the Blessed Lord's forecast is "famines."

The 4th seal is broken, and the fourth living being says, "Come," and he sees a pale horse, and Death sat on him, and Hades followed; and power was given to him over the fourth part of the earth, to kill with sword and with famine and with death. These are cumulative judgments. It is not that one horror ceases when the other comes; but they follow one upon the other. He is coming to kill with sword, and with hunger, and with death. What does our blessed Lord add? Pestilences follow on famine. These are the beginning of sorrows.

Now, when he opened the 5th seal, he saw under the altar the souls that were slain for the Word of God, and for the testimony which they held. What are the Lord's words in the 24th of Matthew? "Then shall many be offended, and betray one another, and kill one another." etc. . . . He speaks of this in the 25th verse, as "the great tribulation," of which the prophets had spoken.

And at the 15th verse, He gives His waiting people, who shall have this very Book in their hands, a chronological epoch, by which to mark the course of events. He says, "When ye shall see the abomination of desolation," etc. Now, we are at a point where many Scriptures meet: this terrible tribulation of the 5th seal, which reveals to us under the altar, in God's presence, the souls of those who suffered in this great persecution. Scripture tells us much about the great tribulation. We read of it in Isaiah xiii., Jeremiah xxx., Joel iii., and again in the first verse of the 12th of Daniel. "And there shall be a time of trouble, such as never was since there was a nation even to that same time;" and finally we hear of it from our Lord Himself, first in the 24th of Matthew, and again and again in the Book of Revelation. I spoke to you on Monday evening of the first 69 weeks of Daniel's prophecy; to-night we have to do with the 70th week. At the close of the 9th chapter, we read that the great Kaiser of the future is to make a covenant, or treaty, with the many, for one week—that is seven years—and in the midst of the week, he shall cause the oblation and sacrifice to cease. Let me give you that literally. People take it that the Lord Jesus Christ made a seven year's compact with the Jews, and in the middle of the period, He put an end to sacrifice. Well, let him believe it who can; but even the very text will not bear it out. For the words really are, and for half the week He will make sacrifice and oblation to cease. Now, I say, we have this great chronological epoch, that this personage, having made the treaty, will break it in the latter half of the week. And the Lord gives His people a warning to guide them when they see that this awful persecution is about to break upon them. What follows? Every judgment which has fallen in the earlier seals, is of the kind which men call "providential judgments, of the kind which men explain by political and natural causes; but now, God is about to declare Himself for the first time in the history of Christendom, for I make bold to say here (I care not who repeats it) that from the close of the pentecostal dispensation to the present hour, there never has been one single public fact to prove that there is a God in heaven at all. You and I have proof of it, for this greatest of all miracles is wrought in our midst, aye, and in our hearts, the bringing to life of dead sinners in the power of the Holy Ghost; and this is a greater miracle than our Blessed Lord wrought when He called Lazarus from the grave; but it speaks only to such as have ears to hear. But now, God is about to reveal Himself, and as it has been in the past, so it will be in the future; it will be the cry of His outraged people that will lead Him to make bare His mighty arm and show His power.

When the 6th seal was broken, there was a great earthquake, and the sun was darkened, and the moon became as blood, etc.; and you have the kings, and the great men, and the mighty men, calling on the rocks, etc., and exclaiming, "who shall be able to stand?" These things are coming to pass in this world. Time forbids that I should now disgress by turning to the Old Testament Scriptures to mark how the Old Testament prophets prophesied of this day. I will give you four of them again, Isaiah xiii., Jeremiah xxx., Joel ii., and the 12th chapter of Daniel. You find in three of these passages the identical words which are used by the Lord in Matt. xxiv., and in the vision of the 6th chapter of Revelation, the sun being darkened, and the moon being turned into blood, and the stars falling from heaven. But now I pass on to the 7th chapter, which gives a parenthical vision, the sealing of the remnant that are to go out to the world with the message of the Gospel of the kingdom, bringing together this great multitude that no man can number, and in the 8th chapter we come to the 7th seal, which contains all that belongs to the prophetic period of the great day of the Lord. We have here the seven trumpets, the seven thunders—the terrors of which the seer was forbidden to record; they are a hidden mystery—and later on, the seven vials, judgments leading up to the revelation of God's power in setting up the kingdom. We read in the 6th verse of the 10th chapter, how the great angel lifted up his hand, and sware by Him that liveth for ever and ever—by Jehovah, that there should be delay no longer. It is the answer to the cry, "How long, O Lord, holy and true, wilt Thou not judge and avenge our blood?" The state of things around us makes infidelity possible, makes the hearts, even of His people, waver at times, and ask, does God know, and is there knowledge in the most High? for He seems to be absolutely indifferent to all that is going on around us. The answer is, "God is long-suffering, not willing that any should perish," etc. But there is a time coming when this mystery shall be finished in the realisation of all that the prophets foretold (ch. x. 7), when God will declare Himself and put all things right. We have the fulfilment of it here in the 11th chapter and 15th verse, when the 7th angel sounded, proclamation was made that "The sovereignty of the world is become our Lord's, and His Christ's." The sceptre of earthly sovereignty—for we have to do with the Lion of the tribe of Judah, and the root of David—God put into the hand of David, and through the unfaithfulness of that people, it passed from David's successors to the hands of the Gentiles; but God will one day resume the power that He has entrusted to man, and Himself rule upon this earth. You ask me, "Has not our Lord all power in heaven and on earth?" Yes, but He does not exercise it now; He has entrusted it to man; but now He is about to resume that power, and this is what

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calls forth the anthem from these heavenly beings, "We give Thee thanks because Thou hast taken Thy great power." Read to the end of the 18th verse. God will then at last do that which the blatant atheist taunts Him with not doing. He will put forth His power and give rewards to His people; for righteousness shall flourish and iniquity shall be put down. It will be the fulfilment of the words of His prophets, and the longings of His people, right down through all the ages.

Then we have in the 12th chapter the beginning of a series of parenthetic visions, for you will notice that it takes us back to the last half week. You have it measured out in days in the 6th verse, 1,260 days or 3½ prophetic years. Then the 13th chapter gives us another parenthetic vision of the rise of the great Being who is to be the agent in these terrible persecutions. May I explain this by an illustration? Just as an historic lecturer, using limelight views, thrown upon a screen, may again and again turn back upon a part of the history that has already been gone over, in order to give fuller details; so these visions give just a bird's eye view of the whole, and then, in a series of parenthetical visions, enlarge upon the leading parts. That is the character of the book of Revelation.

Time passes, and I must hurry on. You have in the 15th chapter the wonderful vision of those that have overcome, standing upon the sea of glass with the harps of gold, and singing the Song of Moses, and the Song of the Lamb; for then will be mingled, as they have never been mingled in the past, the Song of Moses, the Song of the public triumph of God's people, and the Song of that deeper triumph of the Lamb, who triumphed through defeat, suffering and death.

Then, you have the destruction of Babylon, the Great Harlot, and as you read on, you come at the close of the 19th chapter, to the point already reached, at the sounding of the 7th trumpet, the complete snppression of evil, by the putting forth of God's power on earth; and then in the 20th chapter, 4th verse, the seer sees Satan bound a thousand years, and he sees the souls of those who have been beheaded for the witness of Jesus. He has already seen them in the 5th chapter, and they live—that is, there is a resurrection—and they reign 1,000 years. You remember, that the 12th chapter of Daniel speaks of Michael contending for His people; it is the time of this terrible persecution, and the next verse adds, "Many of them that sleep in the dust of the earth shall awake," etc. This is "the first resurrection" of Revelation xx.

Time does not admit of my speaking of the terrible conflict that follows this kingdom period, or of the wonderful closing vision of the new heaven and the new earth.

But, remember this; if, as Dr. Farrar would tell you, the Book of Daniel is the work of a literary imposter in the days of Antiochus, the Book of Revelation is the work of a lunatic in the days of the Roman Empire. The two Books stand or fall together, for they are inseparable. And we have this vision from the Blessed Lord Himself, not in the days of His humiliation on earth, but from the very throne of His majesty in the heavens. From Him come the words, "These things are faithful and true;" and the seer adds, "he said unto me, It is done." From the cross went forth that word "It is finished," and redemption was an accomplished fact; and it is echoed and re-echoed, not merely through this earth of ours; but through the universe of God, until it is thus taken up upon the throne of His glory. All is now publicly displayed, and His words and His character are vindicated, not only in the face of man, for that is a small thing; but in the face of the whole intelligent universe of God.

"He that overcometh shall inherit these things, and I will be his God, and he shall be My son." I cannot refuse to read what follows, "but the fearful and unbelieving," etc. . .; and all liars—and the worst of liars are those who deny God's truth—they shall have their part in the lake of fire, which is the second death. Then the wonderful closing passage, "I come quickly. Blessed is he that keepeth the sayings of the prophecy of this Book." May it be ours to enjoy that blessing. Let us see that we do not miss it. Let us crave it, and let us never be content till we enjoy it to the full. "And I John saw these things." It is not the vision of a disordered brain; it is not the raving of a lunatic, excited by studying Dr. Farrar's pseudo-epigraph of the days of Antiochus; but the solemn pledge of an inspired Apostle, "I John saw these things and heard them."

Correspondence.

To the Editor of "Things to Come."

Ridley Hall, Cambridge,

DEAR SIR, Nov. 18, 1895.

From more than one quarter my attention has been called to the article (*Things to Come*, October), headed *O Lord my God, mine Holy One.* I read it with anxious attention. Since then I have read with equal care a letter (kindly shewn me) from the Rev. A. Murray, part of which has appeared in *The Christian* and *The Life of Faith.*

I crave leave to say a few words, not so much on the great and sacred truths in question, as on the position raised, or emphasised, by the article.

1. I must avow my distress that language so seriously mistakable should have been used in *The Holiest of All.* Mr. Murray is a most honoured saint and servant of God, for whose spiritual aid countless souls have cause to be thankful. But he is of course fallible. And in the passages quoted (or in almost all of them) he has, I conceive, used terms which ought to convey, to English readers, the thought that the Son of Man assumed not only true Manhood but its Fall. And to English readers such words as *Fall, Fallen Nature,*" etc., must connote ideas of deterioration and wrong; a condition needing not merely strengthening, but redemption, from guilt and from pollution. I attempt no comments; I only record humbly but most earnestly my sorrow that the terms quoted were ever employed in the remotest connection with the Holy One. The possessor of a fallen nature is, logically, so far, a fallen being. Protest against terms which could suggest such a thought is not only lawful; it is called for by our allegiance.

2. Yet I grieve over the tone of the protest in *Things to Come.* Seldom are we sinners free to speak, even on our Master's behalf, in a tone quite without tenderness. Could the article say nothing of Mr. Murray in love? Has he done nothing in the glorification of Christ, in the unfolding of old but often forgotten truths about our union with Him for life and godliness? Was it hard to hope that the intention of such a writer might after all be sounder than some of his terminology? And was it necessary to bring in the Keswick movement (so to call it) for such a sweeping and almost sarcastic condemnation?

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3. And now Mr. Murray has written. I read his noble and candid letter with deep thankfulness. Not that even it is, to my thought, perfect in caution and precision. It seems to me that Mr. Murray, incessantly labouring in a language not his own, has not fully weighed, even now, the meaning to us English of (for example) the word "fallen." But one thing is clear—the heart-whole loyalty of his own allegiance to the absolute and morally-necessary Holiness of the Holy One Incarnate, for whom he lives and for whom he would so willingly die. He has promised to erase the word "fallen" at the very first occasion. I am sure he will be the severe critic of his whole phraseology on the theme of the Manhood of the Lord, in the light of the questionings it has raised, and could not but raise.

4. May we not dare to hope that *Things to Come* will now be willing, not to withdraw its solemn protest against unguarded language on such a theme, but to withdraw, with generous candour, in Christ, the tone of that particular protest? An honoured teacher has stumbled in expression. A movement, for which many of us humbly bless God, has its weak sides, perhaps its extravagances, to confess. But those who love and adore the sinner's Saviour are not so numerous that they should lightly repel each other where patience and love can help it.

With much respect, I am, sincerely yours,

H. C. G. MOULE.

[Heartily, and in the spirit in which it is written, we accept and respond to Dr. Moule's appeal. If our criticism should result in leading Mr. Murray to retract the many *deplorable statements* which his book contains, they will have accomplished their purpose. And if the tone of those criticisms should have seemed to Dr. Moule to be unduly severe, he, doubtless, would be eager to admit that any seeming excess of severity and indignation is a lesser evil than indifference or apathy where the glory of our adorable Lord is thus brought into question.—ED.].

Signs of the Times.

POLITICAL SIGNS.

"THE TIMES OF THE GENTILES."

The newspapers are preparing us for the rapidly approaching end of the "times of the Gentiles" by such headings as "the break up of the Turkish Empire"!

A few months ago, all seemed calm, but events move rapidly, and to-day we find politicians talking of Turkey and saying it must be "Dismemberment or war"!

We do not know which, but we do know that ere long there must be a change of power in Palestine, and that Jerusalem must cease to be "trodden down of the Gentiles" before it can be trodden down by its rightful inheritors.

Students of prophecy may well lift up their heads and open their eyes and watch for the gathering signs. A monthly periodical can scarcely keep up with their rapid advance. The original question of Armenian troubles is already almost lost sight of in the manifest break-up of the Turkish Empire, which will after well nigh 1,260 years rid Jerusalem of its usurpers.

Turkey took possession of Jerusalem in 636-7 A.D., and from that date 1,260 years will bring us to the year 1896-7!

THE TRUE BASIS OF THE NEW CATHOLICISM.

Under this title Mr. W. T. Stead, in *Borderland*, discovers to us the point to which all the various movements are tending. His remarks are full of solemn import and of deep significance, as showing us the drift of the times.

"The army of the Living God is not so small, nor is the field of its operations so circumscribed that it can be drilled like a corporal's guard or sent into battle under the eye of a single general. It is a vast host campaigning in every quarter of the globe, and the infinite diversity of its myriad companies baffle all computation. . . . *Where man is, there the Church of God is. . . . The Church Militant has many great divisions. There is the Army of Islam, the Army of Buddha, the Army of Confucius, the Army of Hindooism, the Army of Christendom. But they are one and all of the Army of the Living God.* . . . Most of them are in a parlous state, with apostate generals, corrupt officers, and lazy cowards as their rank and file. Their weapons are often antiquated, their powder damp, and their discipline all to pieces. Nevertheless, with all these faults and corruptions, they are the visible witnesses of the Invisible God. Each of these armies has many subdivisions, and each division consists of men of all arms. Take Christendom, for instance. The Pope may be said to command the Army of the Centre, but he has no authority over the Army of the East, and he is barely in touch with the Army of the West. He is not in a position to direct the general plan of campaign. His knowledge, even of his own Army of the Centre, is imperfect. If the command of the other armies were to be centralized in the Vatican there would be utter confusion and deadlock."

It is clear from this that Antichrist is the great want of the world, one who will unite all these armies under one head. This is more clearly brought out by what Mr. Stead says of

MR. MORLEY'S NEW ST. PAUL.

"The Pope and the Archbishop may talk about the reunion of Churches. The reunion which is really to be desired is much more comprehensive. *What is wanted is not merely the reconciliation of Christian sects, but the reconciliation of Science and Religion, and the recognition of the underlying substantial unity of all the creeds, from fetish worship upwards.* This is the new Catholicity that is dawning on the world.

"Is this a vain dream? I don't think so. *The dawn is nearer than we think, and the signs of the time all point in one direction.* Who that has once read it can ever forget the eloquent passage in his famous book, *On Compromise*, in which John Morley expressed his belief in the coming of a new St. Paul, who will yet reconcile science and religion? It is well to quote once more those memorable and weighty words:—

"THE ATTITUDE OF THE FREETHINKER.

"No one of any sense or knowledge now thinks the Christian religion had its origin in deliberate imposture. The modern freethinker does not attack it; he explains it. And what is more, he explains it by referring its growth to the better, and not to the worst, part of human nature. He traces it to men's cravings for a higher morality. He finds its source in their aspirations after nobler expression of the feeling for incommensurable things, which is, in truth, under so many varieties of inwoven pattern, the common universal web of religious faith.

"THE PROPHET YET TO COME.

"Christianity was the last great religious synthesis. It is the one nearest to us. Nothing is more natural than that those who cannot rest content with intellectual analysis, while awaiting the advent of the St. Paul of the humanitarian faith of the future, should gather up provisionally such fragmentary illustrations of this new faith as are to be found in the records of the old. Whatever form may be ultimately imposed on our vague religious aspirations *by some prophet to come, who shall unite sublime depth of feeling and lofty purity of life, with strong intellectual grasp and the gift of a noble eloquence*, we may at least be sure of this, that it will stand as closely related to Christianity, as Christianity stood to the old Judaic dispensation."

Here it is at last! And who shall say that the world is not rapidly preparing for, and will be soon ready, yea, eager to receive and to welcome—no "new St. Paul," indeed, but the man of sin of whom the inspired apostle forewarned us.

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RELIGIOUS SIGNS.

The fashion of setting apart a Sunday for a special subject or collection is fast spreading, till the Christ of God and the Word of God are crowded out. The latest development is

CITIZEN SUNDAY.

It took place this year in London, on Oct. 27, organised by "The London Reform Union." A long list of churches, chapels, preachers, and subjects were previously arranged and announced. Some of these were significant as Signs of the Times.

Holy Trinity, Hoxton. "Hoxton's greatest need."

St. Peter's, Highgate. "London; what shall we make it?"

Union Chapel, Islington. "Three Londons."

Arundel Square Chapel. "Brotherhood."

High Barnet. "The Civic Christ."

Canon Barker, Marylebone. "London, a fair city."

Canon Barnet, Campden Hill. "The Citizen as Priest."

Trinity Chapel, Edgeware Road. "What the Church can do for London Reform."

Palace-Gardens-Terrace Chapel. "Natural Progress the Basis of Spiritual."

Hugh Price Hughes. "Civic Zeal."

Westbourne Park Chapel. "The Ethics of Factory Legislation," and Dr. Clifford, "On True Civic Zeal as exemplified in Athens, Jerusalem, and London," in which he said:—

"They at the close of the nineteenth century had something to learn from Socrates, Aristotle, Jeremiah and Isaiah, and yet he felt that a large remnant of the people of London were moving slowly in the direction of that goal of citizenship—the human brotherhood."

Rev. F. B. Meyer. (Subject not advertised).

Canon Daniell, Dulwich. "Elementary Education."

Rev. J. Page-Hopps. "Citizenship as a Fine Art."

Rev. J. W. Horsley. "Workhouse Reform."

Wesleyan Chapel, Old Kent Road. "A Plea for Early Closing."

Rev. S. Buss, Shoreditch. "As we have heard, so have we seen in the city of our God. God will establish it for ever."

Rev. T. E. Ham, Primitive Methodist. "The New Kingdom."

St. George's Wesleyan Church. "Dens in London."

Rev. G. A. Wilson, Plaistow. "Social Righteousness."

Rev. A. B. Boyd-Carpenter, Bloomsbury. "The Devils and the Swine; or Reform and Revolution."

And so on, though nearly three columns of advertisements, of over 300 churches and chapels.

If we compare this list of subjects with those given in the Acts of the Apostles, we see indeed that the "times" have changed.

Editor's Table.

MR. B. W. NEWTON.

WE are sorry to find that some of Mr. Newton's friends have been distressed because of our reference to the pain caused by his writings. We said not a word about the writings themselves, whether they were the same or the opposite of other writings to which we referred: we spoke only of the *pain* caused by them. We always understood that this *pain* caused by his *Remarks on the sufferings of the Lord Jesus* was so great that it was one of the causes of the greatest and saddest disruption amongst the Lord's people that has taken place in recent times. If our correspondents can assure us that this pain was not a historical fact, then we will gladly withdraw our words, and say that no pain was ever caused to Christians by Mr. B. W. Newton's writings.

OUR OWN VIEWS.

A CORRESPONDENT has enquired concerning the views of *Things to Come*. It may be well, therefore, at once to state that the terms of the Trust embrace the following points:

I.

As to the Word of God, that "All Scriptures was given by inspiration of God," and that "Holy men of God spake as they were moved by the Holy Ghost."

II.

As to prophecy, that it has generally a *preterist*, *presentist*, and *futurist* interpretation; that no one of these exhausts it; and that no one of these (as a part) must be put for the whole. That God means what He says, and has a meaning for everything that He says.

III.

As to Israel, "He that scattered Israel will gather him" (Jer. xxxi. 10). That "God hath not cast away His people" (Rom. xi. 2), and that "I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the former manner thereof" (Jer. xxx. 18).

IV.

As to the Church of God; that the coming of Christ for His Church will not be only pre-millennial, but pre-tribulation in its character, and before His coming *with* His Church.

V.

As to the impenitent, whether Jew or Gentile; "As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law" (Rom. ii. 12). That all who "obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. i. 9).

That "If any man worship the beast and his image, and receive his mark in his forehead or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 9-11).

"Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. xx. 15).

ACKNOWLEDGMENTS.

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THINGS TO COME.

Vol. II. JANUARY, 1896. No. 7.

Notes and Notices.

THIS current issue of "Things to Come" is the SECOND QUARTERLY NUMBER, consisting of 32 pages (with cover), price 2d. Annual Subscriptions, *Two shillings*.

Will our readers please note the address of our PUBLISHING OFFICE, 17, PATERNOSTER ROW, LONDON, E.C., and that our registered telegraphic address is "PAROUSIA, LONDON."

The following Prophetical Conferences are in negotiation:—PRESTON, in April; ABERDEEN and EDINBURGH, April and May; KESWICK, in July, when Bible Readings will be conducted by Pastor D. M. Stearns, of Germantown, Philadelphia, U.S.A.

It is also hoped that Dr. James H. Brookes, of St. Louis, will be able to attend some of these conferences.

OUR CONVENTION IN LIVERPOOL.

AMID the hum of busy Liverpool, many have gathered together to the Convention, held in Hope Hall, on Tuesday to Friday (November 19 to 22), inclusive to hear brethren speak upon the Inspiration of the Scriptures, God's purpose in relation to Israel, and the coming of the Lord Jesus. The meetings were above the average attendance: some of them being double in numbers.

The chair was taken by different brethren, owing to the absence of Mr. Mathieson. Messrs. Lee; Heber Radcliffe; West Watson; and H. D. Brandreth. The different friends occupying the chair, representing various denominations indicated how the truth of the Lord's return is touching all sections of the Church of Christ.

At the opening meeting Dr. Neatby and Mr. Lidiyat gave the addresses. The former spoke upon the Living Word as revealed in the Scriptures as being a proof of their inspiration; and the latter referred to the practical power of the Word of God in the salvation of the unsaved, and in the sanctification of believers.

In the evening the Rev. J. Smith took up the three references to Melchisedek, as showing the unity of the Scriptures. History (Gen. xiv.), Prophecy (Ps. cx.), Fulfilment (Heb. vii.), shewing how there was one Spirit running through the whole, thus proving the One Author of the Book.

Rev. J. Wilkinson spoke of Israel as a living proof of the Inspiration of the Scripture.

On Wednesday afternoon Mr. Smith (late of Dufftown) spoke of the three kings, in which an undivided monarchy are illustrated, namely, Saul, David, and Solomon, as depicting the present condition of Israel, and their future deliverance and blessing: Saul, in his self-will and rebellion causing his rejection representing the conduct and condition of Israel; David's adjusting the kingdom by his powerful action as portraying Christ's deliverance of Israel; and Solomon's reign of peace as shadowing forth Christ's beneficent rule of Israel in the millennium.

Pastor F. E. Marsh directed attention to the seven things in the New Testament, which we are exhorted to "Take Heed":—(1), *What* we hear (Mark iv. 24); (2), How we hear (Luke viii. 18); (3), Ourselves (Mark xiii. 9); (4), Watch and pray (Mark xiii. 33); (5), Lest we fall (1 Cor. x. 12); (6), Unbelief (Heb. iii. 12); and the Word of Prophecy (2 Peter i. 19). The speaker, in dwelling upon the last passage of scripture, pointed out that the study of the prophetic Scriptures was a means of communion with the Lord, as it led the believer to be in sympathy with what the Lord intended to do for Israel, and as the prophecies which related to Christ's coming in humiliation were literally fulfilled, so those which refer to Christ's return as the Restorer to Israel and as their King will be likewise.

In the evening, Dr. Bullinger spoke on the subject of Israel. Israel is the key to the Scriptures. Christ came as King to Israel, and if He had been received as such, all that we have in the Gospels would have been fulfilled. After Pentecost the Kingdom was again offered to Israel, and if Israel had received the King, the fulfilment of the promise of God would have been experienced (Acts iii. 18-21, R.V.). Israel refused the King, and now the Kingdom is in abeyance, hence we have nothing said about the Kingdom in the Epistles. The truth of the Kingdom is again brought forth in the Book of the Revelation, for it reveals the King coming to set up His Kingdom.

The Rev. John Wilkinson next addressed the meeting. Psalm cxxxv. 4 was the basis of his remarks. Nationally Israel is to Jehovah what the Church is to Christ (Titus ii. 14, R.V.). The Lord elected Israel for four reasons. (1). As a witness to the oneness of God. (2). That He might give to Israel His Word as His revelation. (3). To give the world a Saviour (Rom. ix. 5). (4). To evangelize the world (Ps. lxvii. 5, 6).

Thursday's meetings were addressed in the afternoon by Rev. J. Wilkinson and Pastor F. E. Marsh. The former spoke of the Lord's coming in relation to Israel; and the latter noted the fact, that the Lord's coming was the believer's joy in life, the mourner's comfort in bereavement, and the saints incentive to holiness.

In the evening there were three speakers.

Dr. Bullinger gave an address on 2 Kings xi., as an illustration of Satan's policy to crush out the seed royal that the purpose of God might be frustrated in relation to Him who was to be the seed of the woman. Pharaoh, Haman, and Herod tried the same. Jehosheba is, an illustration of the believer, hid in Christ (2 Kings xi. 3). Jehoiada as indicating the believer's testimony (2 Chron. xxiii. 3).

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Joash, the rightful king hidden, is an illustration of the present position of Christ as hidden at the right hand of God, and as Joash reigned in the seventh year, so Christ will reign when He comes.

Dr. Neatby followed with an address on Christ's return with His people; and specially emphasized the fact that we become like Christ in our spiritual life, as we are occupied with Him.

Pastor Marsh gave the closing address, in which he gave a sevenfold contrast between Christ's return *for* and *with* His saints. Christ's return for His saints is in grace; with them in judgment. The former is to the air; the latter to the earth. The first is the beginning of the day of Christ; the second is the commencement of the day of the Lord He comes as Saviour to complete the redemption of the believer when He comes for His saints; and He comes as King of kings and Lord of lords, when He returns with them. He comes as Lord to reward His servants; and as the Man of War to scatter His enemies. His coming for His saints is secret: His coming with them is manifest. His coming for His Church may be at any time; His coming with His Church is at the end of Daniel's seventieth week.

On Friday afternoon Dr. Bullinger took up the various aspects of Scriptural holiness in connection with the term "perfect," and showed that this was obtained only by heart occupation with Christ, and looking for Christ.

Mr. Charles Inglis spoke upon the doctrinal aspect of the Lord's return.

At the closing meeting Mr. Inglis, Mr. J. Smith, and Dr. Bremner (from South America) addressed the meeting.

M.

A TEACHING AND PREACHING TOUR IN THE NORTH.

IT is recorded that, when the wise men of the East saw the star that was leading them to the new-born "King of the Jews," they "rejoiced with exceeding great joy." They believed that they would soon see the face of the infant Saviour, and their gladness was unbounded. An experience akin to this was realised by many Christian men and women recently on the coasts of Aberdeen and Banff. A series of meetings at various centres had been organised by Mr. James McKendrick, Evangelist; and Dr. Neatby and the writer were requested to address the people on the coming of the Lord and other truths of Scripture connected therewith.

Leaving Dr. Neatby at Peterhead, I went to Cullen on Thursday, November 28th, and addressed a meeting at Findochty in the afternoon, where I met with a number of those who were led to Christ through my ministry of the Gospel, over twenty years ago. It was a "great joy" to me to see them again, and find them walking in the truth. I was able to impart to them a further spiritual gift, and they rejoiced in the testimony of the return of the Lord Jesus. I addressed another meeting in the evening at Cullen, where a good-sized hall was well filled, and the people listened with much interest, and confessed profit.

I returned to Peterhead on Friday, and Dr. Neatby went on to Fraserburgh, at both of which places two meetings were held that day. Then we exchanged places on Saturday, Dr. Neatby ministering the word at Peterhead and I at Fraserburgh on Saturday and on Lord's day, December 1st. At these places the attendances were large, and the interest living and enthusiastic. At Peterhead one man who had lost the joy of salvation was completely delivered and brought into life and liberty; another, an earnest preacher of the word, confessed his thankfulness for having learned much from the opening up of Scripture truth; a farmer and his wife, who had come seven miles, were so filled of joy at the afternoon meeting on Friday that, in spite of darkness and bad roads, they said they would stay for the evening meeting, and trust God to take care of the horse's feet on the way home; and the dear people that assembled were filled with thanks to God for new light and renewed joy as the truth of "the blessed hope" kindled in their hearts.

I found that Dr. Neatby's testimony, on Friday at Fraserburgh, had created enquiry, and the way was thus prepared for the gatherings of Saturday and Sunday. I can honestly say that I have seldom seen meetings like these. The attendances increased each time, till, on Sunday night, the large hall was filled. The interest was intense, the rapt attention almost painful at times, and the word was truly with power. As one man, said the word was literally running among the people, and having free course. Some came eleven miles, and many came four, five, and six miles, from neighbouring villages and country places. The testimony was new to many, and the Sunday afternoon address on the past, present, and future of Israel, created great interest and inquiry. One man, on Sunday night, who had come a long way, said he never knew, as he knew that night, what was meant by the heart burning within, as the Lord talked by the way and opened the Scriptures. He was fairly beaming with the thought of his Lord coming again. There was wonderful willingness to receive the word, and there was much searching of heart, and also searching of Scripture.

Several of the friends came down to see us off, at the railway station, on Monday morning, and one of them said to me, "Oh, thank you so much, I have got an everlasting blessing!" We got a true and hearty invitation to return soon.

I again joined Dr. Neatby, and, with Mr. McKendrick, we went on for a meeting at Portessie on Monday evening. But such a scene! A hall, seating over 500 people, was crowded out to the door, many present having come from Findochty and Buckie. The Lord truly gave the word and gave His servants great grace in opening it to the people. A solemn sense of God's presence filled the place. Many lingered and expressed their thanks and owned that God had shown them what they never saw before. Next day the testimony was the talk of the town. Mr. McKendrick asked an old saint who had been at the meeting if he was waiting for his Lord now, when he replied: "Aye, that I am, and He'll get a bra' welcome; and He'll be prood o' me, and I'll be prood o' Him." (What the dear man meant is in 2 Thess. i. 10.) The testimony of a coming Christ brings the person of the risen Lord so near to the soul that, like the wise men, the thought of seeing Him soon fills men with "exceeding great joy."

I ought to say that Mr. Smith, of Peterhead, and Mr. McKendrick gave much and helpful assistance, and they are full of gratitude at the result of the gatherings.

Before returning south, I had the joy of addressing several meetings, in the Free Church, of Boharm, near Keith, at the invitation of my friend Rev. J. D. Hunter.

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The snowstorm interfered with the attendances, but we had a blessing there too. On Sunday night a large number (for a country place) assembled; and the Spirit of God, as one said, was very manifestly at work. The fire of fellowship was fed and fanned. May the fruit abide.

We returned from this tour praising and blessing God for His grace and for the great things He had wrought.

JAMES C. SMITH.

Editorials.

The Holiest of All. A valuable article on "The true standard of holiness" by Mr. W. H. Bennett, appears in *The Witness*, for December. We quote a footnote which forms an independent answer to a complaint made against us by a contemporary.

"Some have thought that (on the principle laid down in Matthew xviii.), instead of Mr. Murray's book being *publicly* criticised, he should have been written to *privately*. But is not this confounding things that differ? If Peter had simply trespassed against Paul, I have no doubt Paul would have gone to him *privately;* but, when Peter was, by his action, affecting 'the truth of the Gospel,' Paul withstood him '*before them all*' (Gal. ii.). Was not Peter a *godly, earnest, devoted* man? Surely he was; and he had taught much *precious truth;* but all this did not prevent Paul's publicly dealing with an error that imperilled the Gospel. Had I heard Mr. Murray advance these things in *private conversation* I think it would have been my aim to shew him their wrong without exposing them to others, and had it been evident that the one word in the book that most readily strikes people was used *inadvertently*, I would have been the last to take it up. But, unless my first paper failed in its object, it shewed a vein of teaching running through his book which touches the foundation of the faith. When a book is *published* it is beyond the sphere of private remonstrance, and can only be dealt with publicly. As to Mr. Murray's *loyalty of heart to Christ*, or his conviction of the *true divinity and perfect sinlessness* of the Lord, I never raised a question. I simply sought to shew what is involved in his teaching, and should only be rejoiced to hear that, by grace and wisdom sought from above, he corrects himself with reference to these serious statements."

"Honey," "Leaven," and "Salt." There were two things which were excluded by Jehovah from every sacrifice offered unto Him: these were "honey," and "leaven" (Lev. ii. 11). And there was one thing which no sacrifice was to be offered without: this was "salt" (Lev. ii. 13.) There is an application of these solemn injunctions to-day for us. "Honey" may represent all that is sweet in human nature—natural affection,—as honey was the product of an insect that was "unclean"; while "leaven" was corrupt in itself, and represents the fact that nothing in or of man, whether sweet or evil, can be accepted by the Lord. In these perilous times we are to put away all that is evil or sweet in the doctrine of others. Whether religious, (honey), or irreligious, (leaven), the flesh is flesh, and not spirit.

. Our popular hymns and hymn-books are full of "honey" and "leaven," while very little of the "salt of the covenant" is to be found in them. Besides the leaven of false doctrine that is taught, there is much honey in such expressions as "dear Jesus," "sweet Saviour," &c., with which they abound. This "honey" is abomination in the sight of God. Such expressions really lower Christ; and while unscripturally calling Him "our brother" exalts man. Honey charms the natural taste; Leaven may corrupt the natural heart; but Salt alone will preserve us and make us acceptable in the presence of God.

The Two Natures. The two wave-loaves of Leviticus xxiii. were to be of fine flour, *baken with leaven.*

Here are two constituents in the types, so opposed to each other that one who knew their use elsewhere in Scripture might wonder what to think of them here. "Fine flour!" Why, that is like Christ, pure, without sin; and "leaven," that is like ourselves, naturally corrupt and corrupting (for "leaven" in God's word never in any single instance typifies anything else than evil—not even in the parable in Matt. xiii.). Here we have an illustration of the "two natures": craving after what is evil and the old habits of self, the other delighting in the will of God and loving what is of Christ. It is not only in the epistles that we are taught the truth concerning the two natures; in Leviticus xxiii., in the two wave-loaves of fine flour and leaven, we have the illustration so clear that the wayfarer may not err.

Israel and its Repentance. Few subjects are more prominent in the Jewish creed than Repentance. The Rabbis inculcated it as the most powerful defender from all evil. The annual fast brings the subject constantly before the national mind. But, alas! there is no thought of that National Repentance which can alone bring the National Blessing. The idea of the Hebrew for Repent is that of *returning*. It is quite different from the idea underlying the Gentile word penitence which is *punishment*. It is this *return* which the Rabbis think sufficiently powerful to effect, unaided, the salvation of the sinner. The Talmud indeed contains the secret, though the nation knows it not. "Great is repentance, for it brings near the deliverance of Israel, and the Messianic state on the earth" (R. Jonathan, *Yoma*, 86 b). "Great is repentance, for it brings healing to the world" (R. Chama, *Yoma*, 86 a). True! but it is National Repentance now for having rejected the true Messiah. How far from this, and from even Talmudic teaching is the popular Jewish belief, may be seen from *The Jewish World* (Oct., 1895):—

"It might be asked why not *begin* the New Year with repentance. The fact that the repentance, the abandonment of sin, and th regaining of God's favour are to be our *own doing* is, to a great extent, the answer? *We* blow the *Shofar*, proclaim freedom to others, warn each other, and commence a new life. *We* make the new departure; God's Day of

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Atonement puts the seal on the scheme of life we have drawn up. If we spend the ten days in repairing the evil done in the past year and returning from sin, our sages teach that we may rejoice on the tenth day with the knowledge that it is to us a day of perfect pardon."

Contributed Articles.

THE MYSTERY.

By the Rev. Dr. Bullinger.

(*Fifth Paper, continued from page* 105).

V.—Other Passages Relating to the Secret.

We have now considered the four important passages which contain the revelation of the great secret, viz., Rom. xvi. 25, 26; Eph. iii. 1-11; Col. i., 24-27, and 1 Tim. iii. 16.

But there are other passages which refer to it and throw light upon it. Some writers treat these as all referring to so many different mysteries; but we shall see that they all* refer to and throw light upon that which is called *the great mystery*.

(1) Eph. i. 9-11.

Here we read how the same grace which has wrought redemption and forgiveness for His people, has also caused us to abound "in all wisdom and knowledge." What is this wisdom?—"Having made known unto us *the mystery of His will*." These words convey no sense to the English reader, unless we translate (instead of transliterate) the word mystery, viz., *His secret purpose*, i.e. *the secret* which He hath willed of His good pleasure. God has now caused us to abound in all wisdom because He has revealed to us His *secret* purpose which He purposed in Him (*i.e.* in Christ—so R.V.); that in the dispensation of the fulness of times He might gather together in one (re-unite under one Head) all things in Christ, both which are in heaven and which are on earth; even in Him, in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Here we have the great secret and its purpose referred to, and in

Verse 22

we are told how "the God of our Lord Jesus Christ, the Father of glory . . . hath put all things under His feet and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all [*the members of that body*] with all" [*spiritual blessings*] (verse 3).

(2) Eph. vi. 19.

Here the Apostle prays "that utterance may be given unto me, that I may open my mouth boldly, to make known the *secret* of the gospel," *i.e.*, the doctrine of Christ Mystical, which is the great secret and the great subject of the gospel. It was specially the good news revealed to and made known by Paul according to what he calls "my gospel" (Rom. xvi. 25). It was in a very special manner his gospel.

The gospel—the good news of a Saviour for lost sinners—was (as we have already seen) never a secret. It was "preached before unto Abraham" (Gal. iii. 8), and all the saints of God rejoiced in it. But the good news concerning the Body of Christ was kept secret, and then became, and could be called, Paul's special gospel to be made known among all nations. It is the good news of Christ Mystical. Hence, in 2 Cor. iv. 4, it is called "the gospel of the glory of Christ," *i.e.*, the gospel of Christ's glory. God highly exalted Him and gave Him to be the Head of the Body. This is now "the secret of the gospel."

(3) Col. ii. 2.

Here it is called "*God's secret*," i.e., the secret which God purposed, and kept in silence through times eternal and in His own good time made known. He prays for these Colossian Saints that they "might be comforted and knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God (i.e. *God's secret*) even the Christ* in whom (marg. *wherein*) are hid all the treasures of wisdom and knowledge." That is to say, all the treasures of divine wisdom are contained in the *Mystery—i.e.*, Christ Mystical.

This is the secret, which, according to

(4) 1 Tim. iii. 9,

we are to hold, as the essence of "the Faith." "Holding the mystery (the secret) of the faith in a pure conscience." Here again the great secret of Christ mystical is the central object of the Christian Faith.

These are all passages which refer to the great secret, but there is one other which is full of instruction for us.

(5) 1 Cor. ii. and iii.

True, the word mystery is not in the Received Text, but according to the R.V. and all the great Critical Greek Texts we must read the word μυστήριον (*musterion*), *secret*, instead of μαρτύριον (*marturion*), *testimony*, in 1 Cor. ii. 1. It will be seen that there is but little difference between the two words—just one or two letters changed by some scribe who did not understand the mystery, made the word "Testimony," instead of "Mystery."†

The condition of the Corinthian saints was such that they were not spiritually fitted to receive instruction in this wondrous truth. When the first epistle was written to them, the apostle explained this to them, and says: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the *mystery* of God (*i.e.* God's Secret). For I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of declaring to them the Mystery, he had to confine himself to the simplest truths of the Gospel. He preached only a crucified Saviour. He could not declare all the great truths involved in a risen and glorified Saviour. He had preached "the gospel of the grace of God," but he could

* Except of course those we have already considered, connected with the Present Interval, the Kingdom, Israel's blindness, and the Mystery of Iniquity.

* According to the R.V. and the Ancient Text the words "and of the Father" go out. They were doubtless added by a later hand for some purpose, and by someone ignorant of the Mystery. Indeed that ignorance is manifested by the Revisers' note: "The ancient authorities vary much in the text of this passage."

† It is worthy of remark how the ignorance of this Mystery on the part of Scribes has led to so much confusion of the Text in the passages which refer to it.

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not proclaim "the gospel of the glory of Christ." The reason why he could not he now proceeds to explain.

"My speech and my preaching was not with enticing words of man's wisdom, . . . howbeit we speak wisdom among them that are perfect," or that are *initiated*. This word was the technical term for those who were initiated into the ancient "mysteries" of idolatry. I could not speak "wisdom" to you, he says, "howbeit we *do* speak wisdom to those who are initiated into it," "yet not the wisdom of this world, . . . but we speak the wisdom of God in a secret, even the hidden wisdom which God ordained before the world unto our glory" (*i.e.* with a view to our glory). Here is again a reference to the great secret, which had been hidden in God, and ordained by Him before the ages. "None of the princes of this world knew" about it, he says, for "it is written eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed *it* unto us by His spirit."

These words are usually taken in a general sense, as teaching that the natural man cannot receive spiritual things. This fact is perfectly true, of course, as is definitely stated elsewhere and further on. But it is not what these words say here. These words have a special reference to the "hidden wisdom," *i.e.* the mystery, and what is stated here is, that no human being ever dreamed of it. It never entered the head or heart of mortal man. "BUT GOD HATH REVEALED IT BY HIS SPIRIT." It will be noted that the word "*them*" (in verse 10) is in italics, and we are quite at liberty to insert the word "*it*" as referring to the *secret* (as indeed the R.V. suggests in the margin).

Then he goes on to explain what is the essence of a secret, in verses 10 and 11, and argues that as no one can tell what a man's secret is, so no one could possibly have known what God's secret was unless He had been pleased to reveal it. And this He has done, as verse 12 states:—"Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, declaring to spiritual persons spiritual things."* With this the R.V. margin agrees, "*interpreting spiritual things to spiritual men.*"†

Why? Because the next verse goes on to explain that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then chap. iii. 1 comes in, taking up the thought where it was left in ii. 1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it (or *to receive it*), neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men (or marg., *according to men*). For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal?"

The great central truth of the whole argument is that these Corinthian Christians were taken up with "Bodies" of men, as we now call them, and they were therefore totally unfitted to receive the truth of the "one Body" of Christ. While they were putting the members in the place of the Head they were carnal and not spiritual, and therefore not in a position to have the truth concerning "God's mystery" declared to them. Hence when the apostle went to Corinth he determined not to go beyond the simplest elementary gospel teaching, to feed them with milk, to proclaim a crucified Saviour; for they were not in a condition to hear about the glorified Saviour—"the gospel of the glory of Christ," and all the glorious things which are freely given to us of God, and which He has prepared with a view to their glory, the glory of the members of the Body in Christ their glorified Head in heaven.

Have we not here a practical subject for our own hearts? What is our condition before God? Are we taken up with "bodies" and divisions which men have made, and called by their own names, or the names which man has given them? If so, we too are not, spiritually, in a proper condition to hear or receive "the mystery of God."

No wonder the blessed truth so early dropped out of the creed of the Church of God! No wonder, when, in our day, it has been revived, so few care to know it. No wonder that many resent its revival; for it judges our Ecclesiastical position to the very core. It makes nothing of the sects and denominations which the majority are contending for; it writes folly upon our most cherished idols. No wonder Christians are torn and divided and scattered, when they "discern not the Body." (1 Cor. xi. 29.) No wonder the air is filled with false schemes for re-uniting the scattered sects when such gross darkness prevails as to what is, subjectively, "the unity" of the Spirit, and objectively, the union of the members with the one Head of the Body in the glory which is about to be revealed.

Oh, to get back to this primitive truth! Here, and here alone, is the *secret* of *Re-union;* for though scattered amongst the sects, and regarded by men as totally separated, the members of this Body are already and really "one in Christ." This is the only real union that exists in the world, and the more truly believers can now realize their position as "dead with Christ," "risen with Christ," and thus "one with Christ," and "in Christ," the more real unity will there be amongst the members themselves, one with another.

(*To be continued.*)

* The three words which follow have been variously rendered and interpreted. In the Greek they are *pneumatikois pneumatika sunkrinontes*. The first word is in the *dative case, masc., plural* "to spiritual [*persons*]." The second word is in the *accusative case, neuter, plural*, "spiritual [*things*]:" and the third word is peculiar. The A.V. and R.V. render it "comparing," but the R.V. margin suggests "*combining*" or "*interpreting*." It occurs only here and in 2 Cor. x. 12 in New Testament, and means literally to separate and compound anew; hence *to explain* a thing, as is done when one takes it to pieces and puts it together again; *to explain by comparing* one thing with another; *or to compare with a view to explaining; to expound, make known, declare*. It is used in Numbers xv. 34 of those who had caught the man gathering sticks on the Sabbath day, and it says: "they put him in ward because it was not *declared* what should be done to him." The word in this sentence is used to represent the word "declared." Hence, it means *to declare, make known, explain*, or *expound*.

The words here mean simply this that we speak the words "which the Holy Ghost teacheth, declaring spiritual things to spiritual persons."

† Westcott and Hort, in their Greek Text, preserve an ancient reading, but not being supported by the other MSS., they put it in the margin. It is *pneumatikôs*, spiritually; and would read, "declaring spiritual things in a spiritual manner."

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THE LORD JESUS TEMPTED.

By Dr. Thomas Neatby.

IN thus considering Him it becomes us to tread softly with reverence and godly fear. It is holy ground. His name is "Wonderful." It was before *His* glory that Seraphim hid their faces and cried, Holy, Holy, Holy.

We recall with worship that "No one knoweth the Son but the Father" (Matt. xi. 27, and Luke x. 22). This is absolute and final. When it is said, "Neither knoweth anyone the Father save the Son," it is immediately added, "and he to whomsoever the Son will reveal him." The Son can and does reveal the Father to whom *He will*. But the mysterious Person of the Son, the Father alone knows. May these solemn words sink into our hearts! May they rebuke—nay, *prevent* any tendency to repeat the sin of the men of Bethshemesh! May it be ours reverently to bow before the Ark of God, the Person of Christ! How many have erred here, and have taken occasion of the gracious humiliation of the Lord, to say of Him things which the only One who knows His holy and mysterious Being never said! May both writer and reader humbly cover their faces, bow at His feet, and worship Him as the thrice holy Jehovah! For such He was, and is, and is to come. Not less so in the days of His flesh, than "of old, from the days of eternity" (Mic. v. 2, marg.). He is here spoken of as "the judge of Israel," smitten "with a rod upon the cheek"; for indeed He *gave* (else no one could have *taken*) His back to the smiters. . . . . hid not His face from shame and spitting (Isa. l. 6). But when we turn to the Gospels (John xviii. 5, 6), we find that the "Wonderful," the "I am," *is* there in all His glory, however much He has veiled that glory. Impossible that He could ever be less than God over all, blessed for evermore! His very humiliation attests His Being. Who but God could humble himself? God could humble a man to the condition of one that "did eat grass as oxen" (Dan. iv. 33); but the creature is powerless to change the place in nature which God has given him.

In considering our blessed Lord undergoing temptation, let us ever have the dignity of His holy Person before our eye—nay, indelibly written of God in the depths of our heart! May He be, even as born of a woman, "that holy thing which shall be born of thee shall be called the Son of God!" When we contemplate Him as a tempted or weary man in all that holy life, may we always remember "that He was manifested to take away our sins; and in Him is no sin." O Thou Whose name is "Wonderful," may we hear Thee saying, when face to face with Nicodemus: "The Son of Man which is *in* heaven!" And when Thy days are "shortened," when Thou art the Messiah "cut off" in the midst of Thy days, may we, with bowed heads and worshipping hearts, hear our God saying, "Thou Lord in the beginning hast laid the foundation of the earth . . . THOU ART THE SAME!" (Ps. cii., Heb. i.).

Let us reverently turn to Heb. iv. 15: The Holy Ghost here brings before us, "Jesus, the Son of God," as our great High Priest. He is only such as passed into the heavens, for on earth He was not a Priest. Having "by His own blood entered in once into the holy place, having obtained eternal redemption for us," He appears there as our great Priest. Past suffering Himself, He is able to succour those whose cause He maintains when they are passing through suffering. He has been tempted; He is able to sympathise with tempted ones. This is so precious a truth that our hearts may well seek to learn its blessed scope as it is here given us in a few pregnant words. Although the title of our High Priest here is "Jesus, the Son of God"; yet we are led to the immediate consideration of Him, as "touched with the feeling of our infirmities."

He has passed through sufferings and temptation, such as His people are now called to pass through. He has felt them in all their reality; but He has felt them according to God. He has known what hunger is, for He has been 40 days without food—a *man*.

He has been in a storm raised by Satan for His destruction, and knows what many a tempest-tossed believer experiences. He has been weary with His journey taken because of the rejection of His own people, and can feel with and for those who are tired, lonely and outcasts. That all these trials found nothing within of sin, only magnifies the sense of His perfection. It would not have helped the saint of to-day, if these trials had found a murmuring, a lustful, or a rebellious heart. *It could not be.* But if it could, it would not have rendered Him more able to sympathise with, and to succour, the tempted saint. For what we need—nay, what as saints we desire—is not one to sympathise with our sin, but to sympathise with us in the trials and temptations that come upon us in a sinful world. In Heb. ii. 18, it is said, "in that He Himself has suffered being tempted, He is able to succour them that are tempted." A holy one "suffers" when tempted. If the tempted one be not holy, the temptation may cause no suffering, because the heart goes with the temptation: lust within answers but too well to the temptation without. But "Jesus, the Son of God," has been truly tempted, and has truly "suffered," for every disposition and thought of His heart, was not only pure, but a sweet savour to God. In the passage which is occupying us we read, "but was in all points tempted like as we are yet without sin." Dr. Anderson in his work "The Gospel and its Ministry," has a note upon this which so well expresses what I have long felt to be the truth that I will quote it. "Our English version is ambiguous here, and the words have been generally perverted to mean that the Lord's temptations were exactly similar to ours, the *result* alone being different. Were this so, He must have known the power of sin within—the source of so many trials. But the words are χωρὶς ἁμαρτιας apart from sin. 'So that throughout these temptations in their origin, in their process, in their result,—sin had nothing in Him: He was free and separate from it!'—Alford."

How well for us that God Himself says that "such an High Priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens!" That He has stooped low enough to be the subject of temptation—of real temptation; Satan suggesting a line of conduct which His holy eye detected to be sinful, and which His holy heart turned from with "suffering" at the very suggestion, is indeed grace unspeakable. That He has thus, if we may say so, qualified Himself to be a merciful and faithful High Priest, to sympathise with and succour our poor feeble hearts when they are tempted; this is indeed grace to help in time of need.

But let us reverently look at our blessed Lord in some of the actual temptations which He endured. This will shew better than anything at once how perfect He was under the trial, and how able He is to sympathise with us in such temptations. See Him in St. Matthew's Gospel (iv. 1-11). We are in the very atmosphere of reality. Jesus has just been owned by a voice from heaven, as "My beloved Son in whom I am well pleased," and the Holy Ghost descending like a dove rests upon Him. The godly remnant in Israel had been confessing their sins in John's baptism. Christ had no sins to confess, yet would He associate Himself with the first movement of the Spirit of God in those who are confessing their sins. "Thus," He says, "it becometh us to fulfil all righteousness." How heaven is transferred to earth as the lowly Jesus comes up

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out of the water! Ineffable scene of holy communion! It is the Father's joy to own His beloved Son. It is the Holy Ghost's delight to rest upon His head. The Godhead has unspeakable communion in the redemption of fallen man. The "Wonderful," who is the blessed agent in that redemption, free from all sin, and from all tendency thereto in the body which has been prepared for Him, is the centre of that holy communion. From—nay, *in*—that atmosphere He is led into temptation. But let it be carefully remarked, He is led by the Holy Spirit. A garden had been the scene of the first man's temptation; but here it is the wilderness. In Adam's case there was everything outwardly to witness that God loved and cared for him. The Second Man is surrounded by no such testimony; but by the wild beasts of the desert. After fasting 40 days He feels the pangs of hunger. Then and thus the tempter comes to Him. All is reality here. A hungry man in a wilderness surrounded by wild beasts, the Lord is face to face with God's enemy and man's. The strong man in his armour must now be met by Him, who "when He had fasted 40 days and 40 nights was afterwards an hungered." The stake is the glory of God in the redemption of fallen man. Who shall say how angels beheld that wondrous conflict! Who shall tell what it was to God in His Sanctuary! "If Thou be the Son of God!" Forty days previously, a voice from heaven had owned Him such; but they had been 40 days of fasting, 40 days in which no raven or angel had been commissioned to minister food to the dependent man. Did it look like a Father's care? This was the terrible suggestion of the tempter. In Eden, in the garden of delights where everything spake of God's tender love and care, the first man had fallen a too ready prey to such a suggestion. And now in the hard, cold wilderness, how will the Second Man bear Himself? "If Thou be the Son of God command that these stones be made bread." The temptation is awfully real. But it neither meets nor raises a suspicion, as it had done in the first Adam, that God's love was not perfect. God forbid the thought that there was no temptation, because that temptation found no response! Let not our unbelieving hearts doubt the great High Priest's aptitude for sympathy and succour, because when the suggestion was made that the Father did not perfectly love Him, His heart abode in the undisturbed consciousness of the love which it had been the Father's joy to express, and His to feel in the sacred communion of 40 days before. The heart worships as it hears from his lips, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Yes, He is a Man, and so am I. Because He has been a man in temptation He can fully enter into the hour of my temptation. Did the tempter find only perfection in Him? That perfection renders Him the more suited for me in my frailty. If He has perfectly trusted God, when everything seemed against Him, He as a merciful and faithful High Priest can fortify my heart in a holy confidence in God, when circumstances seem all against me. "Man shall not live by bread alone." God has other ways of shewing His care, other ways of Divine wisdom. It is a man's place to hang upon God. If it had not been a world of sin, the Saviour would not have been here; if it is a world of sin, God's footsteps are in the great deep. Blessed be His name, they are in the Sanctuary too, and Christ was there. "By every word that proceedeth out of the mouth of God." Till the word shall proceed from that mouth which bids Him who has taken the "form of a servant" to eat, the obedient One will not eat, but *trust* Him Who is wonderful in counsel, and excellent in working. What a model for us! Thank God, the tempted Man in His perfection has become a merciful and faithful High Priest for us, sympathising as perfectly as in temptation He suffered.

The second temptation is still more subtle. The first, I think, was addressed to Christ as man, the second to Him as Messiah. The tempter seeing the reverence which the Man, Christ Jesus, had for the Word of God, now proceeds to quote Scripture as authority. He takes advantage of a promise to Messiah, in Ps. xci., and suggests that He should put God to the test, and see if He would be as good as His Word. This, by the way, has been greatly misunderstood. It has been represented as a temptation to trust God *too much*. But it is not thus that man can tempt God. To see whether God will do what He has promised, is not a sign of too much faith. It is unbelief tempting God. But in vain the devil says, "It is written" to Him, of whom it is testified—"Thy law is within My heart." His eye at once detects the Satanic *mis*-quotation of Holy Scripture. Had the enemy quoted the Word as God had given it, it would have been an authoritative direction for the Messiah to act upon. But an essential part is left out, "to keep Thee *in all Thy ways*." This would not have served Satan's purpose. He wished to lead the blessed Man of God's counsels, His Messiah, away from the place of entire dependence which in grace He had taken. "Cast Thyself down," was not "His way," and in it the obedient Man was fully purposed to walk. It was one of Satan's deadliest wiles, supported by a misquotation of the Word of God. The heart listens humbly, reverently, confidingly, for the answer of Christ. In lowly grace He takes it again from Deuteronomy,—a just quotation from the Word of the living God, binding upon man, and the very food of God's Messiah: "It is written again, Thou shalt not tempt the Lord thy God." How perfectly the blessed Lord is in the true attitude of a man, of every child of faith in a world of sin! How truly He has suffered for us, leaving us an example that we should tread in His steps! And how He has fitted Himself to succour those that are tempted!

In the third temptation the devil throws off his mask, and the blessed Lord treats him as an "adversary," just as later in the days of His flesh, when Peter lent himself to be Satan's mouthpiece to the same intent. See Matt. xvi. 21-23. How terrible the temptation we can scarcely understand. On the path of Messiah to God's holy hill of Zion lay the cross in all its terrible reality. It was a glory of dazzling brightness that lay beyond that cross, but it *was* beyond the cross that it lay. The "sure mercies of David" could only be His in resurrection. Between Him and that "path of life," He knew the awful wail, "My God, My God, why hast Thou forsaken Me?" must arise. The tempter shews Him a smiling bypath to the throne, as later by Peter's lips he said, "Spare Thyself." If He would only do homage for His possessions to Satan, the kingdoms of the world should be His. All in vain for One who asked only what was the will of God! All in vain for Him in whose heart was God's law! But because it was God's law that was there, and not the lust of glory or ease, was it therefore no temptation? We must wait for the light of another day fully to know *how* He "suffered being tempted." It is our privilege to bow low at His feet, and worship before His Majesty in the heavens, where He is to-day maintaining our cause—a merciful and faithful High Priest "touched with the feeling of our infirmity." "Get thee hence, Satan," is now the victor's word. He has overcome by "It is written." It is His to exalt the Word of God; His to hold on in the form of a servant with the words: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." The temptation ended, and not before, "angels minister to Him."

St. Luke tells us that the devil "departed from Him for

* See Acts xiii. 34, 35, and John xii. 24.

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a season," and St. John records his single return, ch. xiv. 30. Can Satan get a victory in view of the path of darkness and woe that now lay before the Lord Jesus? Immediately after the Lord was sealed for His service down here, Satan had sought to turn Him from the path of obedience by the most subtle wiles, and by every allurement; he had completely failed, and he knew it. He had met One in darkness, stronger than he; he returned from the contest consciously vanquished. He had found *one* man who sought nothing but the will of God. But now was there not an opportunity that offered some promise of success? The obedience of Christ so far had been the most blessed communion with His Father's joy and love. As He had lain upon the Mount of Olives, the homeless outcast, what a feast was spread for Him in the still silence of a scene, "from earthly joys apart!" How the Father was with Him as He sat weary and lonely, the rejected of men at the well of Sychar! Ah yes, blessed Lord, Thou didst say, "The lines are fallen to me in pleasant places," because Jehovah was the portion of Thine inheritance and of Thy cup! Obedience always leads man in a path marked by the light and joy of communion with God. There is one terrible exception. The Lord Jesus was now in full view of it, and Satan might think that at last he had a chance. Obedience was leading the Lord surely and soon into darkness and abandonment. To continue upon that path; to accomplish to the full the will of God which He had come to do, must lead His soul into the darkness of one forsaken of God. Because of man's sin, "the prince of this world" had the power of death, but he could not use that power upon the Lord Jesus Christ. He "hath nothing in me." How divinely true of Him! Alone of all the sons of men He could say it. If there had been sin there the power of death might have been used upon Him. But His death, if He dies, will be as His life had completely been, an act of obedience. Every other death has been the fruit of disobedience. His death, if He continues as He will surely do, the path upon which He has entered, will be simple obedience, pure love to the Father, a whole burnt offering for the heart of God!

But if Satan can do nothing against the Lord Jesus with the *power* of death, he can use the *fear* of death to alarm the Saviour's soul, and to present his final temptation to leave the path of obedience. That sinless soul could not but shrink from being made sin. To fear death as the judgment of God, was His piety (Heb. v. 7). Satan was never more satanic. He seizes the dread occasion. The anguish of the temptation was outwardly expressed by the agony of Gethsemane. "His sweat was as it were great drops of blood falling down to the ground." What it *really* was we shall in measure learn when our bodies shall have been changed to the likeness of His body of glory, and we hear from His own lips in the heavenly glory *something* of "the decease which He accomplished at Jerusalem."

Need I dwell upon the reality of the temptation? There never was anything more real in this world. Could He who delighted supremely and only in the light of His Father's countenance, continue to tread a path which must end in the forsaking of God? But the counsels of God's grace required it, the very glory of God necessitated it.

There are times when worship must be silent. Even Jehovah's joy is silent (Zeph. iii. 17, *marg.*). And here words utterly fail. Silent, prostrate, adoring, we listen: "But that the world may know that I love the Father; and as the Father gave me commandment *even so I do.*"

The Lord has overcome. The awful cross still is before Him; but there He will in effect "destroy him that had the power of death, that is, the devil." There He will finish the victory

> "That needs no second fight,
> That leaves no second foe."

And now in closing, does not the heart feel strengthened for any temptation? Has not the good shepherd gone before His sheep, met the foe and vanquished him? Has He not become a High Priest, "touched with the feeling of our infirmiies?" Has He not been in all points tempted like as we are apart from sin? Is He not the "seed of Abraham," truly a man in the presence of God for us? In that sacred body has He not suffered being tempted? And is He not capable of fully feeling with us, who pass through the same scene of sorrow with like temptations, with the same malicious, wily foe? God help us to value Him more! May He give us to make better use of One so divinely fitted to meet all our need!

"THE SON OF GOD HIMSELF, AND NOT ANOTHER."

THERE is no subject more sublime than that which relates to the Son of God. For on the one hand it reaches to the highest heights, and on the other it reaches to the lowest depths.

A few things have recently turned up amongst us which show how needful it is that Christian people should earnestly contend for the fundamentals of the Gospel, and be instructed in them. In the first place, let us note that our Lord Jesus coming down here to our low estate, became, not in sinful flesh, but in "the *likeness* of sinful flesh." For He was made in the likeness of us men, and was capable of hunger and thirst, and weariness and death, but "in Him was no sin." He was "that holy thing which shall be born of thee, and called the *Son of God.*" So said the angel in St. Luke's Gospel. Just as in St. Matthew He is called *Emmanuel*, God with us. Both these designations follow Him from the cradle to the grave.

And what is most striking and noteworthy is, that what is peculiar to His Deity, is predicated alike of His humanity, thus showing the oneness of His person from first to last. For example:—

1. "The Son of Man who is in heaven."—John iii. 13.
2. "Emmanuel," God with us.—Matt. i. 23.
3. "The Prince of Life" ye have killed.—Acts iii. 15.
4. "The Church of God which He hath purchased with His own blood."—Acts xx. 28.
5. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever."—Rom. ix. 5.
6. "Alpha and Omega, the first and the last," who became dead, &c.—Rev. i. 11, and ii. 8.
7. "The man that is my fellow, saith the Lord of Hosts."—Zech. xiii. 7. And as to Jehovah and Adonai in O. T., the same things are said of one as of the other, and are frequent.

So that of this mystery it may be well said, "No man knoweth who the Son is, but the Father."—Luke x. 22. Indeed He gets the designation of the Father; for the "child" of Isaiah ix. is called "the mighty God" and "the Father of eternity" (verse 6), which may seem contrary to reason, as the Unitarians say, nevertheless they are all rue.

And one is aware how, with satanic assumption and assiduity, the Unitarians try to get rid of these and all like passages. They assume to know who the Son is, and what He is, and "the mystery of God manifest in the flesh" is no mystery to them—nor to any other of like mind. The Unitarians are Deists, but infidels in reference to the sacrifice and person of the Son of God.

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But if we don't know "who the Son is," we get a key to know what He did, at all events. He had the power of inanition, or emptiness as well as of "fulness."—John i. 16. He could be hungry Himself as well as feed the multitude. His inanition is drawn out in Phil. ii.—"who, being in the form of God, thought not His equality with God a thing to be *seized and carried away* (the word used has a double force); but *emptied* himself, taking the form of a servant," &c. (verse 7, R.V.)

It is not as in the Old Version, "He thought it not robbery to be equal with God," nor "a prize to be on an equality with God," as in the Revised Version. For if He was God and equal with God, the terms *robbery* or *prize* are altogether out of place in this connection. (See the grammar of it in Winer, p. 406). But to seize on His own prerogatives and carry them down to earth, this He did not! But *emptied* Himself, as the word signifies; and thus attributes all His works and all His teaching to the Father and to the Spirit, disclaiming His own prerogatives. In proof of which see John v. 26, and xiv. 10, 11; Luke iv. 18, 19; Acts x. 38.

In these references He attributes His teaching to the Father, and His miracles to the Spirit, thus hiding Himself and His own prerogatives: an evident proof to any believing Christian of His self-emptiness. Besides, how frequent are His warnings in the Gospels not to make Him known. But the deleterious effects of Unitarianism have vitiated the atmosphere and vision of many true Christians at the present time; and we are confronted with such statements as the following:—

1. "That our Lord took upon Him fallen human nature and perfected it here below, and will perfect ours in the same way if we adopt a similar course."
2. "That it is unscriptural to address directly in prayer our Lord Jesus Christ."
3. "That the Lord Christ is not God and man in one person."

Let us then briefly look at these statements, and consider them.

To begin with No. 1, What does "fallen human nature" mean? Let David answer: "I was shapen in iniquity, and in sin did my mother conceive me." This is fallen human nature; and if our Lord took it upon Him as stated, He should have atoned for Himself of course. But what does the Angel Gabriel say to the Virgin Mary? "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35.

Was there then ever such a birth as this from Adam down?

And as to the word *perfect* in Hebrews, it is the same as *consecrated*, and runs through the consecration of the Priests in Ex. xxix. (LXX.), whence the writer takes the term. And when Christ is said to be "*made perfect*" (Heb. v. 9.), it means that He was then, and not till then, fitted as Priest to appear in the presence of God, for He had the blood to present, or, in other words, His sacrifice. To apply the word *perfect* to Him in a moral sense, is pure ignorance and pure nonsense, for He was always *perfect* in a moral and spiritual sense, as every Christian knows, or ought to know. The word applies to the Lord as Priest in His risen state, for He could not be a Priest on earth, as the divine writer says.

Next as to No. 2, "That it is unscriptural to address Christ directly in prayer." If this were so, poor Stephen, though filled with the Holy Ghost, made a great mistake, for "they stoned Stephen, calling upon and saying, Lord Jesus, receive my spirit, and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."—Acts. vii. 59, 60. (The italics in the versions have no place in the original, and they spoil it.) And St. Paul also in the case of the thorn in his flesh, says: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me: My grace is sufficient for thee, for My strength (or power) is made perfect in weakness: most gladly, therefore, will I rather glory in my infirmities, that the strength (or power) of Christ may rest upon me." *Strength* or *power* being the same word in the original, should be rendered alike in both clauses, giving direct proof that it is Christ.—2 Cor. xii. 8, 9. And again St. Paul speaks of "all that in every place call on the name of Jesus Christ our Lord" (1 Cor. i. 2), in which he must of course include himself. Indeed, it is plainly stated that the Saviour Priest is touched with a feeling of our infirmities, and gives grace to help in time of need, so that we are for this reason to come with boldness to the throne of grace, where He is, from whom we receive this mercy and grace (Heb. iv. 15, 16), which we continually need.

Finally, No. 3, "That Christ is not God and man in one person." This doctrine arose out of a statement made, that it was not His own life, but "*a condition* of life," that the Lord laid down for us. And which reminds one of the man who wrestled with Jacob unto the breaking of the day (Gen. xxxii. 24). He was doubtless in "the condition" and appearance of a man, and foreshadowed in type what was to come after. For Christians believe that every manifestation of God in old time, either in angelic or human form, was through the second person in the Godhead, as can be proved from Scripture. But it was all anticipatory till the fulness of time set in, when the Son of God came and took actual manhood to Himself (Gal. iv. 4), when it was no longer "a condition of life" or human appearance, but God *manifest* in the flesh actually. This, of course, is a great mystery. But are not we ourselves mysteries? Who can tell what life is, or how life and mind are attached to body, to make not two or three human beings, but one human being? And so, consequently, the Trinity in unity remained as before, without change.

However, such are the things which have been put before Christian people in these days, and swallowed unwittingly by many. For it is evident that those three statements were as arrows levelled against the Son of God. Not that they were meant to be so by those who made them (but the enemy is active), and they were like Peter in the Transfiguration, who proposed to make three tabernacles—one for Jesus, and one for Moses, and one for Elias—"not knowing what he said." But the voice from heaven came at once to correct the thought, saying, "This is My beloved Son, hear ye Him." Peter thought at the moment to put the Lord and the two prophets on the same plane or level. But Heaven forbade the thought, and centred the object of adoration and worship in Christ alone.

In this way the three statements above would reduce the Son of God from the pedestal on which He stands, to the same level as the prophets and the holy men of Scripture; not knowing what they say, nor whereof they affirm. But Satan, as an angel of light, has always used, not the worst, but the best men he could find, to propagate religious error, whilst mixing with it much that is true.*

T.R.

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Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE ABIDING PROMISE

By Pastor D. M. Stearns, of Philadelphia,

(*Bible Reading at Keswick Prophetic Meetings, July 18, 1895*). *The whole Assembly Repeated from memory John xiv. 25-31.*

WONDERFUL words, you say to yourselves as you hear precious things from time to time, "I wish I could remember that." Now here is the remedy: Lay it up in your heart, and the Holy Spirit will remember it for you; "He shal bring all things to your remembrance, whatsoever I have said unto you."

Then what about peace? "Peace I leave with you, My peace I give unto you." Not peace in surroundings: the Saviour's environment did not give Him much peace; but He dwelt in God, and God was His peace. Now we in the midst of troubles can dwell in God. How can we have tribulation and not be troubled? We can have tribulation and live in the midst of it and not be troubled, dwelling in God. His peace He gives. "Let not your heart be troubled."

It will be so even in the great tribulation, Matt. xxiv. 6. "Ye shall hear of wars, and rumours of wars, see that ye be not troubled." How wonderful, not to be troubled in the midst of wars, rumours of wars, household wars, church wars, convention wars, all kinds of wars, "See that ye be not troubled." Rest in Him.

Another thought comes from the last verse: "Ye have heard how I said unto you, I go away and come unto you." In chapter xvi. He had to say unto them, "Because I have said these things unto you, sorrow hath filled your heart." They did not even ask Him where He was going. Suppose a friend says, Good-bye, I am going away. And you never say, where are you going? When are you coming back? You are not much interested, are you? Now the Lord said, I am coming back again; and many of us don't think it worth while to say, Are you? When are you coming back again?

Now glance at 1 Thess. ii. 13, "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Now the Bible definition of believing is receiving. Our food placed upon the table for us does not "effectually work in us" to our health and strength while we look at it, and taste it; and you do not please your host and hostess if you just look and take a little. And we do not please our Lord when we merely look at the word, and discuss it, and criticise it; but only when we receive the word, and receive it abundantly—eat it. I have often been made glad by the saying of our Lord in John xvii. 8, "I have given unto them the words which Thou gavest Me; and they have received them."

I will tell you how I came to be interested in this matter of the second coming of Christ. It was in the year 1873 or 1874 that I began to be assured I was saved, but was very much confused in my mind. I thought I had to keep matters right by hard work, distributing tracts, going to Sunday School, prayer-meetings, etc. and I sometimes went to the theatre, or played cards, and that sort of thing. Well I was a Christian? Very odd, isn't it? But in the year 1873 a friend placed in my hands a copy of *Grace and Truth*, by W. P. McKay, and through that book, I believe, I was led to see I had eternal life—my sins were all forgiven. From that time to this I have not been to a theatre except to preach the Gospel; I have not had a game of cards—even chess, which I was very fond of—all has been crowded out. Then there came to me that thought in 1 John ii. 12: "I write unto you, little children, because your sins are forgiven you for His name's sake." "Are"—not will be. But there was one question which troubled me there: Are you sure you are a child of God? because that word is for God's children. Well, I don't act like a child of God; but are you? that is the question. That was settled by John i. 12: "As many received Him, to them gave He power to become the sons of God."

Now I may know all about Christ, know that He died for sinners, and may come before the church committee, or vestry, for examination for church membership, pass the examination and be received; but not be saved. They take my testimony; I can repeat the creed, ten commandments, etc. They take me in, and they think I am all right! Now I may not be all right; for it is not how much you know; but, have you "received" Christ?

Now about that time when I began to rejoice in the forgiveness of sins, and I thought I had no more to do; one of the Bible teachers in Canada, H. M. Parsons, came to St. John's in New Brunswick, and told us about the coming of Christ, the two resurrections and judgments, and much more. I went home and said, that settles me, I was not brought up that way; O no, no, there is to be "a general judgment," and they will all be there, and we will find out then about these things. I went away saying, that is enough, no more of that stuff. But he read the Bible all the way through, and passed texts among the people. I could not shake it off; I went again and heard some more Bible, and, praise the Lord, it got into my soul. What! Are you going to leave the traditions of your fathers, and believe what the Bible says? Well, I have to meet my Saviour some day, and I do not believe He will ask me if I believe in father, mother, sister, brother, or minister, but if I believe His word. Sometimes we are asked: What is your opinion about this or that? What does it matter? What good is a man's opinion? Let the word of God settle it. That is how I received the truth as to the second coming of Christ.

Let us be subject to the word of God. At the age of twelve years, Jesus went from Jerusalem to Nazareth with Joseph and Mary; and we read concerning the next eighteen years "He was subject to them." I do believe that *sub*mission is the highest mission on earth; I believe it is higher than foreign mission or home mission. If we are not under submission to the Word, we are not fit for any other mission. Jesus Christ was subject to Joseph and Mary; and He was subject to His Father in heaven, and did always those things that pleased His Father; and what a beautiful testimony came from heaven, "This is My beloved Son in whom I am well pleased." Now, when you and I find our delight in Christ, the Father will manifest His delight in us.

Now, you are not to be pleased with yourself. People say, "I am so discouraged, I don't believe I am growing." You are looking at yourself; your faith is weak, and love cold. We are told to "hear Him." And it is not only in the transfiguration scene, but in the baptismal scene we have the words, "Hear Him." These things are not revealed to the wise. It is a desperate thing to be wise in

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one's own estimation—to be prudent in that sense; but a blessed thing to be simple.

Then the Lord Jesus was also subject to His enemies for the Father's sake, and allowed His enemies to take Him, bind Him and crucify Him. That requires grace. Some of us have enemies, and we think the Lord does not want us to be trampled upon. Well, not always, but sometimes He does. Sometimes we can glorify God by being walked over, and trampled upon. Are you willing to let the enemy have the advantage for the time being? Why not rather suffer yourselves to be defrauded? We think we see ourselves being defrauded and taking it meekly. Let us be subject to the book. What is the difficulty with us? Traditions of our fathers: what the preacher says, and not the Word.

Shall we take the Word, and turn to two or three passages: John xiv. 3, "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also . . ." Now, if you are subject to the Word; then we say, Lord Jesus Christ, I hear what Thou sayest; I know Thou wast here once: Thou hast gone away, and art coming back again. I believe that word, "I will come again."

Now, being subject to the Word of God, our hearts say, Lord Jesus, I believe that message; I am glad Thou art coming back again in the same manner as Thou wentest up.

Turn to Hebrews ix. 28: "Unto them that look for Him shall He appear the second time, without sin, unto salvation."

1 Thess. iv. 16-18. I do not know what you do here at funerals, but I have heard a minister say, "Comfort one another with these words," and he never gave them the comfort. Watch the next funeral and see if the preacher reads, "Comfort one another with these words," if he does, see that he reads the preceding words. It is the only place in the Bible where you find that phrase, "Comfort one another with these words."

I have seen many people comforted with those words. Let every preacher present never omit these words at a funeral (if the departed is a believer), tell the people that Christ has gone away and may be back again any moment. And look when the meeting comes, we do not meet our friends in the air; we meet our friends here. If we "tarry" till the Lord comes, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up" to meet them? Oh no, "Caught up together *with* them." Caught up together "to meet the Lord." No! Death is not the Lord's coming; death is an enemy. We are never taught to love death; but we are taught to love the Lord's appearing. Death separates soul and body; death is an enemy; but if the Lord should come, soul and body go together to meet the Lord. Death separates friends. If it had been the Lord's coming to Mary and Martha, they ought to have altered their speech. Martha goes out to meet the Lord, and says, "Lord, we are glad you came the other day when Lazarus died, because you always come when people die." Did she say that? No! They said, "If thou hadst been here, *our brother had not died.*" Death cannot stand before the Lord. The coming of the Lord is life, reunion, happiness, glory. God is going to wipe death off the face of the earth. Listen to the last words in Scripture, "There shall be no more death, the last enemy that shall be destroyed is death." We are not afraid of death; but if the Lord comes we shall escape death and meet Him in the air, so to be ever with the Lord.

THE IMPORTANCE OF THE LORD'S RETURN.

By Pastor Fuller Gooch,

(At the Gloucester Conference, December, 1894.)

THERE are seven great facts which go to make up the complete Gospel of God to men. The Gospel means, as you know, glad tidings, and the Gospel is called the "Glad Tidings of Christ," "the Gospel of Christ," and sometimes the "Gospel of God"; at other times it is called the "Gospel of Grace," sometimes the "Gospel of Salvation," but always it is Glad-Tidings. It is something that God has told us about, and that we are to commend and make known to others.

Now the Gospel, as I have said, is made up of seven great facts. I do not say seven doctrines; but of seven historical facts. What is the first of them?

THE INCARNATION OF THE SON OF GOD:

Jesus Christ coming in the flesh: God manifest in the flesh. The Gospel that leaves out the incarnation is no Gospel.

Then the second of them is

THE OBEDIENCE WHICH CHRIST RENDERED UNTO GOD

while He was in the flesh. He was not only born of a woman, but He was made under the law. There is not one jot or one tittle of God's law that Jesus Christ in the flesh has not fully magnified and made honourable. The obedience of the one in contrast to the first Adam is a grand historical fact; without it the Gospel would be useless to us. The third great fact is that of

THE ATONEMENT WHICH CHRIST MADE BY HIS DEATH ON THE CROSS.

He has expiated the guilt of all His people. He has, by His death as the substitute, obtained a perfect redemption for those who receive Him as God's great gift and as a sacrifice for sin. The fourth great fact is

HIS RESURRECTION,

and the three previous ones would come to nothing if the historical truth of the resurrection of Christ could be undermined or overturned. "But now is Christ risen from the dead." We have a risen Saviour, one who has passed through death and the grave, and risen as a conqueror over both. Then the fifth great fact is

THE ASCENSION OF CHRIST.

Though He had died and risen again down here upon earth without having gone within the vail, it would have been of no use to us. No! He had to ascend; He had to go into the presence of God for us. Ah, dear friends, it is a grand historical fact—not a doctrine merely—that Christ has ascended up on high, leading captivity captive, receiving gifts for men. And the historical fact is proved by the added fact that the Holy Ghost has been sent down as a demonstration of His acceptance there, and the gifts He received for men have been bestowed and enjoyed. And then the sixth great fact is

HIS INTERCESSORY WORK AT THE RIGHT HAND OF THE FATHER.

His session for us there, where He liveth to make intercession for us. Oh, what a grand fact that is! Every time we call upon the Father, our blessed Lord's presence there and the merit of His blood there, and the fact of His righteousness there, so speak for us that He is our advocate before the throne. We have got a long way on with the Gospel; but if we stop there we could not have a complete Gospel by any means: we could not have complete glad tidings because we have still left out the seventh great fact, and that is

HIS RETURN.

Christ is coming again, and He must come again in order to complete the whole round of the redeeming work

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which He undertook to do, which He engaged to perform, and which the Father gave Him to do. Suppose the high priest on the great day of atonement had gone within the vail, and had carried the blood there and had sprinkled it upon the mercy-seat, and before the mercy-seat; outside would be the people waiting almost with bated breath and with trembling heart as they thought of the solemn day to which they had come, and the solemn act which their high priest had gone in to perform. Now, suppose he had not come out again. Suppose the shades of evening had gathered round and the darkness of night had settled upon them, and Aaron had not returned, what would they have concluded? Why, that the whole sacrifice had failed, that something had gone wrong, that he had done something he ought not to have done, that he had been smitten with death in that holy place. If he had not come out again and pronounced the blessing they would have known that the whole had come to nought. And if our blessed Lord is not coming back again, if He does not return according to His own promise and according to the Father's promise, oh, what great failure there would be of what He has already done as to the completeness of it being realised and made manifest. And so we have a Gospel which begins with the incarnation and ends with His coming back again, begins with His birth of the Virgin Mary, His appearance on earth in weakness, and ending with His coming back again in glory and in mighty power.

Now, dear friends, that return, that coming back again in mighty power, is the great subject of these conferences. Is that fact clear to all your minds as a fact to be literally fulfilled, to be literally anticipated, and to be earnestly prepared for? There are those here who will say, "Well, it is not clear to us, we have no definite expectation of seeing the Lord Jesus personally again." We shall see Him if we die and go where He is. He will be seen at the end of the world; but we have no idea that we might see Him to-night; we have no idea that He might appear to the joy of His people. Well, why not? The Scriptures are full of it.

What about this return of the Lord Jesus Christ? I want to say two or three things about it.

First, it is a personal return.

But I can understand some here to-night saying, "We believe that the second coming of the Lord is a spiritual coming. We have always been taught that the coming again of Christ was a coming again in power of the Holy Ghost, who has been ever since carrying on His own work, and will continue to carry it on until the whole world is filled with the knowledge of the Lord, and a millennial state of things brought about by the power of the Holy Ghost." But that is not a personal return. With the coming of the Holy Ghost those things did not occur which the Scriptures declare at the return of the Lord Jesus must and will occur. By no means; the Lord Jesus in no way identified Himself with the Holy Ghost as though they were one. On the contrary in John xiv., xv. and xvi., where He deals so fully with His personal coming as distinct from that of the Holy Ghost, over and over again He distinguishes between Himself and the Holy Spirit. "If I go not away the Comforter will not come." "I will send you another Comforter," "another Comforter." You see He makes a very clear distinction between Himself and the Holy Ghost, so that the coming of the Holy Ghost could not be in His thought and purpose His own coming. "The Holy Ghost," He said, "was coming because He was going," and the Holy Ghost would be here on earth in the Church because He personally was away.

Now, take one passage of Scripture in Acts iii. There you have the sermon that Peter was preaching, preaching it to Jews, not Gentiles. The time had not yet come for the door of faith to be opened to the Gentiles. So he was preaching to the Jews as Jews. What does he say to them? 19th verse, "Repent ye therefore, etc. . . . . ."

Now, that cannot refer to His incarnation, because that was passed. He had been sent in weakness, and had died for our sins. He had risen again, and when Peter was speaking was at the right hand of the Father as risen again, so it cannot refer to His first coming. Therefore Peter says, "God shall send you Jesus Christ." It could not refer to the Holy Ghost, for the Holy Ghost had already come, so it must mean a personal, a literal coming of the Lord Jesus. But he goes on to say, "Whom the heavens must receive." For how long? Till the end of the world? Till the judgment of the great white throne? Nothing of the sort. "Whom the heavens must receive until the times of the restitution of all things. . . . . ."

And then His coming is personal, and His coming is pre-millennial, in order to bring about the millennial restitution of all things which God had "spoken by His prophets since the world began." I might multiply passages of this kind, I give only one more: 1 Thess. iv. 16, "For the Lord Himself shall descend from heaven with a shout.' Can that be anything but a personal return? "The Lord Himself." Beloved friends, if you will let Scripture speak for itself, if you will accept Scripture as being God's own unalterable word, you cannot get away from the personality of the Lord's return before the millennium begins.

The next remark that I would make is this: this second coming of the Lord, or

This return of the Lord is imperative

it *must* be. The Book of the Revelation is a book concerning His return; the key-note of it is, "Behold He cometh with clouds," and all that follows after has to do with that one fact—His coming again. But how is it introduced? "To show unto His servant things which must, not which may"; there is an imperativeness about it. Why "must?" Must not the definite purpose be fulfilled? Did not the prophets remind us that it is impossible to alter what God has purposed, to frustrate what God intends to bring about? Do we not know that the counsel of the Lord shall stand, and that He shall do of His pleasure? Do we not know that the Lord shall have His own way in spite of sinful man, and the devil and all his angels, in spite of sin and everything that is opposed to Him? God must reign, and must be supreme. God is omnipotent, and nothing can withstand His might or His will. It is His will that His Son should come back again,that the earth which rejected Him, should with one acclaim accept Him, and welcome Him, that the earth which was the scene of His murder shall be the scene of His triumph, His reign from the river to the ends of the earth. That is God's purpose, and it must stand, and Christ must come and fulfil that purpose. Then again, it is imperative because

It is essential to the fulfilment of Scripture.

If Christ does not come back again personally, half this Book will remain unfulfilled. But did not Christ Himself say, "Heaven and earth shall pass away; but one jot or one tittle shall not pass away until all be fulfilled?" Does not God Himself say that which may be applied to the prophecies of His word, "Not one of them shall want His mate?" What is the mate of prophecy? The fulfilment of it. The Bible would be contradicted if Christ did not come back again to reign; and "the Scripture cannot be

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broken"; the word of the Lord must stand for ever sure. "For ever, O Lord, is Thy word settled in heaven."

IT IS ESSENTIAL TO THE COMPLETION OF HIS OWN WORK

Till He comes back again to accomplish redemption by power as at the first coming He accomplished the redemption by price. But that which He bought with His precious blood remains alienated from Him: the bodies of His saints are in the grave held fast by the conqueror, death: the world is in the hands of the usurping god, the prince who reigns over it at this very moment—Satan. Yet the world is promised to the Lord Jesus. The uttermost parts of the earth shall be His possession, as it is written in the second Psalm. It is only by His coming back again that the resurrection of His sleeping saints can be accomplished, only by His coming can the earth be wrested from the hand of the god who now rules over it as its wicked prince, only by the coming of Christ can the devil be cast out, only by His coming can His triumph be made manifest. Then it must be: it is imperative.

IT IS ESSENTIAL TO COMPLETE SALVATION

such as He has promised to His people.

Salvation is used in Scripture, in the New Testament in three senses. There is a sense in which we have got it. As one trusting the Lord Jesus to-night I am saved. I have got a salvation that the devil cannot take away from me. I have a salvation that is mine, hid in my heart, and conscience, and soul by the Spirit of the living God. So has every believer in this hall.

But there is another sense in which I am being saved. I find the flesh is here. I find sin is here. I find it rises against the Spirit. They are "contrary the one to the other." I find unless the Spirit of God puts forth His power and leads me to be receiving every moment from a risen Christ grace and power, I find myself overcome by the old nature; but while I look to Christ in the power of the Holy Ghost I find myself saved from sin, while I do that I find myself conqueror over the temptations of the flesh, the world and the devil.

But there is a sense in which salvation is "ready to be revealed in the last time." He must come again to reveal it, to bring it with Him. We are waiting for the redemption of the body, for "the manifestation of the sons of God"; and He must come again or all these blessed hopes will be disappointed, seeing that God has raised them to us, we cannot believe that God has raised them only to disappoint them. He must come to complete the salvation which God has given to us as believers in His dear Son. Well,

THIS RETURN IS IMPORTANT.

I hear people say sometimes, "Why do you make such a fuss about it?" Surely, it is not an essential thing? Isn't it? If it is essential, as I have tried to show, to the fulfilment of God's purposes, if it is essential to our completed salvation, if it is essential to the fulfilment of Scripture, I think that is enough to prove that it is something to "make a fuss about," as people say. I think it is a very important matter indeed, to see that Scripture is going to be fulfilled; it is a very important matter indeed to see that God is going to have His own way and the devil is not. It is a very important matter indeed to see that "this earth is to be the Lord's, and the fulness thereof" very soon.

It is something to make a grand fuss about. I rejoice in it. If anybody preaches the Gospel and leaves out the coming glory of the Lord, it is only half a Gospel. We have got a whole Gospel in the teaching of the Lord on this matter.

ITS BEARING ON THE JEWS,

—the poor suffering seed of Abraham. Christian! does not your heart sink within you when you hear of the sufferings of the Jews at the hand of Russia? When you think of their cruel oppression through the past centuries, and their degradation and misery, and sin in rejecting Christ? I pity you if you have not a sympathy for them; if you are just nursing yourself in your Christianity, and forgetting that through the Jews, the seed of Abraham, you owe, instrumentally, all the blessings you have got. And are we going to sit still and see the Jews in their rejection and just take it coolly and calmly as though it did not matter to us, and forget that Christ is coming back that all Israel may be saved, and the covenants made with Abraham, Isaac, and Jacob be fulfilled to the letter, that God has promised? I say it is a very important matter because of that.

ITS BEARING ON THE WORLD.

Are things always to go on like this? Eighteen-hundred years have passed away since Christ was born into the world, since Christianity in the power of the Holy Ghost began to make its way. What is the state of things to-day? I ask you to look at Christendom—let alone Heathendom—it is one of the most awful sights which spiritually-minded men can contemplate. I ask you to look at what is being done in the so-called Church to-day; it is enough to make an angel weep. When you look at Heathendom to-day, and think that there are some twelve-hundred million people on the earth who know nothing of Christ. I tell you it is enough to make us sink down with sorrow of soul if this great hope is not true. But when I look on it all, and I see that my Lord may be here, that at any hour yon skies may cleave, and I may be caught up with others to His side, and then I shall see Him whose right it is to reign and alter everything.

ITS BEARING ON THE CHURCH.

It will be a grand day for the world when the Lord comes back again, and it is a very important thing, for the Church will never cope with matters as they are. I tell you this: I say it sorrowfully, I say it because I know it is true, the Church is losing ground to-day with the world. The Church —I am not speaking now of the Church of England, or the Presbyterian Church, or the Methodist Church, or the Baptist Church—I am speaking of the Church as it is in the midst of men. I tell you, in this England of ours the Church is losing its power. Why so many churches and chapels empty? and the streets thronged with young people on the Sundays, without any thought of listening to the Gospel? Why this awful paralyzation, it seems to me, in so many branches of Christian work? Everywhere it is the same; but I tell you apostasy has set in, and the worldliness of the Church, the bazaars, and the mock-auctions, and the entertainments, and the amateur theatricals, and all the rest of it that are being done to get money for God's work, as though God could not give what is needed to carry on His cause,—these are the things that make the world sneer at our Christianity, that make the world say that "Christianity is played out." Thank God the Christianity of the Scriptures is not; but nominal Christianity is. It has nearly run its course; for the Lord is coming to deal with Christendom, and it is important to know it, because of what will be the result of His coming to the Church as well as the world. It is important when you think of the Church, the true spiritual Church of God. Oh, to think that He will change these bodies of our humiliation, and give us bodies like unto His own glorious body. Oh, to think of being lifted out of the last remnant of sin, and corruption of the flesh. Oh, to think of losing the temptations of the world, and the devil, and to be for ever with the Lord. Not important? Not essential? Nothing to make a fuss about? God help you dear Christian people, if any are here to-night who speak so of the second coming of the Lord. It is all important. The first in importance is to know

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Him as your Saviour from sin, who has died for you. Next in importance is to know Him as your Saviour on high, coming again in glory for you. Settle the first thing first by all means; but having settled that, the next most important thing is to be right about His personal return.

Now, in conclusion, I must not touch the next point I meant to touch,

IT IS IMMINENT.

I leave that. The next is

IT IS IMPRESSIVE

How should it impress us? Ah, dear friends, how did it impress the Church of the Apostolic age? This coming of the Lord should impress us deeply, and in such a way that we love it, that we look for it, that we long after it, that we are constantly thinking about it, regulating our life as under its influence.

Is it so with us? If you remember the state of the early Church as described in the New Testament you will find that the return of the Lord was the one great point of experience continually emphasized. When Paul preached at Thessalonica and numbers of converts were made, what were they converted to? "Ye turned from idols unto God." Yes, "to serve the living and true God," and that is about all the conversion that is looked for amongst the Lord's people now-a-days; but that was not all the conversion that was looked for in those days, "and to wait for His Son from heaven." Look at the Corinthian believers, "See that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." Look at the Apostle's words to Titus, "looking for that blessed hope." That is the teaching of the Scriptures to those who will receive it. I might multiply these passages showing that the one great podint of Christian experience in the Apostolicage was just "waiting for His Son from heaven." Regulating everything under the influence of that blessed hope. How differently the Lord described it when speaking of those who regard it with indifference, and unconcern, "If that evil servant shall say in his heart my Lord delayeth His coming." If we do not regard it as an imminent thing for which we make provision, we are "evil servants." The Lord says. He is a "wise and faithful servant," who says, "My Lord is coming." Everything in Scripture shows this, and my dear friends, this looking for the Lord, this loving His appearing, this knowing the sureness of His return is the well-spring of joy to the true child of God. In times of discouragement it lifts us up. When we feel the oppression of circumstances around us in opposition to spiritual things, how it cheers us to feel, "Well, it will not be for long"; and be constantly looking up, and looking away from the things down here, and just to think, "My Lord is at hand." How sweet, how precious this coming again, this personal return. It is the joy of the believer's heart, it is the glad stimulus, the inspiration of the true believer's life. The Lord give it to you so that you may go about with bright, happy faces, and happy hearts, because you can say, "I am my Lord's and He is mine, and very soon He is coming to take me to Himself."

THE END OF THE AGE.

By Mr. W. G. Carr of Rochester, N. Y.

(*At the Aberdeen Conference, April, 1895*).

WHAT do I know about the end of the age? Only what I find in the Book. I open my Bible, after being requested to speak on this subject, at the 16th chapter of John, verse 13. There I read the words, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth, etc."

Now, with all respect to our newspaper friends I do not need to go to the newspapers to find out what is coming, for it is in the Book. "He shall show you things to come." This book tells me that the age in which we are now living is to end in the same that every other age has ended from the beginning. Every one of them has ended in failure. Now, this is a matter of history. It can be demonstrated by anybody. It does not require any great education to read it in the Book. The first dispensation in Eden; the second before the flood; the third the Patriarchal; the fourth the Mosiac; the fifth the Messianic; the sixth, the one that we are in to-day. Five have ended in failure, as far as man is concerned; God never mends what man has ruined, and the sixth dispensation, as we have been hearing to-night, is the worst failure of all, because of the greater responsibility. Now, there it is, and God has put it in the Book.

I am now very briefly going to take an outline from Genesis to Revelation.

1. Man, in Eden, was shut out.

2. At the flood all were swept away except eight in the ark.

3. The dispensation headed up in Noah ended in Babel and idolatry.

4. Under Moses the Children of Israel broke every law, and were under the curse. Under the kings and under the prophets, they went from bad to worse until God Himself cast them out, and sent them away into captivity: two tribes into Babylonish captivity, from whence they returned; the ten tribes into Assyrian captivity, from which they never returned.

5. Then, when the Lord Jesus came they rejected Him, and the only Man that had a right to live was crucified between two thieves; then man was given up.

6. The Old Testament from beginning to end demonstrates what man is, and is occupied in exposing man; the New Testament is occupied in revealing God's man—the Christ. For fifteen years I have heard nothing but man deified. Deify, of course, all you please;¡ but do not deify a man till he is "in Christ." Man tries to make himself God. God makes "sons of God" by birth, not by works. I say Man was given up. The Jews resisted the Holy Ghost even after He was sent down, and rejected Christ again. And the Church to-day that is said to be a testimony for God, the Church that boasts of her wisdom, and her riches, and says, "We are rich and increased in goods, and have need of nothing"; that very Church Christ says He will spue out of His mouth at last. The cause of the failure everywhere is that there is no sense of need. The professing Church to-day is glorying in her sin. These are hard things to say.

Paul says in Acts xx: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock, etc. . . ." He did not get out of sight before the trouble began. Is it any wonder we have it to-day? Take the Epistle to the Corinthians: there are sixteen chapters written to correct error into which they had fallen, and this while the Apostle was alive.

Look at the Epistle to the Galatians—the cold Epistle: "I am afraid of you, etc."

Look at even that wonderful Epistle to the Philippians: "All seek their own."

Colossians: They had left off "holding the Head," and that is the trouble in Aberdeen. In America it is the same. The trouble is instead of having all eyes on "the Head," they put up a man like this or that minister, and when he snuffs all the people sneeze. The place of Christ has been usurped, not only by the Pope over yonder; but by Popes everywhere. If I were going to live under any Pope, I would live under a Pope that was head over all, and not under some poor little protestant Pope. The only way to

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be united is to give "the Head" His place: then every member will come together, and you could not keep them apart. Give the Head His place, and all the members will take their places.

Timothy: They had all departed from the faith.

1st Peter: "Judgment must begin at the house of God."

2nd Peter: False prophets.

Epistle of John: Many Anti-Christs.

Epistle of Jude: They had gone in "the way of Cain." What does it mean? Cain worshippers all over the land. "The error of Balaam." Men that will preach anything you please if you will only raise their salary. "Gainsaying of Core."—What is that? When a man of God comes along, they get up a gainsaving committee, and begin to say that this Book is not true. These three things are in your Bible; read them—three things that you are warned against.

Then come to the Book of Revelation about which we have been hearing so much to-night. Here we read of the Church of Ephesus which had left her first love, and she is told to get back or her candlestick will be taken from her—there is no Church of Ephesus to-day. The little Church of Smyrna stands to-day as a testimony for God. Laodicea is neither hot or cold,—I will spue you out of My mouth. Then "the man of sin" is revealed, the Anti-Christ is headed up, and the wrath of God falls upon the whole thing. It is a bird's eye view—a photograph that God has put in the Book from Genesis to Revelation.

Now I want to give you the last exhortation that we have in 2 Peter iii. 14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless." You say "What shall we do, Mr. Carr, in view of all these things?" It is not my business to tell you. Do what the Spirit of God tells you *in His word* to do. No man can tell me what I am to do. I cannot tell you what you are to do,—only follow Christ and be true to Him, and in these last days do not endorse anything that is not in the Book.

Very soon, and it may be to-night the last knock may be heard, "Behold I stand at the door and knock." At what door? At the door of the Laodicean Church? He is not knocking at the door of any individual man or woman; it is the Laodicean Church. I stand and knock, etc.

Now, dear friends, I do not know whether I am speaking for my brethren on the platform or not. I am speaking in the fear of God, as a man who may never look you in the face again. The call is individual; and I will walk with God if I have to walk alone till He comes. I have walked for twenty years loving and helping all; but endorsing nothing that is sectarian. You have heard to-night the last call in the Rev. xviii. 4: "Come out of her, My people. . . . . ." Beloved, I beg of you to-night (and I exhort myself as I exhort you), neither compromise or surrender. If there is any truth on earth that will separate a man from the world, the Religious as well as the irreligious world, it is the fact that the judge standeth at the door. There is no truth in the world that will separate a man like the coming of the Lord. "He that hath this hope set on Him purifieth himself even as He is pure.

What shall be the end of the earth? We read in Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered," etc. You get it literally fulfilled in Mic. iv. 2. Jerusalem shall again be the centre of the earth, and the temple shall be re-built. The law shall go forth from Zion, and the word of the Lord from Jerusalem. God has said it in many of these prophecies, in the 72nd Psalm that you are all familiar with, and the 66th of Isaiah that we read before. The earth shall be filled with the glory of God, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Before this takes place the Lord is coming for His saints, and dead and living will be "caught up to meet the Lord in the air so to be for ever with the Lord." Do you believe these words of God that the very house you are living in, that the very property that you are so much absorbed in, that the estate that you are piling up here, is only for the fire. Heaven and earth shall pass away. Although my capital has been swept away here, I have a capital banked in heaven that can never perish. "Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

Then we look for a new body. How many are sick and suffering? The very fact that I am sitting here before you to-night, and for the last twenty-five years have never taken a step without pain, makes me long for the new body. Do you wonder that I am longing for the time; and that I am begging every man to get ready for that time when there will be no more sickness, sorrow, pain, and suffering when we shall have a body "like unto His own glorious body."

Then again, we are going to have a new place, "If I go away I will come again, etc. . . . ." Jesus had no place down here, no place to be born, no place to lay His head; God has made a place for Him. If you and I walk up and down as strangers and pilgrims. Christ says, "In My Father's house are many mansions, I will prepare a place for you." And I am glad to think that although I am a stranger and a pilgrim, I am going some day to have a mansion of my own.

Last of all, we will have a new name. Read Revelation iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. . . . ." etc.

Remember that this Book of Revelation was given to a man who was shut out from men. He was exiled for his testimony. They would not listen to him, and God opened heaven to him on the island of Patmos. Dear friends, come out from everything, come out from yourself even, and be true to God, for the Judge is at the door. Then you will get a name that will outlast any name that you ever heard of on earth. May God bless these few words to us, and make us true to Him who has been so true to us.

JACOB DISJOINTED.

By Rev. James Smith of Dufftown.

At the Edinburgh Conference, May 1st, 1895.

I WANT, dear friends, on the present occasion, to ask your attention to a portion of the Word you will find in the Book of Genesis, 32nd chapter. Last year I remember at the Convention that was held in this place I had the privilege, when the Jewish question was before us, of calling your attention to a parallel in the Book of Exodus, and to-day I just want to focus your attention for a little on this beautiful picture in the 32nd of Genesis. I think when we get a picture like this before our minds it may help us to fix all that we have been hearing, and all that we may hear yet at this morning's sitting. At the 24th verse of the 32nd chapter of Genesis we read, "And Jacob was left alone, and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of his thigh" . . . (to verse 30).

Now I want to give a few points on that beautiful picture this morning. There are three places that received special names by Jacob. These are Bethel, Mahanaim, and Penuel, Bethel—House of God; Mahanaim—Host of God; and

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Penuel—Face of God. Penuel is to the return journey, what Bethel was to the outward journey. It was at Bethel on the outward journey that God met Jacob, and it was at Penuel on the return journey that he met him again, and gave him a new revelation and a new manifestation of Himself; and thus we come in sight of the beautiful thought that Jacob saw the face of God before he saw the face of Esau, and God drove aside all Jacob's fears, and God came in and settled the question about how he was going to meet Esau. In the very first verse of the next chapter he looked and behold Esau came; but in the meantime he had seen the face of God, and now he was ready to see the face of his brother. He had prevailed not only with God, but with man. Here we have a remarkable parallel. Abraham's life story is a picture of the life of believers. Abraham was not only the head of the Jewish people, but he was the father of the believers, as you know, and therefore you may look out in the life of Abraham for a picture of the believer's life, and illustrations of the believer's path, whereas in the case of Jacob's life story, we have a picture of the history of Jacob's descendants in the twelve tribes. Now, that is what I have seen in this beautiful story of Penuel. I think you will see there a little picture of what God is going to do with the descendants of Jacob, just as you see what He did with himself personally. The story begins, you see, at a definite point—it is a picture of Israel's present, and Israel's future. Now, dear friends, you know what has happened—that is to say in the history of the world in connection with Israel. Israel has been, indeed, "left alone." You could not get two words inside the boards of the Book that more perfectly describe the state and condition of Israel in this 19th century, than those two little words, "left alone." "Your house is left unto you desolate," said the Lord Jesus. Before He had uttered that, He had uttered that sad lament over Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets," etc.; then He said: "Your house is left unto you desolate, etc." And thus the time is running on, and running out, and presently the Lord will come, and they shall see Him, and they shall be glad to say, "Blessed is He that cometh in the name of the Lord." But meantime, what is Jacob's position? When Christ was rejected by Israel, then Israel was rejected by God, and as we now know, "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." And as we have heard this morning, God is gathering out a "remnant according to the election of grace."

Then you see the second point in our picture, "There wrestled a man with him until the breaking of the day" in the same 24th verse. That is a very striking thing, "there wrestled a man with him." What is God doing with Israel all these centuries? He has been *wrestling with him*, and He is wrestling with him to-day. That is but a picture of the more awful wrestling that is coming, when, as we have heard this morning in the time of Jacob's trouble, God will come into close grips, and when that comes, it will be the signal for the breaking of the day. God has been gripping Israel all these past centuries, and He is gripping him to-day, and He is making it miserable for him. That story in the 15th of Luke is a picture of God's relation to Israel, and Israel's position in regard to God now. The elder brother when he hears of the return of the prodigal would not listen—he was angry, and the father came out and entreated him; but he was angry and would not go in. But the elder brother was miserable, while he resisted, and while the father reasoned with him. So it is with the Jew now.

Then in the 25th verse, you have the third point of the picture. That is, he was *disabled*. "And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him." He is strong and stubborn, and has been so all these centuries. God has been gripping him, and God is going to grip him more and more. The wrestler by-and-bye disabled Jacob, and so in the day that is coming, when Jacob's trouble comes, God will disable and disarm Israel's hostility and opposition; and then Israel will be glad to come in earnest prayer and seek for what God has promised regarding her. That is the third point of the picture. You see Jacob is disabled, and the time will come when God will deal with Israel Himself. I would like to emphasize that thought that Mr. Wilkinson gave expression to to-day about that picture in "Punch." It has come to me in looking over this picture, in this way. It is all very well for God to punish His own. You check your own child when he is disobedient, and you punish him according to your wisdom; but you will not have anybody else to come in and punish your child. You may recognize that your child is deserving of punishment, and you give that punishment yourself; but you won't allow anybody else to do it. And God Himself is going to deal with Israel; and I believe His word to the nations of the earth in all these centuries, and for evermore, is: "Hands off my Israel. Don't you touch them. I know how to punish them, and I will punish them at last at the tribulation—the great one. It will be the time of Jacob's trouble, and I will deliver him out of it." God reserves the punishment in His own right, and in His own hands, and He simply says, "Woe betide the nations that imbrue their hands in the blood of Israel."

Now come to the fourth point, in verse 26:—He said, "Let me go." That was the prayer of the wrestler, and Jacob said, "I will not let thee go, except thou bless me." Now you see Jacob is brought to the point of downright *honest petition*; he is brought down to the point of earnest prayer, and there in the grip of the wrestler he is obliged to cling and say, "I will not let thee go except thou bless me." That day is coming for Israel, when crushed, disabled, and bleeding under the iron boot of the Anti-Christ, she will be glad to come in earnest prayer, realising that at last God has got her down on the ground, and glad to lift up her voice, and say the prayer-song the Lord has put into her lips, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord." The Lord Himself said, "Ye shall no more see Me, until ye shall say" these words. Jacob was made to cry in real earnest, "I will not let thee go." He wakened up at last to the fact that he was in the grip of the very one that could bless; and Israel will wake up at last to the same realisation, and shall yet pray that prayer, just as Jacob prayed it on this occasion. That will accomplish the parable of the unjust judge. Then He will avenge His people, His own elect that cry out unto Him. They are crying out, unto Him, in a sense just now, and they are going to cry in greater earnest in that awful day of tribulation that is coming. And as it is recorded in Zechariah xii. 10, that the Lord will pour out upon Israel "the spirit of grace and supplication"; then there will be such a mourning, such a repenting, such a contrition, as the world has never seen, when her heart breaks, and she at last realises that the moment has come for God to bless her, and realises there is salvation in none else than the Christ she rejected.

Then you notice the next point of the picture, how God is going to deal with Israel as He dealt with Jacob. "What is thy name?" asked the wrestler; and there at that point he was obliged to realise in his own exercised soul all the *meaning of that supplanting name—Jacob*. And he asked the wrestler what was his name; but the time had not

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come for him to know that. "Thou hast had power with God and with men, and hast prevailed." And the day is coming when Jacob will have power with men as well as with God, when she shall see God's face again, and that word shall be blessedly fulfilled in the history of the nation as it was in the history of Jacob. Then the next point is in the last words of verse 29, "Wherefore is it that thou dost ask after my name? And he blessed him there." The time is coming when *he will get the name of the wrestler.* That day of Jacob's trouble is coming when he will learn the name of the one that can bless him—the Christ he rejected—the one spurned, despised and lost sight of for all these centuries. Dear friends, these are pictures of the circumstances in which God is going to bless Israel in the future. He will *bless him there*, when he repents, when he comes in real earnest prayer to long for and look to the Messiah. It was so with Jacob, and so it will be with Israel in that coming day.

Then the last point in the picture is this: Jacob called the name of the place, "Penuel." Israel is going to *see the face of God* by-and-bye. Jacob would never forget that wrestling, any more than Israel will in that millennial dispensation forget what she passed through during the time of the tribulation, when for the second time she will be put out of joint, and called out of it by the power of the deliverer that she has now rejected, and there will break the blessed dawn of "the thousand years"; the Sun of righteousness will arise for the Jewish people, and for the world. Just as the sun rose when he passed over Penuel on that day; so it will be in the coming day of glad release. The Lord will give Israel all in the future that He gave Jacob then. I think this is only a little picture of it. You may hold a mirror to the sun, and you will have a picture of the sun in it. Break the mirror into a hundred pieces and you will have a picture of the sun in each piece. So it is here, you have in this little bit of Jacob's history a reflection of all that God is going to do. And surely that speaks to our own hearts who are Christians here to-day. God has brought us to the point where we were left alone with God, and there like Jacob we were disabled and put out of joint, and there it was we saw His face with joy, when He touched the flesh and disjointed it. And then we can learn in our own experience what Penuel meant. And the sun rose when we passed over that brook, and it rose never to set. Thank God it is growing brighter and brighter, as the days come and go, unto the perfect day.

I want to say to any unsaved soul that may be in this meeting to-day: look at these words, "I will appease him with a present, etc." That was Jacob's scheme; but God upset the whole thing. Jacob made a difficulty himself, "I will appease Esau." Is not that what every unconverted soul is just saying? "I will appease God myself." Oh, let me tell you, Christ has come down and met the claims of God, and you may see God's face without any of your schemes. Put your schemes all to one side, and accept the appeasement that God has got through the death of His Son. "Peradventure he will accept of me." There is no "peradventure" about it, it is a certainty; and if you will accept the Lord Jesus Christ, He will accept you. God grant that you may receive the atonement that the Lord Jesus Christ effected! May the Lord command it so, for His glory! Amen.

THE ANTICHRIST—A PERSON.

By Pastor F. E. Marsh, Sunderland

(At the Dunoon, Conference August, 1894).

MY subject is, "The Personal Anti-Christ." Mr. Spurgeon once said in speaking to his students, that the only original thing about some preachers was original sin. This is true about Satan, for he is the orginator of that vile thing that God calls "sin." I don't know that Satan has originated anything else; but there is one thing Satan is, and that is, he is a great mimic. You will often find Satan mimicking what God has put forth. For instance, God has sent His Son, the Christ. Satan mimicks God by sending the Anti-Christ. The Lord has sent the Holy Spirit. Satan mimicks the work and person of the Holy Spirit in sending the false prophet. Those who are called out to Christ by the Holy Spirit during this dispensation, whether Jew or Gentile, constitute the Church of God. The devil has his bride, as we read in Revelation xvii., who is called "the Harlot." God has one city that He takes peculiar interest in, namely, the city of Jerusalem. The devil has one city he takes special interest in, that is, the city of Babylon; for I firmly believe the prophecies given in the Old Testament which relate to the city of Babylon have never been fulfilled, and that the 18th of Revelation describes a literal Babylon just as Rev. xvii. describes the mystical Babylon. We must not confuse these two things. Satan himself mimicks, as I have already indicated, the action of God; for as there are three persons in the God-head, so there are three persons in the Dragon-head. As there are Father, Son, and Spirit, in the God-head; so there are the devil, the Anti-Christ, and the false prophet in the Dragon-head.

A great many people when we speak on the subject of the Anti-Christ, think that we refer to that which is Anti-Christian, that is, the system, the spirit of lawlessness which is in the world which is opposed to Christ. Now I think if we carefully and prayerfully read our Bibles we must come to this conclusion, that, not only is there a spirit of lawlessness, but there is to be a person who is the very embodiment of all lawlessness. Not only are there anti-Christs, but there is one person who is to be the Anti-Christ, the man of sin. We must believe, if we take the New Testament as our authority, that there is to be a personal Anti-Christ, and that, for three reasons.

In the first place. The spirit of lawlessness is distinguished from the personal Anti-Christ. If you turn to 2 Thess. ii. 7, 8, we have these two plainly indicated. "For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (R.V.).

Notice that the mystery of lawlessness in verse 7 is distinguished from the lawless one in verse 8; and that the lawless one comes after, or is the outcome of the system of lawlessness that works and works till it heads itself up, and produces this lawless one whose coming is after Satan. Thus in Scripture, we have the two things clearly defined; the system of lawlessness, and the personal lawelss one.

Then, in the next place. The language that is applied to the Anti-Christ in his punishment, indicates personality. God's punishment can only be used on a person; it could never be used on a system. In Rev. xix. the Lord Jesus is seen coming forth as the Man of War, sitting on a white horse, and His people coming forth with Him in judgment, sitting on white horses too, and in verses 19 and 20, we read, "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone."

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Now I don't know how a system can be cast into a lake of fire. I don't see the use of distinguishing between persons, unless these two are persons; nor to speaking of them under different names unless they are two distinct individuals. Besides, they cannot possibly represent systems, or a system, for if you look at chapter xx. 10, we find they are still distinguished after a thousand years, "and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." . . A thousand years after the beast and false prophet are cast into the lake of fire, the devil is cast there with them, and therefore we must conclude that as the devil is a person, so those two of whom we read are persons as well.

Then in the third place. The Anti-Christ is distinctly contrasted with the Lord Jesus Christ. The Anti-Christ being contrasted with Christ, we must come to this conclusion, and it is a perfectly logical one, that as the Christ is a person, so the Anti-Christ will be a person too. Will you turn to John v. 43, because Christ there seemed to indicate the coming of the Anti-Christ. "I come in My Father's name and ye receive Me not; if another shall come in his own name him ye will receive." There is an undoubted reference here to the Anti-Christ that was to come. Christ says, "I am not sent on a mission of My own, to perform at My own suggestion; I am sent by My Father." Forty-three times in the Gospel of John we are told Jesus was sent by the Father. He did not come in His own strength. He says, "I am come in My Father's name; and, speaking to the Jews he said, 'ye receive Me not, but if another shall come in his own name, him ye will receive.' We know from other Scriptures that when the Anti-Christ comes he will be received by the Jews as the Christ, for the Jews will enter into a covenant with him, as we read in Daniel ix. 27."

It will help us in our study to note a few of the contrasts we have in the Word of God, between Christ and the Anti-Christ; and as the one is a person, so the other must be, because the one acts in a opposite manner to the other. Let us briefly note twenty-one contrasts.

In the first place, Christ came in His Father's name; He was authorised by the Father Himself in all He said and did. . In contrast to this, the Anti-Christ comes in his own name, and acts on his own authority, and does according to his own will. (John v. 43).

In the second place, Christ is from above, as John the Baptist testified, "He that cometh from heaven is above all; he that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all" (John iii. 31). In contrast to this, Anti-Christ is from beneath, for we read in Revelation xi. 7. that the beast ascends up out of the bottomless pit; or, as the R.V. gives it, he ascends from the "abyss," from that place where lost spirits are confined.

In the third place, Christ is the brightness of God's glory, and the express image of His person. (Heb. i. 3). The glory of God is seen in the face of Jesus Christ; but the Anti-Christ is the express image of the devil. He appears as the scarlet coloured beast with seven heads and ten horns, and thus is the express image of that great red dragon who is also said to have seven heads and ten horns. (Rev. xiii. 1; xvii. 5; with Rev. xii. 5).

In the fourth place, Christ is the second person in the God-head. (John iii. 16). The Anti-Christ is the second person in the Dragon-head. As I have already said, the dragon mimicks the Father, the false prophet mimicks the Holy Spirit, and the Anti-Christ mimicks Christ.

In the fifth place, Christ is the Son of God; it is by His Son that God has been pleased to speak to us in these last days. (Heb. i. 1); but the Anti-Christ is the son of perdition, for, like another who bore that name he is actuated by the prince of perdition, and in the perdition of the prince he shall be punished. (Rev. xix. 20).

Sixthly, we find Christ came to do the will of the Father, the one delight of His heart, the one joy of His life, the one purpose in all His service was to do the will of the Father, so that we find the Lord Jesus saying, "I delight to do Thy will, O God." "I am come down from heaven," He says, "not to do Mine own will, but the will of Him that sent Me" (John vi. 38). In contrast to this perfect man who perfectly did the will of God, we have the Anti-Christ who stands out in shameful dissimilarity; for in speaking of him as the king that is to come in Daniel xi., we are distinctly told that "he shall do according to his own will." What a contrast we have here! The Anti-Christ doing as he pleases; the Lord Jesus never pleasing Himself.

In the seventh place, Christ acted in the power of the Holy Spirit. I traced out some time ago, no less than fifteen distinct things recorded of the Lord Jesus that He did by the power of the Holy Spirit. The Lord Jesus Christ, as the servant of God, as the Man that came forth from God, never acted in His own power, but always depended (I speak of Him as a Man), on the power of the Holy Spirit, whether it be in preaching the Word, whether it be in performing miracles, whether it be in blessing men, whether it be in going about doing good, or in offering Himself as a sacrifice to God on account of sin; it was all in the power of the Holy Ghost. (Acts x. 58). Now, in contrast, the Anti-Christ is energised by the devil, his working is after the power of Satan, with all power and signs and lying wonders. (2 Thess. ii. 9). For as the Lord Jesus did His miracles by the power of the Holy Spirit; so this man of sin, when he appears, shall do his miracles by the power of the devil; for mark you, he will be able to do wondrous things. The image that is set up in the holy place, Satan shall cause to speak. The beast and false prophet will be able to call fire down from heaven, and many wondrous things shall be done by this Anti-Christ, so much so, that all the world shall wonder after him.

Eighthly, Christ did His miracles to the glory of God, as is illustrated in the raising of the widow's son from the dead, for when the people saw what was done, "they glorified God" (Luke vii. 16). But the Anti-Christ performs his miracles, and does his work to call attention to himself, so that the world wonders after the beast. (Rev. xiii. 3-8). The Lord Jesus Christ ever pointed men to His Father. The one purpose of the life of Christ was to honour the name of His Father, and glorify Him who had sent Him; but the Anti-Christ draws attention to himself and seeks to glorify himself alone.

In the ninth place, Christ was rejected when He came to His own people in lowly garb, as we read in John i. 11, "He came to His own, but His own received Him not." The Jews, we know, with cruel hands and wicked hearts crucified Him. But when the Anti-Christ comes he is received by the Jews, he is accepted as their Messiah, and, as I have already said, he enters into a covenant with them for seven years. (Daniel ix. 27).

Tenthly, Christ was persecuted, misrepresented, misunderstood for about three and a half years; the Anti-Christ in contrast shall persecute and despise and kill all who will not own his sway, for a time, times and half a time. (Daniel vii. 25). Time, a year; times, two years; half a time, half a year; three and a half years. So fiery will be the persecution in the land, that we read in Zechariah xii. 2, 3, two-thirds of the people are cut off.

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In the eleventh place, Christ, during His earthly life gave untold blessing to the people with whom He came in contact; He gave life to the dead, sight to the blind, healing to the diseased, food to the hungry, salvation to the lost, and ever went about, as Peter said in the house of Cornelius, "doing good" (Acts x. 38); but the Anti-Christ shall kill and destroy, and put to death all who will not own his sway and recognise him as the one that he wishes to be recognised as. (Rev. xiii. 15).

In the twelfth place, Christ is the true vine; in contrast the Anti-Christ is the false one. The Lord Jesus said, "I am the true vine" (John xv. 1). Israel had proved to be a false vine. Not so Christ. He was the true one, the true God, the true bread, the true light, the true vine, and all who are in living union with Him, bring forth fruit, and thus evidence their oneness with Him; but the Anti-Christ is "the vine of the earth" (Rev. xiv. 18), the one that is of the earth, he is the one that is earthly in all that he does, he is the one who seeks to draw people's attention to that which is earthly, and earthly alone.

Thirteenthly, Christ humbled Himself, and became obedient unto death, even the death of the cross. (Phil. ii. 8). The Anti-Christ, in contrast, exalts himself above all that is called God. (2 Thess ii. 4). The Christ humbles Himself to the slave's place; He, although in the form of God, and thought it not robbery to be equal with God, because it was His right; yet He is content to be found in the form of a slave. The Anti-Christ, on the other hand, exalts himself above all that is called God, and seeks to do his own will alone.

In the fourteenth place, Christ glorified God in every way, so that He as the servant of God, and the representative of believers, He could truly say, "Father, I have glorified Thee on the earth" (John xvii. 4). The Anti-Christ, in contrast, opens his mouth in blasphemy against God, and against His tabernacle, and they that dwell therein. (Rev. xiii. 6).

In the next place, Christ is the Good Shepherd that layeth down His life for the sheep. (John x. 2). The Anti-Christ, while he professes to serve the Jews at first, turns out to be the "worthless shepherd" that leaveth the flock. (Zech. xi. 17. R.V.). Christ promises and performs; the false shepherd promises and betrays.

In the next place, Christ is raised from the dead by the power of God, as Peter tells us on the day of Pentecost, "whom God raised up" (Acts ii. 22). The Anti-Christ is raised from the abyss by the power of the devil (Rev. xi. 7; xviii. 8); thus, both Christ and the Anti-Christ are men who have lived on the earth; one who has been raised by the power of God; and the other shall be raised by the power of the devil.

Again, Christ seals those who are His, with the Holy Spirit, as marking them off for Himself, as separating them to Himself and His service. (Eph. i. 13). The Anti-Christ seals those who belong to him and who worship him, and marks them off as his, and all who will not own his sway by having his mark upon them are put to death. (Rev. xiii. 17).

Again, Christ is the supporter and comfort of His Church, hence those who trust in Him, those who rely on Him, those who know the sufficiency of His grace, they find He is true. (2 Tim. i. 12). The beast, on the other hand, the Anti-Christ, is the supporter and necessary comfort of the false church, apostate Christendom, as depicted in the woman, the harlot mentioned in the Book of Revelation. (Rev. xvii. 3).

Again, those who are united to Christ are "joined unto the Lord in one spirit," (1 Cor. vi. 17), and share in His life which is eternal in its bliss and power. On the other hand, those who are united to the Anti-Christ, and are associated with him in his sin, his shame, and his blasphemy, share in his punishment, and have to be tormented with him day and night for ever and ever. (Rev. xiv. 9; xx. 11).

Again, Christ was highly exalted by God the Father, so that He has a name which is above every name. (Phil. ii. 9).

The Anti-Christ is destroyed by the brightness of Christ's coming, and is consigned to the lake of fire throughout eternity.

Lastly, Christ shall reign for ever and ever.

The Anti-Christ, the world deceiver, reigns but for the short time of at least seven years. So, we might go on; there are other contrasts. I have briefly touched upon these twenty-one. If you will read carefully and prayerfully these contrasts at your leisure, there is one thing you will be impressed with, and that is there is a person who is coming, and that the present spirit of lawlessness which is now working in Christendom, working in the world, will head itself up in the person who is to come, whose coming is after Satan. The early Christians firmly believed this. I was very much struck by a quotation I came across recently; it is a quotation taken out of the Apostles' teachings. "In the last days false teachers and destroyers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; they shall slay and persecute, and deliver up one another. Then shall appear the world deceiver as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; he shall do lawless deeds, such as have never yet been done since the beginning of the world; then shall the race of men come into the fire of trial, and many shall be offended and perish; but they who have endured in faith shall be saved." These early Christians were looking for and expecting this world deceiver, so much so, that when passing through the fiery persecutions in the time of Nero, they thought Nero was to be the Anti-Christ, and after his death it was believed by the early Christians that Nero would be the man who would be raised again from the dead by the devil. I am not prepared to say Nero will be the man. We have no revelation on that point. All I know is that the beast is said to be one who was, and is, and is to come; that is, he was a man who lived, and that he is in existence, and that he is to come yet.

It becomes us to know these things that God has clearly revealed to us. And as Dr. Neatby was saying that there is ten times more said about the Jews than about the Church, so I think we may say of the Anti-Christ, that there is abundant testimony given to us concerning him. In Isaiah xiv. we read of him as "the king of Babylon," in Ezekiel xxi. we read of him as "the wicked prince of Israel who is to come," in Daniel vii. he is spoken of as "the little horn," the last head of the revived Roman empire, in Daniel viii. he is spoken of as the one typified by Antiochus Epiphanes, and in Zechariah he is spoken of as that "idle shepherd" that is to appear, in John's Gospel he is referred to by the Lord Jesus; his work is indicated by Christ Himself in Matthew xxiv., when Christ says, "When ye see the abomination of desolation spoken of by Daniel the prophet, set up in the Holy Place, lift up your heads, for your redemption (speaking of the Jews), draweth nigh." He is spoken of in the Epistle to the Thessalonians, as the "man of sin," and "that wicked one." In the Epistle by John, as "the Anti-Christ," and in the Book of Revelation, as "the beast."

Dear friends, God wants us to know these things; and let us see to it that there is not in any of our hearts a spirit of Anti-Christ; let us remember we are crucified with

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Christ, the old "I" life, the old self life, God reckons to have died in Christ, God has judged our sinful self in Christ; now it is to be Christ living in us: it is no longer the I exerting itself, keeping itself under and seeking to improve itself; but it is for the believer to open every avenue of his being to the person and Spirit of Christ, that He may take possession, that we may have fellowship with Him, that our souls may be centred upon Him, and that our bodies may be as He says it is, in very truth the temple of the Holy Ghost. Oh, that the Lord would keep us from everything that is opposed to Christ, so that we may not in any way imitate or follow that man of sin that is to be revealed.

The First Principles of Prophetic Study.

No. VI. THE ADVOCATES OF PROPHETIC STUDY.

It has been objected to the doctrine of the personal coming and reign of Christ on earth, that its adherents and advocates are like the apostles of old, "unlearned and ignorant men," of humble station and of small repute; and that their conclusions are hence unworthy of confidence and respect.

But the Gospel takes mankind as they are. Not many mighty or noble are called; "the poor in this world, rich in faith," are chosen to be heirs of the kingdom; and any doctrine which is beyond the reach of the common mind, gives little evidence that it pertains to that gospel which of old was preached to the poor, and which is especially adapted, not to the exceptional few who have learning, wealth, and fame, but to the common people who heard the Saviour gladly, and who still make up the vast majority of the Church of Jesus Christ, and the world of mankind.

But we have no more need to be ashamed of the men who now hold this "faith once delivered to the saints," than we have to blush for that noble army of elect souls who have believed and published it in years gone by. Can we find more eminent preachers than Chalmers, and Krummacher, and Cumming, and Charles H. Spurgeon, and Newman Hall, and S. H. Tyng? Can we find evangelists more laborious than D. L. Moody, and D. W. Whittle, and E. P. Hammond, and Henry Varley, and their associates and helpers? Can we point to philanthropists more devoted than Lord Shaftesbury and George Müller of Bristol? Can we find commentators more learned than Lange, and Alford, and Fausett? Can we find sacred poets more fervid than Bonar, and Bliss, and Denny? Can we find critics who have studied to better purpose than Tregelles, and Kelly, and Craik, and Hudson? Can we, in their several departments, find men more honoured of God, or less tainted with folly and fanaticism than these? And yet, we believe every one of them has been taught by the grace of God to live "looking for that blessed hope," and waiting "for the Son of God from heaven;" and that every one of them hold the personal coming of the Lord Jesus Christ to reign over the earth, as a personal and precious faith.

Is it not time to drop such objections as these? "Have any of the rulers . . . believed on Him?" is an old question, but it savours of the old man, rather than the new. The fact that the foremost men of the Church in *all* ages, the present included, unite their testimonies in favour of this faith, while it is not urged as a *proof* of the truth of that which the Word of God alone can establish, may perhaps serve as an answer to those who would reject the teaching of inspiration because ignorant or erratic people have unhappily mingled their own errors with the teachings of divine revelation. And the fact that these representative men, with many others that might be found, hold and declare these truths unchallenged, simply indicates that the heart of the church of God gravitates towards this ancient faith. The multitudes throng to listen to the utterances of men like these, because they believe their testimony, and because the "gospel of the kingdom" is no less glad tidings to the saints, than "the gospel of the grace of God" which saves them from their sins is to sinners. In their faith they link together the cross and the crown, "the sufferings of Christ, and the glory that should follow;" and while they proclaim "the acceptable year of the Lord," they also proclaim "the day of vengeance of our God." . . .

God has seemed to set *special honour* upon those hymns which speak of Christ's second coming. The hymns that have gone around the world, are those that refer to that event. . . . Such as the hymn of the Ven. Bede, St. Bernard, the rich Treasury of German Hymnology; others from the Greek, Latin, Syrian and French churches, the Wesleys, Heber, Milman, P. P. Bliss, and many others.

We offer no array of names as evidence of the correctness of a position, nor do we seek to sustain by reference to authority a cause which cannot be maintained by argument. But when men heap opprobrium upon a truth because it is accepted and advocated by men who are, like Christ's first disciples, ignorant and unlearned, it becomes necessary to show that there stand among the advocates of this ancient faith, men the latchet of whose shoes some of its despisers might count themselves honoured to stoop down and unloose.

There is probably no living author whose hymns are more widely and justly prized than those of Dr. Horatius Bonar. In glancing over the latest and choicest Hymnals prepared for various churches, we find no other living writer so fully represented as he; several recent collections containing more than a score of Bonar's hymns, many of which have taken their place among the permanent hymnology of the English tongue.

And what has been the inspiration of these holy hymns? It is well known that their author is, and has been for many years, a firm and fervent believer in this gospel of the kingdom of God at hand; and that the "blessed hope" has been the joy of his life and the inspiration of his writings and his songs. The evidences of this fact would fill volumes. As editor for many years of the *Quarterly Journal of Prophecy*, and author of numerous sermons, tracts, and Scripture expositions, he has ever, with sobriety of judgment and soundness of speech, made prominent this grand and glorious theme. And on almost every page of the various collections of his published poetry, shines the light of this bright and morning star; and this truth, pervading his entire faith, and linking the cross which the Savour bore, to the crown that He is yet to wear, lends to his hymns a charm which touches the hearts of many who do not yet clearly see the fountain whence

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these songs have sprung. A few lines will serve to indicate the tenor of many of these sacred hymns:

"Come, Lord, and tarry not;
Bring the long looked for day.
Oh, why these years of waiting, why
These ages of delay?

"Come, for Thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come;
Dost Thou not hear the cry?"

Again,

"The church has waited long,
Her absent Lord to see,
And still in loneliness she waits,
A friendless stranger, she.
Age after age has gone,
Sun after sun has set;
And still in weeds of widowhood,
She weeps, a mourner yet.
Come, then, Lord Jesus, come."

Again he thus tells of the hope of the Church of God:

"Oh, long expected, absent long,
Star of creation's troubled gloom,
Let heaven and earth break forth in song,
Messiah! Saviour! art Thou come?

"For Thou hast bought us with Thy blood,
And Thou wast slain to set us free;
Thou mad'st us kings and priests to God,
And we shall reign on earth with Thee!"

The songs of Watts and Wesley, breathing this longing for the coming of the King, and heralding and celebrating His visible and personal reign on earth, may be expurgated from the hymn-books of those who hold their names in honour; but they cannot be erased from the memories of those who "love His appearing," and find in them the words that express their sorrows and their joys. A living and loving church will sing these hymns of faith and hope . . . as Mr. Spurgeon says in his preface to *Our Own Hymn-Book*—"Subjects frequently passed over or pushed into a corner, are here made conspicuously the themes of song, such, for instance, as the great doctrines of sovereign grace, *the advent of our Lord* and especially the sweetness of present communion with Him."

The hymns have made their way through the length and breadth of the Church of Christ, because they expressed not only the ancient faith embodied in the creeds of Christendom, but also the universal, Scriptural hope and true Christian sentiment of the church, which is redeemed by the blood of Christ.

However Christians may contend about creeds, differ about doctrines, and divide into denominations, they agree to a greater extent in sacred song; and the New Song which God has put into the mouth of His redeemed children who sing with the spirit and the understanding also, more truly expounds the living faith of a living church than all the creeds which men frame, or the systems of divinity about which they divide and dispute. . .

It is by no mere accident that those hymns which speak of Christ's glorious appearing have gone around the earth, stirring the heart of the universal Church, and winning their way to every land; but it is because they go beneath the sectional and sectarian solos and quartets which speak of narrow ideas and personal interests and strike those deeper, grander chords the Church so longs and loves to hear, giving expression to the glad anticipations of those who, having the first-fruits of the Spirit, wait for the adoption, to wit, the redemption of our body in the immortal glory of the resurrection of the just. H. L. H.

Selected Gleanings.

DANIEL IN THE CRITIC'S DEN.

TIME was when man cut up the word of God with a *pen-knife* (Jer. xxxvi. 23); in our day, man seeks to cut it up with his *pen*.

Time was when Daniel was put into the lion's den (Dan. vi.); in our day he is found in the critic's den. But now, as then, his safety is assured. His friends might have trembled then, but they need not tremble now, for the same God can send His messenger as of old to shut their mouths. "No manner of hurt was found upon him" then, and "no manner of hurt" can befall him now. Daniel was afterwards raised up and exalted to higher dignity than before, and so it will be again, while those who have sought his hurt will be broken in pieces. The chapter which records the history closes with the words "So this Daniel prospered." And so the book of Daniel will "prosper in the thing whereto God hath sent it."

We thank God for having enabled His messenger, Dr. Robert Anderson, to effectually shut the critics' mouths by his admirable and valuable book he has just published, under the title which is the heading of this article.*

English "Higher Critics" readily adopt the theories, speculations, and hypotheses of the German Critics in their rationalistic crusade to eliminate God from the Bible. Indeed, the whole movement should be labelled "Made in Germany."

Some of the attacks on the book of Daniel may be classed as historical; some are philological, others are archæological.

Dr. Anderson subjects them all to a searching criticism, and exposes the fallacies on which they are so manifestly based.

We select an interesting and instructive example from chapter III.

"We are told, the archæological discoveries of the last few years, dispose of the whole question, and compel us entirely to reconstruct the traditional history of the Persian conquest of Babylon. 'We now possess the actual records of Nabonidus and Cyrus,' Professor Sayce tells us; and he adds, 'They are records, the truth of which cannot be doubted.' What 'simple childlike faith' these good men have in ancient records, Holy Scripture only excepted! The principal record here in question is 'the Annalistic tablet of Cyrus,' an inscription of which the transparent design is to represent his conquest of Babylon as the fulfilment of a divine mission, and the realization of the wishes of the conquered. And any document of the kind, whether dated in the sixth century B.C., or the nineteenth century A.D., is open to grave suspicion, and should be received with caution. Even kings may pervert the truth, and State papers may falsify facts! But even assuming its accuracy, it in no way supports the conclusions which are based upon it. No advance will be made towards a solution of these questions, until our Christian scholars shake themselves free from the baneful influence of the sceptics, whose blind hostility to Holy Scripture unfits them for dealing with any controversy of the kind. The following is a typical instance of the effect of the influence I deprecate:—

'But Belshazzar never became king in his father's place. No mention of him is made at the end of the Annalistic tablet, and it would therefore appear that he was no longer in command of the Babylonian army when the invasion of Cyrus took place. Owing to the unfortunate lacuna in the middle of the tablet we have no account of what became of him, but since we are told not only of the fate of

* It is published by William Blackwood and Sons, Edinburgh and London, 1859.

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Nabonidos, but also of the death of his wife, it seems probable that Belshazzar was dead. At any rate, when Cyrus entered Babylonia he had already disappeared from history. Here, then, the account given by the book of Daniel is at variance with the testimony of the Inscriptions. But the contradictions do not end here. The Biblical story implies that Babylon was taken by storm; at all events it expressly states that "the king of the Chaldeans was slain." Nabonidos, the Babylonian king, however, was not slain, and Cyrus entered Babylon "in peace." Nor was Belshazzar the son of Nebuchadnezzar, as we are repeatedly told in the fifth chapter of Daniel.' *

"May I criticise the critic? Daniel nowhere avers that Belshazzar became king in his father's place. On the contrary, it clearly implies that he reigned as his father's viceroy. Daniel nowhere suggests that he was in command of the Babylonian army. The Annalistic tablet, on the other hand, tells us that *Nabonidus* was at the head of the army, and that he was at Sippara when the Persian invasion took place, and fled when that town opened its gates to the invaders. To the fact that more than half of the inscription is lost, Professor Sayce attributes the absence of all mention of Belshazzar. And yet he goes on to assume, without a shadow of evidence, that he had died before the date of the expedition; and upon this utterly baseless assertion that "Daniel is at variance with the testimony of the Inscriptions!" As a matter of fact, however, the tablet is not silent about Belshazzar. On the contrary, it expressly refers to him, and records his death.

"But to resume. Daniel nowhere avers that 'Babylon was taken by storm.' Neither is it said, 'the king of the Chaldeans was slain'; the words are explicit that '*Belshazzar*, the Chaldean king, was slain.' How his death was brought about we are not told. He may have fallen in repelling an assault upon the palace, or his death may have been caused in furtherance of the priestly conspiracy in favour of Cyrus, or the 'wise men' may have compassed it in revenge for the preferment of Daniel.

"All this is mere conjecture. Scripture merely tells us that he was slain, and that Darius the Mede, aged about sixty-two, '*received* the kingdom.' The same word occurs again in ii. 6 ('Ye shall *receive* of me gifts,' &c.), and in vii. 18 ('The saints of the Most High shall *receive* the kingdom.') No word could more fitly describe the enthronement of a vassal king or viceroy. No language could be more apt to record a peaceful change of dynasty, such as, according to some of the students of the inscriptions, took place when Nabonidus lost the throne.

"But this is not all; and the sequel may well excite the reader's astonishment. Not only are we asked to draw inferences from the silence of this document, though we possess but mutilated fragments of it, and, for aught we know, the lost portions may have contained matter to refute these very inferences. But further, accepting the contents of the fragments which remain, the allegation that they contradict the Book of Daniel has no better foundation than Professor Sayce's more than doubtful reading of them; and if we appeal to a more trustworthy guide, we shall find that, so far from being inconsistent with the sacred narrative, they afford striking confirmation of its truth."

Dr. Anderson then subjects the historical statements and the critics' conjectures to a searching examination, and completely settles the matter as to Belshazzar. On page 37 he goes on to deal with Darius.

"But while the record is thus shown to be entirely consistent with Daniel, so far as the mention of Belshazzar is concerned, what room does it leave for Darius the Mede? The answer is that the inscription fails us at this precise point. 'The rest of the text is destroyed, but the fragments of it which remain indicate that it described the various attempts made by Cyrus and his son Kambyses, after the overthrow of Nabonidos, to settle the affairs of Babylonia and conciliate the priesthood.' Such is Professor Sayce's own testimony.[1] In a word, it is doubtful whether the tablet mentions Darius or not; but it is certain that any such mention would be purely incidental, and wholly outside the purpose with which the inscription was framed. While its mention of him, therefore, would be conclusive, its silence respecting him would prove nothing.

"Nor will the omission of his name from the commercial tablets decide the matter either way. If, as Daniel indicates, Darius was but a viceroy or vassal king, his suzerain's name would, in the ordinary course, be used for this purpose, just as the name of Nabonidus was used during the regency of Belshazzar.

"But who was this Darius? Various hypotheses are maintained by scholars of eminence. By some he is identified with Gobryas, and this suggestion commends itself on many grounds. Others, again, follow the view adopted by Josephus, according to which Darius was 'the son and successor of Astyages'—namely, Cyaxares II. Xenophon is the only authority for the existence of such a king, but his testimony has been rejected too lightly on the plea that his *Cyropædia* is but a romance. The writers of historical romances, however, do not invent kings. Yet another suggestion remains, that Darius was the personal name of 'Astyages,' the last king of the Medes. 'This,' says Bishop Westcott, 'appears to satisfy all the conditions of the problem.'*

"I refuse to commit myself to any one of these rival hypotheses. My task is merely to show that the question is still open, and that the grounds on which it is now sought to prove it closed are such as would satisfy no one who is competent to form an opinion upon the evidence. Though Professor Driver here remarks that 'there seems to be no room for such a ruler,' he is careful to add that the circumstances are not inconsistent with either his existence or his office, 'and a cautious criticism will not build too much on the silence of the inscriptions, where many certainly remain yet to be brought to light.'†

"The identity of Darius the Mede is one of the most interesting problems in the Daniel controversy, but it is a problem which still awaits solution. The critics do not dispose of it by declaring the Book of Daniel to be a 'pseud-epigraph' of Maccabean days. Accepting that hypothesis for the sake of argument, the mention of Darius remains to be accounted for. Some writers reject it as 'pure fiction'; others denounce it as a 'sheer blunder.' Though these are wholly inconsistent hypotheses, Dr. Farrar, *more suo*, adopts both. Both, however, are alike untenable; and the '*avowed* fiction' theory may be dismissed as unworthy of notice. The writer would have had no possible motive for inventing a 'Darius,' for the events of Daniel vi. might just as well have been assigned to some other reign, and a figment of the kind would have marred his book. The suggestion is preposterous.

"And *ex hypothesi*, the author must have been a man of

* *The Higher Crit. and the Mon.*, pp. 525, 526. This last point is typical of the inaccuracy and pertinacity of the critics. We are nowhere told in Daniel that Belshazzar was the son of Nebuchadnezzar. We are told that *he was so addressed* at the court of Babylon, which is a wholly different matter. He was probably a descendant of the great king, but it is certain that if, rightly or wrongly, he claimed relationship with him, no one at his court would dispute the claim. In a table of Babylonian kings I find mention of a daughter of Nebuchadnezzar who married the father of Nabonidus (*Trans. Vict. Inst.*, vol. xviii. p. 99). This of course would dispose of the whole difficulty. She, perhaps, was "the king's mother," whose death eight years before was followed by national mourning (*Annal. Tablet*). To trade on the word "son" is a mere quibble, *ad captandum vulgus*, which has been exposed again and again. (See Pusey's *Daniel* p. 405, and Rawlinson's *Egypt and Babylon*, p. 153.)

1 P. 503.

* Smith's *Bible Dictionary*, 1st ed., art. "Darius." Dr. Westcott adds: "The name Astyages was national and not personal, and Ahasuerus represents the name Cyaxares borne by the father of Astyages."

† *The Introduction*, etc., p. 469. In the *Addenda* note to the 3rd ed., Professor Driver seeks to qualify this, misled by Professor Sayce's argument. But see pp. 32-38 *ante*.

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extraordinary genius and of great erudition. He would have had before him historical records now lost, such as the history of Borosus. He would have had access to the authorities upon which the book of the *Antiquities* is based; for the student of Josephus cannot fail to see that his history is partly derived from sources other than the Book of Daniel. And besides all this, he would have had the Book of Ezra, which records how Darius the Persian issued an edict to give effect to the decree of Cyrus for the rebuilding of the Temple, and also the prophecies of Haggai and Zechariah, which bring this fact into still greater prominence. It may safely be averred, therefore, that no intelligent schoolboy, no devout peasant, in all Judah could have been guilty of a blunder so gross and stupid as that which is attributed to this "holy and gifted Jew," the author of the most famous and successful literary fraud the world has ever seen! The 'sheer blunder' theory may be rejected as sheer nonsense.

"Accepting, then, for the sake of argument, the pseud-epigraph theory of Daniel, the book gives proof of a definite and well-established historical tradition that when Cyrus conquered Babylon, 'Darius the Mede received the kingdom.' How, then, is that tradition to be accounted for? The question demands an answer, but the critics have none to offer."

APPARENT CONTRADICTIONS.

By the Late Rev. Thomas Boys, M.A.*

1 Peter iii.

"THERE is much in the Holy Scriptures which we find it hard to understand; nay, much that we seem to understand so fully, as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found; and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the *intention* of these apparent inconsistencies. The expressions are used in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because if they were put in a more ordinary way, we should not notice them. Of this, there are at least *twelve* instances in the present chapter, and it is on the degree of attention with which we ponder such expressions, that the benefit derived by us in the reading of the Holy Scriptures will very much depend. The Apostle first speaks of believers, then of the Lord.

With regard to *believers*, his directions are both particular and general. The more particular directions, contained in the first seven verses, belong to husbands and wives.

The Wives

are taught how, if their husbands "obey not the Word," they may "without the Word," be won; even by a humble, chaste and godly deportment. The Word is the chief of the appointed means for bringing sinners to the Saviour. Who would hope then to succeed in bringing them "without" the Word? Yet this, the Apostle means, may be effected, and effected by those who seem the least likely to succeed. They may want every advantage; but, nevertheless, prevailing by discreet and holy conduct, they may be

Powerless, yet Successful.

The Apostle goes on to give directions respecting

Dress.

Their adorning is not going to be the "outward" adorning, of plaiting the hair, of gold, or of apparel; "but let it be the hidden man of the heart." . . And this spiritual excellence will be real, though unseen; it will have that attractive power which is generally supposed to lie in outward embellishments, as distinguished from intrinsic excellencies. Thus, holy women, trusting in God, and possessing those inward graces which are not corruptible, may be

Unadorned, yet Attractive.

So Peter proceeds to speak of

A Meek and Quiet Spirit.

"Even the ornament of a meek and quiet spirit, which is in the sight of God of great price." In the sight of men, a meek and quiet spirit, so far from being of great price, is viewed with peculiar contempt. But God seeth not as man seeth. If "that which is highly esteemed among men is abomination in the sight of God," that, on the contrary, which is contemned by them, may be viewed by Him with favour and approbation. So it is with many graces of the Christian character, which man undervalues, but God commends; and which therefore are

Despised, yet Excellent.

The Apostle goes on to speak of

Holy Women,

as the daughters of Sarah; "whose daughters ye are, as long as ye do well." Some of those whom he here addresses, were so, probably, by natural descent; others, doubtless, were Gentiles; and therefore, that these should be so termed, may be thought strange. But, as every Christian man is counted for a son of Abraham, so is every Christian woman, for a daughter of Sarah. Thus believers, though far off, are brought nigh by the blood of Christ; and heathens, believing in Him, are

Aliens, yet Children.

The Apostle next proceeds to admonish

Husbands;

teaching them to "give honour unto the wife, as unto the weaker vessel." This is quite contrary to the practice of men in general, who honour only the stronger, and treat the weaker with oppression, neglect, or scorn. But the morality of the Gospel is far different from that of the world, and, within the Church of Christ, the believer may be

Weak, yet Honourable.

From these more particular directions to husbands and wives, the Apostle goes on in the eighth verse to address believers in general. He teaches them

Not to Render Evil for Evil,

or railing for railing; "but contrariwise blessing." This is not the way of the world; it being the usual practice to return outrage for outrage, reproach for reproach. But the Christian, taught in another school, is partaker of a different spirit; and though surrounded by wrongs and calumnies, may go on forgiving his

* *A plain exposition of the New Testament*, London, 1827.

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enemies, and doing good to those who speak evil of him;

Reviled, yet Blessing.

The Apostle adds a stranger thing,

"IF YE SUFFER FOR RIGHTEOUSNESS' SAKE, HAPPY ARE YE."

The world maintains a different opinion. Mankind in general would rather say that those who suffer are wretched and miserable. But the Christian, enduring all things for righteousness' sake, and looking forward to an unseen reward, knows that he may be

Suffering, yet Happy.

The Apostle proceeds, and teaches him to be ready always to

GIVE A REASON . . . WITH MEEKNESS

for the hope that is in him. When persons give a reason, and especially a good reason, for their own opinions or expectations, they generally give it with haughtiness and confidence. But the Christian is to do this with gentleness and humility; successful in argument (having altogether the right side of the question), yet not even in success elated; and therefore,

Triumphant, yet Humble.

Moreover, he is to

GIVE AN ACCOUNT OF HIS "HOPE" . . . "WITH FEAR;"

whereas most persons speak of their hope with confidence. The Christian, however, with all his expectations, has a deep sense of his own corruption, depravity and fallibility, and therefore goes on distrusting himself, even while he has full confidence in the Lord;

Hopeful, yet Trembling.

And lastly, the Apostle charges him to

HAVE A GOOD CONSCIENCE

that, whereas they speak evil of him as of an evil-doer, they may be ashamed that falsely accuse his "good conversation" in Christ. Thus, he is to maintain a "good conversation" without, and a "good conscience" within, even while unbelievers rail against him as an evil-doer. And thus he may be a general mark for calumny, yet, upright both in conscience and life;

A Culprit, yet Innocent.

Let not believers be ashamed of their apparent inconsistencies; there are similar ones in

THE LORD.

"Christ also hath once suffered for sins, the just for the unjust." He was therefore

Sinless, yet a Sacrifice—

nay, He was "put to death in the flesh, but quickened by the Spirit,"* and therefore

Dead, yet Alive Again.

Those who dwell upon what they call contradictions in Scripture, and weary themselves to reconcile them, quite mistake the intent of the Book. They are not meant to be *reconciled*, but to be taken as they stand. Do this, and you gain instruction from them; but reconcile them, and in all probability, when you have done, you will have only explained them away, and exchanged a difficult meaning which you are not able to comprehend for no meaning whatever."

* This should be, more correctly, "put to death as to the flesh, but quickened as to the spirit." It has nothing to do with the Holy Spirit. [ED.]

Questions and Answers.

QUESTION NO. 68.

D. B. J., London; "What is the precise meaning of 'tempted like as we are,' in Heb. iv. 15; and 'in the likeness of sinful flesh,' in Rom. viii. 3?"

The Holy Spirit does not affirm identity of temptation in the former case, nor identity of nature in the latter; but rather, the opposite contrast is emphasised. You will notice that the words "*we are, yet*" are in italics. "He was tempted '*according to our likeness*,' apart from sin."

So, in Rom. viii. 3, the Holy Spirit carefully distinguishes between the flesh of Christ's human nature, and our sinful nature. It was "*in the likeness of*," but not the same, as He Himself declared (John xiv. 30). "The prince of this world cometh, and hath *nothing in me*." This could be truly said only by that Holy One; though there are those who have not stopped short of even this wickedness in carrying modern teaching to its logical conclusion.

QUESTION NO. 69.

H. W. Bromyard, "Must not the 24 Elders represent the Church? From their song (Rev. v. 9,) they represent some body redeemed from the earth," etc.

Why should they "represent" anything or anyone? Why do we always, when God says one thing, immediately see how it can represent another? If H. W. will look at the Revised Version, he will see that the reading is put back to its ancient and original form, from which some later Scribe or Copyist had altered it. The Elders do not speak of themselves at all, but of others. The pronouns should be in the *third* person plural, and not the *first*.

It is a mistake to suppose that redemption applies only to the Church of God. Israel was redeemed. In other words, while all the members of the Church are redeemed, it does not follow that all redeemed ones are members of the Church or Body of Christ.

Our belief is that the 24 Elders are the angelic leaders of the heavenly worship; after which "pattern," David made the 24 courses of the Priests with their leaders (1 Chron. xxix. 11-13, 19, and xxiv. 1-19). And when *we* hear the voice say "Come up hither," as John heard it, and are caught up as John was, we shall see the heavenly worship going on as he saw it, and the throne being set for the judgment then about to take place.

QUESTION NO. 70.

C. S., Hornsey. "Is the Body of Christ not identical with the Bride?"

A definition of terms will always help the solution of a difficulty. What do we mean by "The Body of Christ?" Surely it must be what we call "Christ Mystical," as in 1 Cor. xii. 12. But what is "Christ Mystical?" It is Christ the Head and His people—His Church the members of that Body. If so, then, the Church must be part of the Bridegroom, and distinct from the Bride. But we advise C. S. and others to suspend their judgment until the completion of our seven papers on "The Mystery."

QUESTION NO. 71.

R. T. (1) Heb. x. 25 is final, and if it be read with Matt. xviii. 20, will afford a clear guide as to our duty in the ecclesiastical confusion around us.

The "breaking of bread" is the common Hebrew idiom of taking a meal together; and in the Acts of the Apostles has, we believe, no reference to the Lord's Supper.

(2) True Spiritual "gifts" are not to be "despised," whether in men or women. 1 Cor. xiv. 34-38 is defined by the words,—"in the assemblies."

(3) The words in the Creed, "Of the substance of His

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mother," are among those which, being outside the Scriptures, have brought in confusion. We cannot improve on the words God has used, though man is never tired of attempting to do so.

(4) The great fact that those who are "in Christ" are "not under the law," solves all your difficulties as to the Ten Commandments, and the observance of the Sabbath.

Signs of the Times.

JEWISH SIGNS.

THE EASTERN QUESTION.

"We are on the eve of momentous events, and it is not within the power of the most cautious statecraft to control its own prudential resolves. Once or twice of late, in the Babel of talk which has floated hourly from Stamboul — amid tidings from Bitlis and Erzeroum, Diarbekir and Van, Smyrna and Aleppo— a name has been spoken which must have caused a stirring, however momentary, in the most gentilised of Jewish hearts. The tide of anarchy has swept within a few miles of—Jerusalem! Jerusalem the Golden! What fresh fate is in store for the cradle of our race, when it passes from the hands of the Moslem, and all things are made new in the East? The question is freighted with self-reproach. The Armenians are prepared to resume their autonomy after a thousand years of captivity and dispersion, but Jerusalem might beg in vain to-day for a Jewish master. The reflection is not a pleasant one. What a story it tells of waning ideals, of sham aspirations, of attenuated historic consciousness, perhaps, even of racial degeneracy."

Thus writes the *Jewish Chronicle* of Nov. 14th, but *Palestina* for September, 1895 (the organ of the "Chovevi Zion" Association has some very significant and weighty words which bear upon the whole Eastern question, and indeed upon the question which must soon command the attention of the whole world. The article is entitled—

"*GOD'S OWN TIME.*"

"It may be years before the final step can be taken, the restoration of Palestine to the Hebrews, for this is not to be until 'God's own time' (Isa. lx. 22). The colonies, settled and settling there, seem but preparatory for their reception." These words are taken from the concluding remarks of an article from the pen of Dr. H. Pereira Mendes, which appeared in the *North American Review* for August. The words here quoted at once dispose of the timid objections of those who consider every ideal, every lofty sentiment, as an aimless indulging of day dreams verging upon insanity. When Dr. Mendes unhesitatingly declares the solution of war to be "Palestine," he does not for a moment imagine that the cessation of all wars by the means he suggests will be universally adopted to-day or to-morrow. He recognises war to be a disease under which mankind is labouring, he diagnoses it, suggests remedies, considers the possibility of their application, urges their introduction upon the legitimate physicians of the human race, and leaves the consummation to "God's own time." The possibility of an ultimate stamping out of a number of bodily diseases is devoutly believed in by those very people who deride the notion of a similar revolution in the moral and social conditions of the nations of the earth. Would it have been less visionary some centuries ago to have spoken of the stamping out of disease than it appears in our days to speak of the cessation of war? Do not those, who sneer at the efforts of peace societies, rush, in cases of bodily ailments, to obtain medical advice "according to the newest scientific methods?" Why may not scientific methods be applied to our social and political diseases? The ideal of cessation of war is older than that of the cessation of diseases. "They shall beat their swords into ploughshares and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more"; these are words spoken by Israel's prophets thousands of years ago. . . Having sketched the wrongs of war in a few forcible strokes, and pointed out some of the dangers, and, in many cases, the impractibility of arbitration under the existing political conditions, Dr. Mendes continues: "There is but one arbitrative power which can fulfil all these requirements, and we offer it because it comes from that book which has already given mankind so many practical ideals—the Bible.

"But it involves the restoration of Palestine to the Hebrew nation. The mere suggestion of this opens a vista of practical results of tremendous importance, if we will only pause to merely glance at them, for it means:—

(*a*) The solution of the vexed Eastern question, the political rivalries and jealousies in the East.

(*b*) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant, and Greek Church. None can afford to have the other supreme in the land whose very dust is so sacred to all.

(*c*) The erection of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24).

(*d*) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. xli. 9). Palestine, geographically, is the natural converging point of the trade routes between two continents, Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyrout, Haifa, and Acre among her ports would speedily become the London, Marseilles, New York, Hamburg of the East.

(*e*) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-slav policy or Franco-German anti-Semitism which propounds it.

(*f*) And it would mean the fulfilment of two Bible ideals of vital importance to humanity. The one is "a house of prayer for all nations" (Isa. lvi. 7). This would mean the quickening of the idea of the brotherhood of man, recognising the Father of all of us.

"And the other ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning-forks; nation shall not lift up sword against nation, neither shall they learn war any more'" (Isa. ii. 3, 4; Micah iv. 2, 3).

"If the codification of international law by the chief jurists of the world is the first step towards the solution of war and the education of public opinion to the cost, the injustice, the horror, and the shame of war is the second, this creation of an international court of arbitration is the final step and the guarantee of peace and its blessings. It would be based upon such codification, its force would rest secure in public opinion. The administration of international law would be entrusted to the said court, each member of which would be a graduate in international law, high in rank among the learned of the Hebrew nation, esteemed as an authority on the polity of nations by the world at large, and known to be in life *sans peur et sans-reproche*."

"With the picture and the dream—the author concludes—and far surpassing both in beauty, we behold a vision of peace and goodwill at last on earth, or as the psalmist grandly words it: Love and truth meeting, righteousness and peace embracing, truth springing forth from earth, and charity looking down from heaven" (Ps. lxxxv)

"O that some statesman would crown his life by reaching out to turn war—with its cost, curse, and crime, into a realization of the ideal of the prophet and psalmist."

The Statesman will arise in due course, but the mere fact that such subjects are now seriously discussed, is in itself a significant "Sign of the Times," while it shows that it is rather a false universal peace—and not war, which we have to look for in the near future.

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ANTI-SEMITISM.

It is remarkable also, that side by side with the fact that the Land and the People, are being prepared, the one for the other, the Gentile nations seem to be preparing to cast them out of *their* lands.

We are all familiar with the persecutions in Russia, with the public feeling in Germany and Austria, with the new movement in Argentina :

Now a fresh development is before us in an

OUTBREAK OF ANTI-SEMITISM IN HUNGARY.

"A fanatical outburst of anti-Jewish feeling has occurred at Fertö-Szent Micklos, a village near this place. The Jew baiters broke into the Jewish people's kitchen, smashing the doors and windows, and destroying the furniture. They then proceeded to break the windows of several houses inhabited by Jews, and actually fired into one house. The authorities have closed the schools by way of precaution."

The *Evening Standard* observes:

"Hitherto, the Viennese have been credited with being a gentle and pleasure-loving people, the women being especially remarkable for brightness, pleasant manners, and courtesy. It would seem, however, that the taint of anti-Semiticism which has fallen on the city has changed all that, and that the Viennese women have become viragoes in tongue and in conduct. This must be the case indeed, if the statement be true that a demonstration has been made by about two thousand of the better middle-class women, who paraded several of the principal streets, brawling, insulting, and threatening all persons they met who appeared to them to be Jews or of Jewish extraction. The astonishing part of the telegram lies in the words "better middle-class." To have heard that the women of the lowest classes had so behaved, after what has lately been written of the demeanour of those classes of Vienna, would not have been surprising; but that the ladies of the better middle-class, the wives of the professional men, well-to-do traders, and merchants, possibly even of officials, should have acted in the manner described is hardly conceivable. The advanced woman in England has not yet come to a point of demonstrating her likes and her dislikes in the public streets, still less of threatening and insulting persons of opposite opinion, or of another creed ; but there is no saying what she may come to in time. Until some corroboration is obtained of this extraordinary statement, we may be permitted to doubt its veracity, at least as regards the class of society to which the demonstrators are reported to belong."

RELIGIOUS SIGNS.

These are multiplying. When the Church of God has gone, Churches and Governments will soon be of "one mind" to receive and wonder at and follow after the Beast. Hence all efforts for "Re-union" are full of eloquence for those who have "ears to hear," and whose eyes are opened to see.

The following exposition, by Mr. W. T. Stead, of *the true basis of the new Catholicism* clearly shows how things are working together, to the prophesied end.

THE TRUE ROAD TO UNITY.

"It is *via* BORDERLAND that we hope to see a revival of the conscious realisation of the presence of the Invisible Intelligences which surround us, and of the certainty of the retributive justice that will work itself out in the future world. No revival exclusively identified with any creed or religion would be broad enough to include all humanity in its scope. The unity of the faith which must be established must be universal, not technical. And that unity can only be established on scientific grounds, by scientific methods."

WANTED A CATHOLIC CATHOLICISM.

"Hence, it seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, is an unattainable thing, and even if it were attained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles' Creed nor on any such narrow foundation can we hope to rear the temple of *the federated faiths of man.* To us of the Western World the Apostles' Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindoos it may be foolishness and useless for good compared with familiar formulæ in which their own saints and sages have embodied the same essential truth. It is no derogation to the truth of the Apostles' Creed to urge that we should not in our devotion to its letter refuse to secure the beneficent application of its spirit through other channels and by other formulas. But what is the essential spirit of all these creeds?"

THE ESSENCE OF ALL CREEDS.

"The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body—the key to these things is to be found in the Borderland across which we must venture boldly if we would re-establish the waning faith of men in the existence of a soul."

"It is in the reconciliation of science and religion on this frontier land which is common to both, that we may expect to find the philosophical basis for the new Catholicism for which I plead, and the coming of which I described many years ago in these words :—

"A new Catholicity has dawned upon the world. *All religions are now recognised as essentially Divine.* They represent the different angles at which man looks at God. All have something to teach us—how to make the common man more like God. *The true religion is that which makes most men most like Christ.* And what is the ideal which Christ translated into a realised life? For practical purposes this : To take trouble to do good to others. A simple formula, but the rudimentary and *essential truth of the whole Christian religion.* To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men."

THE GOSPEL OF REUNION

is being prepared, and so its preachers also must be prepared.

The *Contemporary Review* for October shows how this is to be done, in a paper by Rev. H. R. Haweis :—

"What now can be done for the Prenatal and so-called orthodox clergy? Much can be done for them. They might be persuaded to speak words which have a ring of reason and intelligibility. They have only to adopt the terms and put on the mental atmosphere of what I may call the new psycho-physiology, and speak of the unknown and unfathomed powers of divine Mindessence (the divine Monad of Theosophy), to impress itself upon and enter into combination with bodily human elements. They would then commend themselves to a large and growing public, of a spiritualistic, theosophist, and generally occult sort, as well as to a small, but extremely acute section of the scientific world, represented by people like Professor Barrett, Oliver Lodge, Henry Sidgwick, William Crookes, Wallace, Flammarion, Zöllner, etc., and they might include amongst their sympathisers no insignificant portion of the more intuitive *literati*, like Edwin Arnold, Marie Corelli, Lord Lytton, the late Lord Tennyson, and many more. They might or might not carry conviction, but their re-statement would not only be covered by orthodoxy, but sound at least rational—a something that could be expressed without alienating or affronting average intelligence."

And while the new Gospel and its preachers are being prepared, the old Gospel is fast disappearing, and those who profess to preach it are rushing with increasing speed on their downward course. This may be seen from the

END OF THE CENTURY METHODS

OF MODERN EVANGELISATION.

"The following advertisement recently appeared in a trade journal :—

"RARE CHANCE.—ILLNESS.—A missionary must sell his splendid lantern outfit, and 200 special slides for preaching 'Cross of Christ' and 'Soul Winning,' original designs; *most effective for conversion ever designed;* price, £30, easy terms arranged, cost £55; up-to-date, as new; bargain rarely met with.—Missionary, etc."

"The italics, which are ours, would seem to indicate that this miraculous means of conversion may be well called a *magic* lantern."—*Amateur Photographer.*

"A WEST END MISSION."

"The Congregationalists of Kensington have invited Dr. R. F. Horton, M.A., of Hampstead, to conduct an eight days' mission in Kensington Town Hall, with the object of *rousing*, rather than reviving, interest in the homely Evangelical religion, which is in so decadent a condition in the luxurious abodes at the West End. The mission commenced yesterday with two services at Kensington Chapel, Allen Street, both of which were crowded with worshippers. The classes to whom Dr. Horton appeals are three—those 'whose faith has been shaken,' from whatever cause; those 'who are too poor or too miserable to enter a church'; and others 'who are hostile to righteousness and to God.' He will be assisted, of course, by the Rev. C. Silvester Horne, M.A., minister of the Allen Street Chapel. To-night Dr. Horton gives his first address, at eight o'clock, in Kensington Town Hall; and throughout the week eight will continue to be the hour of meeting.

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There will also be Bible readings at the Lecture Hall, adjoining Kensington Chapel, from twelve to one o'clock daily till Saturday, when it will give place at half-past three for a Young People's Service in the Town Hall. Among the *musical attractions* of the mission may be included *solo singing* by artists of eminence, like Mrs. Mary Davies, Miss Evangeline Florence, Miss Clara Butt, Miss Florence Christie, Mrs. Watts Hughes, Mr. Daniel Price, and Mr. Albon Nash. Dr. Horton, in an opening address, said that he had no clerical pretensions. He had deep sympathy with all Churches. It was not his intention to deal with points of difference, and he could, therefore, ask the help of *Catholic* and Protestant, Churchman and Dissenter, and even of lovers of truth *who do not call themselves Christian.*"—*Daily Chronicle*, Nov. 18.

"Revivals" must now give place to "Rousings," and these must be accomplished by musical attractions and solo singing—probably of "rousing" songs!

ANOTHER STEP IN ADVANCE.

Not only is the Gospel being ousted from the pulpit, but the Word of God is finding a rival in the desk. We do not remember to have heard before of what was apparently a surprise even to the reporter of the *Daily Chronicle* (Nov. 11, 1895), who attended a service at Dr. Mummery's Chapel at Wood Green.

"Unitarianism, it would appear, boasts a certain breadth of principle which is not without attractive manifestations. On Citizen Sunday, for example, at Unity Church, Islington, we were startled to hear the officiating minister intone the well-known Collect from the Anglican Prayer-book beginning 'Prevent us, O Lord,' and concluding with the ascription to 'Jesus Christ our Lord'; while yesterday, by way of contrast, we were puzzled to hear read a lesson from what the preacher called '*the Hindu Scriptures*'—it was indeed a beautiful passage from the *Rig Veda*. However, Dr. Mummery was content to go to the Christian Scriptures for his text, which was nothing less familiar than 1 Thessalonians v. 21, 'Prove all things: hold fast that which is good.' The common basis of all Unitarians is belief that God is One, the All-Father, full of love and grace to all His children, which carries with it the brotherhood of man—Jesus being the Elder Brother. 'This is life eternal, to know Thee, the only True God, and Jesus Christ whom Thou hast sent.' Jesus stands for humanity, righteousness, duty, and the greatest, sweetest life ever lived on the planet; to know Him is to admire and to love Him, to grow into His fair ideal, and to shape our lives on the same eternal principles."

THE RELIGIOUS DRIFT OF THE TIMES IN AMERICA.

(From *the Gospel Message.*)

SOUND THE ALARM.

"The advertisement of a course of Sunday evening sermons to be delivered in the first Presbyterian Church of Plainfield, New Jersey, names the following subjects:—'Springtime, Return of the Birds, Weeds, Heaven on Earth, Springs, The Queen of Flowers.' We are led to enquire what has become of the Gospel of Christ.

Four leading members of a Protestant Church in Minnesota are well known as habitual drunkards. It is not strange that this church engages in the auction business to raise money for the Lord's (?) work: and this is one cause for the undeniable fact that the word 'Church is to-day a word of contempt among a vast number of the unsaved.

"*The Advance* of Chicago states:

A Maine paper sends us the marked item that the Y.M.C.A. of Bowdoin College has simplified its creed to the mere matter of belief in God, although thereby severing the college society from the Y.M.C.A.'s of the State.

And says:

The plan of uniting people by leaving out great doctrines on which they differ is like Mayor Strong's plan of enforcing the law by repealing those laws which people don't want to obey.

We are astonished to find the following item going the rounds of some of our most faithful exchanges:

Among the Zulus, the first sign of an approach to Christ is the desire for clothes. A man comes one day and buys a calico shirt, the next, perhaps, and buys a pair of duck pants, then a three-legged stool, for he can no longer sit on the ground; then, with clothes on and seated on that stool, he is a thousand miles above the level of the heathen around him.

We say it boldly: The first true sign of turning to Christ is not pride which lifts a man a thousand miles high, but a conviction of sin that brings him to the dust. The word of God teaches heart repentance and regeneration, not the making clean or fashionable of the outside of the platter.

The testimony of a student of the Chicago University as to the probable result of a young man attending that institution without first being well grounded in the Scriptures is as follows: First, he would not believe in evangelical methods. Second, he would have a good deal of form, and not much spirituality. Third, he would believe in short sermons and plenty of music. Fourth, he would preach very largely on sociology and philosophy. Fifth, he would be unsound on all the great doctrines of the Scriptures.

We notice that in an edition of a Boston newspaper nearly a column of space was taken up, giving special information regarding 'Christian Endeavour' Societies connected with Universalist Churches, and delegates from them who attended the late convention there. Our voice may be quickly drowned in the enthusiasm and applause connected with that big meeting, but we want to warn every true child of God of the awful danger of union in God's work or fellowship in conventions, with those who despise the blood of Christ and look with scorn on God's sure judgments."

The Wesleyan Methodist says:

"IT IS SPREADING.—Chicago, Rochester, N. Y., New York, Grand Rapids, Mich., and now St. Louis, are to witness the experiment of churches with no creed and no conditions of membership. Indeed, this is the trend of all the popular secularised religion of our times, falsely called Christianity. If forced to choose between one of the churches which has a creed and conditions of membership, yet which fails, when convenient, to enforce such conditions, and the church which casts off all creeds and conditions, we would choose the latter. It is honest, if nothing more."

SPIRITIST SIGNS.

Without giving specific extracts this month it may be sufficient to record the rapid increase of Theosophy and of the whole Spiritist Movement. All moves so quietly that few Christians are aware of what is going on around them.

We have counted over 350 specific articles which have appeared in various Spiritist publications during the last three months. The subjects being, Astrology, Buddhism, Crystal-Gazing, Clairvoyance, Doubles, Dreams, Healing, Hypnotism, Magic Medicines, Palmistry, Psycho-Physiology, Spiritism proper, Telepathy, Teleteinesis, Theosophy, Thought-Transference, etc., etc.

Besides these Magazine Articles there have been published many new Books, in New York, London, San Francisco, Stockholm, Amsterdam, Sydney, Madras, Barcelona, Colombo, Bombay, Calcutta, Toronto. So the whole world is well represented, while the titles of the books and of the articles bear evidence of the rapidly advancing Apostasy.

BOOKS, AS SIGNS OF THE TIMES

are full of instruction to those whose eyes are opened. We are getting quite familiar with Biblical and Spiritual titles for novels, such as "Just as I am," "Thou art the Man," &c., &c. The Bible is not denied to-day as it has been heretofore. It is everywhere accepted, and no book or speech is complete without being more or less saturated with Biblical expressions.

No! it is not denied now with the vulgar blasphemies of Infidels of the older type, like Charles Bradlaugh. It is used by thousands, like his former colleague, Mrs. Besant. But it is perverted and made of none effect by "the New Gospel of Interpretation."

Side by side with this we have the attempts to rehabilitate certain characters. Novels have already been written which glorify Barabbas, and whitewash Judas. These would be nothing of course in themselves: merely

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the workings of a single brain. But when they are sold by the 70,000 copies, and are "translated into an indefinite number of languages," then they certainly give a character to the times in which we live.

The last of such efforts is

"THE SORROWS OF SATAN,"

which is an attempt to create a sympathy for the evil one as a fallen angel in process of rehabilitation until, at the close, he appears God-like, with flaming pinions and glorious visage, like a vision of light in darkness. Of course it is all imagination, but imagination has a wondrous power. The devil in this book, preaches, he believes, in eternal torment, he exhorts, persuades, &c., for in the exercise of man's own free will, lies man's power to redeem even the devil himself.

Our concern, however, is not with the book or its author, but with its countless thousands of readers, and the fact that such a book is the popular book of the day, is eloquent with solemn significance as to the character of these "perilous times."

We observe with regret that *The Christian* of Dec. 5th, should have given nearly two columns of notice of this evil book, and says, "Probably we shall be censured for the above quotation." It is not for us to censure, but to grieve that a Christian paper should give even a *qualified* notice of such a book which might lead some unwary soul to read it, for while it "shows up the sins of the age," it gives currency to the devil's lie.

Editor's Table.

REVIEWS.

The New Testament translated from the Greek into English. By Ferrar Fenton. S. W. Partridge and Co., 2s. 6d.

We are sorry we can in no way recommend this attempt to translate the New Testament.

To translate Greek into English it is necessary to know the peculiar idioms of both languages. There is no indication that Mr. Fenton possesses this special knowledge.

We give a few specimens.

(1) Romans i. 1-4. .

"Paul, a servant of Jesus Christ, appointed a special apostle for a good promise of God, which He had formerly announced in the sacred writings of His prophets, respecting His Son physically born from the line of David, but defined by power Son of God, by a resurrection from the dead, with a spirit of holiness—Jesus Christ our Lord."

This is a difficult paragraph to translate into idiomatic English. We much prefer the A. V. or the R. V. to the above, though both might be improved on.

(2) 1 Cor. i. 13.

"Can you gamble upon Christ?"

(3) Rom. xvi. 21.

"My assistant, Timothy and my cousins, Luke and Jason, and Sosipater, send you regards."

(4) 1 Tim. vi. 20.

"O Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy."

(5) Matt. xvi. 6.

Jesus then addressing them said, "Look out, and take care to keep free from the ferment of the Pharisees and Sadducees."

The Gospel and its Ministry. By Robert Anderson, LL.D. (James Nisbet and Co. 2/6.)

This useful work has reached its seventh edition. It has a new sub-title which correctly describes it as "A Handbook of Evangelical Truth." The notes and appendices greatly increase its value. They are full of information, and with a copious index are a great addition to the usefulness of this manual.

The coming of the Lord.

A Sheet-Roll to hang on the wall, just published on the above subject, has been compiled by Mrs. M. Washington. There is a sheet for every day in the month, with appropriate texts, and extracts from well-known prose and hymn writers on this blessed truth. The type is large and clear, and printed on good paper. It can be easily read at a distance. It is hoped that this will bring daily to the recollection of many that "the Lord is at hand" in its holy influence on the daily Christian life. We could wish that there had been fewer of man's words.

The publishers are S. W. Partridge and Co., 8 and 9, Paternoster Row, E.C. The price is Two Shillings, subject to the usual discount for cash.

Daniel in the Critics' Den. By Robert Anderson, LL.D. (Blackwood & Co., Edinburgh and London.)

All who are interested in the subject of the Higher Criticism should read this work. We have given a copious extract in our current issue which will afford a fair specimen of the author's treatment of this important subject.

Jesus is Coming. By W. E. B.

This useful compendium of prophetic truth has already been translated into German, French, Chinese, Japanese, and Tamil. The English edition has reached its 76th thousand. It is published by Fleming H. Revell & Co., New York, Chicago, and Toronto, and be obtained in London of Messrs. S. W. Partridge and Co., 9, Paternoster Row. Price sixpence.

Human Destiny. By R. Anderson, LL.D. (Hodder & Stoughton, 3/6).

This work has reached its fourth edition. It examines the various conflicting theories as to the doom of the impenitent, and aims at helping the reader to form his own judgment. In an appendix the author gives lists of all the Greek words used in the New Testament in connection with the subject. These lists will be found most useful, and will help the reader to judge of the use the author himself makes of them.

Things to Come: an Epitome of Prophetic Truth. By Rev. Dr. Bullinger. (Eyre and Spottiswoode, Great New Street, London, E.C.)

We are glad to hear that this little book has been translated into Welsh, French, and German, and we trust that our readers, who have friends in those countries, will remember the need of making known this "blessed hope," especially as there is an almost utter absence of any literature upon the subject in those languages. Copies are envelope size, price 1d.

ACKNOWLEDGMENTS.

Conference Fund.	£	s.	d
Mr. A. T. Palfreyman, New South Wales	2	0	0
Mr. W. Bassano, J.P. - - - -	4	0	0

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THINGS TO COME.

Vol. II. FEBRUARY, 1896. No. 8.

Editorials.

The New Theology and the Mystery. Under the heading, *The New Theology*, *The Daily Chronicle*, reviews Dr. Horton's new book, which is entitled *The Teaching of Jesus*.

It is indeed "New," but it is the inevitable outcome of ignorance concerning "the Mystery"—God's secret purpose concerning the Church. Not knowing this blessed Secret, Dr. Horton, with all the modern Preachers, goes to the Gospels for Church-Teaching, instead of to the Epistles, which are specially given to convey this Truth to the Church.

"St. Paul (he says) does not allude to Christ's teaching except in the most casual way." Of course he doesn't, because that was Kingdom-Truth and not Church-Teaching. "Unfortunately (he adds), the Church, to which Theology has sometimes been dearer than religion, has paid more attention to Paul than to Jesus." Without noticing the dishonour to the Holy Spirit, the inspirer of *all* the words of Scripture, we are impressed with the witness which is borne to a fact which is stated but not understood.

Dr. Horton's Creed as drawn from the Gospels, is "They who humbly strive to live the Christ-life—who respond to the command 'if ye love Me, keep My commandments,' these are the elect." This is the creed which will re-unite Romanists, Theosophists, and indeed all Arminians; but it is not the Church-creed as taught in the Epistles! Dr. Horton bears witness to this. He says: "In the Church the stress is laid on things which have no place in the teaching of Jesus at all. . . With Him the whole stress is laid on such matters as being reconciled with your brother before you draw nigh to worship," &c.

Those who receive our articles on the "Mystery," will have the key to all this false teaching, and will see in it that which proves the truth specially spoken of this Mystery that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

John Wesley on the Apocalypse. John Wesley published his *Notes on the New Testament* in 1754. On the importance of the Study of the Apocalypse, he says: "Some have miserably handled this book: hence, others are afraid to touch it; and while they desire to know all things else, regret only the knowledge of those which God hath shown. They inquire after anything rather than this, as if it were written, Happy is he who doth *not* read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof, especially at this time when so considerable a part of them is on the point of being fulfilled. . . . It behoves every Christian at all opportunities to read what is written in the oracles of God, and to read this precious book in particular, frequently, reverently, and attentively: for the time of its beginning to be accomplished is near—even when St. John wrote. How much nearer to us is even the full accomplishment of this weighty prophecy."

On Chapter v. 4, he comments: "And I wept much; the Revelation was not written without tears, neither without tears will it be understood. How far are they from the temper of St. John, who inquire after anything rather than the contents of this book; yea, who applaud their own clemency if they excuse those who do inquire into them!"

On Chapter xxii. 17: "He that adds to this book, all the plagues shall be added to him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing the Lord's '*I come*,' and answering, 'Come, Lord Jesus.'"

Charles Wesley Charles Wesley agreed with his brother John, as we gather from his sermons and hymns. On Ezekiel xxxvii. 24, he prays that "God would place Christ, our heavenly David, on his (Christ's) terrestrial throne." And on verse 25 he sings:—

"Trusting in the literal word,
We look for Christ on earth again;
Come! our everlasting Lord,
With all Thy saints to reign."

On Matt. xxiv. he represents "Christ as coming to reign *before* the general doom." And on Rev. i. 5, he prays that "Christ's kingdom may come and His reign, *previous* to the everlasting day." On Heb. ix. 28 and Rev. i. 5, he petitions that Christ would appear a second time and ascend His bright millennial throne, and give pure millennial joy to His people, He reigning the King of Glory here.

The Title of Jehovah. It is well known to Bible Students that the Divine Title of JEHOVAH is translated LORD, and is distinguished by the use of capital letters. It is a matter for great regret that this title should have been translated at all, especially as it is not a correct rendering of the word Jehovah. The Jews are well pleased that Jehovah should be translated and thus hidden, for they change it, by the barbarous punctuation, into *Adonai*, of which "Lord" is the proper translation! And yet it is written in Isaiah xxvi. 13, that *Jehovah* is our God, and that by Him only shall we make mention of His name. In Psalm cv. 1, also, "O give thanks unto Jehovah, call ye (Him) by H name." (Heb.) Jehovah being a proper name should not be translated. Adam, Noah, Abraham, Isaac, Jacob Samuel, &c., all these names have meanings, but they are

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proper names and are therefore always left untranslated. Why, then, should the sacred name of Jehovah be translated into the vulgar tongue?

Contributed Articles.

THE MYSTERY.

By the Rev. Dr. Bullinger.

(*Sixth Paper, continued from page* 117.)

VI.—Practical Conclusions.

When once we have grasped the great secret of God, we have a key to open several other difficult subjects, which have been made difficult and dark through the shutting out of the only light that could explain them.

Many false notions have sprung up, as the necessary consequence of having lost the truth of the mystery.

(1) Why was the Secret kept?

But first let us ask, why was the great doctrine of the "mystery" ever kept secret at all? Why did God hide it in Himself, so that no one could possibly discover it till He chose to reveal it?

The reason is clear. Had it not been kept secret, the Jews would have had a reason for their rejection of Christ in the Gospels, and for their rejection of Christ again in the Acts of the Apostles! They could have pleaded that they were only fulfilling the prophecies, and would have lost at once all their responsibility.

True, the rejection of Christ was foretold, but there was not a word about their rejection of the renewed offer of the King and the Kingdom, which was made authoritatively after the Ascension.

In Acts iii. 18 (R. V.) the Holy Ghost by Peter reminds the nation how "the things which God foreshowed by the mouth of all the prophets that His Christ should suffer, He hath thus fulfilled." There was an end of the matter, so far as Old Testament prophecies were concerned. Christ had suffered, but now, as to His entering into His glory, and fulfilling all the prophecies concerning that glory which was to follow,—what of these? What hindered their fulfilment? Why should there be delay in their accomplishment? The condition had been laid down in Lev. and Deut. and reiterated all through the Prophets that "Repentance"—*National Repentance must precede national blessing.* The call goes forth therefore in the very next verse (19). "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ which hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began, etc." (R.V.).

The question is, Was this most formal offer merely a mockery? Suppose they had obeyed that call and repented, and turned to the Lord, Would not the times of refreshing have come from His presence? Would He not have sent Jesus Christ? And in that case Would not all that He had spoken by His prophets have been fulfilled? True, Christ had suffered; the Heavens had received Him, but not for ever; only "until" Israel should repent, and turn to the Lord. Can we believe that this offer so formally and solemnly made was *unreal?* We cannot so believe. Israel was responsible before God for the rejection of that offer; but, had the consequence of their rejection of that offer been previously made known, such responsibility would have been impossible. Therefore was the secret purpose of God hidden in Himself: therefore was it kept secret during times eternal; and not until Israel had definitely refused to repent, and thus rejected the offer to send Jesus Christ from Heaven, not until then, was the secret of God revealed.

We must never adopt any system of interpretation which would have necessitated that rejection of Christ by Israel. Had the secret been revealed before, they would have been compelled to reject Christ, and they could not have been held responsible for that rejection.*

Their present dispersion with all its sufferings, is in consequence of that rejection, and God is righteous in all His acts.

(2) A Key to Old Testament Interpretation.

The second consequence which flows from the doctrine of the mystery is this: Had Israel obeyed the call in Acts iii. 19-21, and the Lord Jesus had been sent, there is not a prophecy in the Old Testament or in the Gospels which would not have been fulfilled! This is a great truth and an important principle far-reaching in its results. It tells us that the Gospels are the *conclusion* of the Old Testament history, and not the commencement of Church teaching; except of course, so far as Christ crucified is the foundation of *all* blessing, whether for Creation, for Israel or the Church of God.

The Gospels are a record of the rejection of Christ on the part of Israel, and not a record of the foundation of the Church. This exposes the follies of those who seek to apply the Sermon on the Mount to the Church and the world during this present dispensation; and who would build up "the New Theology" on "the teaching of Jesus," instead of on the teaching peculiar to this dispensation. It reveals to us the mistakes and errors of those who go back to the historic Gospels to preach the "Come-to-Jesus Gospel," instead of preaching the Gospel from the Pauline Epistles, which are specially given to the Church for Church teaching and Gospel preaching. Those who adopt the former plan are those who generally more or less ignore the latter.

It explains the cause of the difficulties of those who seek to derive from the Acts of the Apostles a system of

* This would not have affected the fulfilment of the Seventy Weeks of Dan. ix. All would have gone forward; and before the actual "times of refreshing" would have come the "time of Jacob's trouble"; and before the sending of Jesus Christ would have come the revelation of Antichrist, as there foretold; to say nothing of the shortening of the days provided for in Matt. xxiv. 22 and Rom. ix. 28.

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"Church Government," while that book records the history of the transitional period between the rejection of Christ by Israel, the rejection of Israel by God, and closes with the solemn recital of Isa. vi. 9, as to Israel's judicial blindness, and the great declaration, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

It seems impossible for us to fix the date of the revelation of the mystery to Paul, or to say in what part of the Acts it should be placed. From 2 Cor. xii. 1-7 it would appear that "the abundance of the revelations" was given "fourteen years before." This was written about A.D. 60, and fourteen years before would bring it to A.D. 46, which would synchronize with the important dispensational chapter, Acts xiii., where we have the solemn epoch-marking words pronounced to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (*verse* 46). The Gentiles, as such, had been brought in and blessed long before this. But now a special work connected with the Mystery was about to be commenced, as is clear from verse 1, where "Barnabas and Saul" had been separated by the Holy Ghost Himself for the work "whereunto (He says) I have called them" (*verse* 2).

There can be no doubt that the Acts of the Apostles (as man calls the book) records the transitional history between the rejection of the Kingdom, and the setting up of the Church.

(3) THE TRUE PLACE OF PENTECOST.

It also removes another popular tradition that the Church dates from Pentecost! It is only a traditional interpretation on the part of man, and is destitute of any authority unless it can be proved to be so from the the Word of God.

Had Israel repented in response to the call in Acts iii. 18, 19, then, What about Pentecost? What would it have been then? Had Christ come in His glory in "the Day of the Lord," then, What about Pentecost and the Church? The fact is that then Joel ii. would have been fulfilled, for there Pentecost is distinctly declared to be the *ushering in of the day of the Lord.*

In Acts ii. Joel was therefore fulfilled. The preliminary events before the Day of the Lord then took place. Everything was in readiness, and hence in Acts iii., as in Matt. iii. the call went forth, "Repent." When the King had come it was "Repent, for the Kingdom of Heaven is at hand." But they refused to repent, and rejected the Kingdom. Now, once again, on the ground of Atonement made, the call goes forth in Acts iii., and it is the same as before—"Repent"—that the King may be sent! Again they refuse to repent, and reject the King. Thus the Acts of the Apostles, is like the Gospels, a historical record of the rejection of the King and the Kingdom by Israel, and this explains how it was that God rejected Israel for a season, while He revealed and made known His secret purpose concerning the Church.

Pentecost thus is shown to have nothing whatever to do with the Church; and all the modern talk about "pentecostal blessings," and "pentecostal enduement," etc. etc., and the awful heresy of the "Pentecostal league" are all based on a scripture which does not refer to the Church of God at all; and those who so base it are those who so greatly neglect the teaching of the Holy Ghost in the Pauline Epistles, which are expressly given for the guidance, teaching, blessing, and building up of the Church. All that Christians need of teaching concerning the work and power of the Holy Spirit is fully contained and revealed in the Epistles, which are written for that purpose.

(3) RIGHTLY DIVIDING THE WORD.

We thus have a fourfold Key for the interpretation of the Old Testament, the Four Gospels, the Acts, and the Apocalypse. *We are not* (when *interpreting* Scripture) *to read into it that which was the subject of subsequent revelation!* This principle cannot be over-estimated in its power to clear our understanding of the Word of God. Why is there so much confusion in reading the Word? Why are there so many conflicting opinions? Why so many "schools of thought," and divergent "views?" It is because we do not "rightly divide" the Word of God (2 Tim. ii. 15). That word is, "the Word of Truth," and this is why we are bidden to "rightly divide" it. If therefore we fail thus to divide it, it is impossible for us to have "truth"; and we cannot fail to have error.

We must "rightly divide" off the Old Testament, Gospels, the Acts, and the Apocalypse from the teaching concerning the Church of God. We must not read Church-truth into the Old Testament. We must not read teaching concerning the "Mystery" into the Gospels and Acts.

If teachers had always thus divided the word, we should never have confused Israel with the Church, or the Kingdom with the Church.

We should never have put the "extension of Christ's kingdom" for the spread of the Gospel.

We should never have taken "the Gospel of the Kingdom of Heaven" as being synonymous with "the Gospel of the Grace of God;" or have supposed that the former is being, or could be, preached now, thus perverting Matt. xxiv. 14.

We should never have taken Matt. xxiv. as referring to the Church of God; or have supposed that the Church would be on the earth during the great Tribulation therein described.

We should not have based our Missionary effort on Ps. ii. 8 or Matt. xxviii. 19, 20, for we should have seen that "the great Commission," as it has been called, was obeyed by those to whom it was first given (see Col. i. 6, 23; Rom. x. 18; Titus ii. 11), and will be completely fulfilled in the time of Matt. xxiv. 14. The commission for the Church's Missionary effort must be drawn from the Epistles which are specially written for the Church's guidance and instruction, and not from the Gospels or any Scripture prior, at least, to Acts iii.*

* We are not speaking of Missionary labour in itself, but only as to the Scriptural ground on which it should, or should not be based.

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The closing verses of Mark would never have been mutilated by all its various readings (see R.V.) had they not been wrongly taken for Church-teaching. It was, we believe, the difficulties created by thus interpreting the verses, that led to the rejection of the passage rather than to the rejection of the false principle of interpretation. The fact being that the Commission in verse 18 *was* obeyed by those to whom it was given, and the signs predicted did follow in those who believed. The Church afterwards took this Commission as specially given to itself to carry out, and not seeing the signs following, questioned the genuineness of the Scripture which predicted them, rather than its own wisdom in thus misapplying it.

Kingdom-Truth in the Sermon on the Mount would never have been taken as Church-teaching, and thus Infidels and the world would have been deprived of one their readiest weapons against the Bible.

The Church would never have been put into the Judgment of Matt. xxv., which concerns only Gentile nations; and says nothing at all about resurrection. For even Infidels can plainly see (as the majority of Christians cannot) that a judgment based on works can have no connection with a Church whose standing is in grace. The truth, instead of being "rightly divided" dispensationally, is thus made to become a source of error; and things, which differ and are each true in their proper place, are robbed of all their meaning by being confounded together.

We should have had clearer views of the Apocalypse, and have seen that it referred to the setting up of the rejected Kingdom with power and in judgment after the Church shall have been removed; and that the end of the Church being revealed in 1 Cor. xv. and 1 Thess. iv., it could have no part or place on the earth during the events which take place in "the day of the Lord."

We should not go to the Gospels or Acts for passages concerning the coming of Christ, as "the hope of the Church," while in the Epistles alone is that coming set forth as the Church's hope.

We should never have substituted "a happy death" for "that blessed hope."

We should never have made the *death of man* our goal, instead of the *appearing of* "*Christ, our Life*" (Col. iii.).

We should never have taken dissolution instead of Ascension as our hope (1 Thess. iv.), and then we should never have been driven to use Hymn-Books as the source of Christian Epitaphs, instead of the Pauline Epistles.

We should not have confounded the special Revelation of that resurrection which is connected with the Mystery in 1 Thess. iv. and 1 Cor. xv., with what is known as "the First Resurrection." The first Resurrection was, as we have shown, no secret. The Old Testament clearly reveals it, and it would have taken place just the same (as it will yet take place), had Israel accepted the offer in Acts iii. 18, 19, and had there been no Church at all. The one is quite independent of the other, and they would never have been confounded, had the truth of the "Mystery" been discerned.

We should not have taken the "breaking of bread" in the Acts of the Apostles, and exalted it into the place of the Lord's Supper, had we seen that it has nothing to do with a *Church* ordinance; or had we known that it was and remains till to-day, the common and universal Hebrew idiom for partaking of an ordinary meal together.

We should never have taken John vi., as containing teaching as to the Lord's Supper, which had not then been instituted, but, seeing that such an interpretation of the Gospels is incompatable with the doctrine of the Mystery, we should have studied that Scripture afresh, and scientifically in the light of figurative language, and have seen that the figures of *Metonymy* and *Enallagé*, and the Hebrew idiom as to eating and drinking, clearly explain it as referring to that spiritual receiving, partaking of, and "inwardly digesting" of Christ and His words as the bread or support of spiritual life.

And, as to the Lord's Supper itself, have we not fallen into many errors, "not discerning the Lord's Body" (*i.e.*, Christ Mystical)? See 1 Cor. xi. 29. For "the bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16.) This must refer to Christ Mystical, as the next verse goes on to explain—"For we being many are one bread (R.V. margin *loaf*) and one body: for we are all partakers of that one bread (R.V. margin *loaf*)." That is to say the bread or loaf which we break sets forth our communion *not* with Christ personal (which is the source of all the errors connected with the Lord's supper), but the communion and fellowship of all the members of Christ Mystical. The one loaf setting forth the fellow-partnership of all the members with one another and with Christ the Head of the Body in glory, with whom we hope shortly to be, and hence "as oft as we break that bread, we "show forth the Lord's death till He come."

This is what is meant by "discerning the Lord's Body." Indeed, the words "the Lord's" ought not to be in the text at all, and are rightly omitted in the R.V. with all the Ancient MSS. and Critical Greek Texts. Moreover, the R.V. margin has *discriminating*, as the "Greek" for "discerning." So that this verse does not refer to the body of Christ personal at all, but simply to "the Body," *i.e.*, Christ Mystical, which the members of the Body are to discriminate when they eat of that bread and drink of that cup.

These and many other mistakes would never have been made—had the true doctrine of the Mystery been preserved and held by the Church of God; and had "the Word of the Truth" been consequently rightly divided.

(*To be concluded in our next*).

FRESH STUDIES OF OLD TRUTHS.

No. I.

"THE WRATH" AND "THE GLORY."

ALL true believers are delivered from "the wrath" and rejoice in hope of "the glory." These two expressions are classic phrases in Apostolic teaching; and, when properly understood, they bring much light and comfort to Christian hearts. They are both intimately connected with

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the return of the Lord Jesus; and it is only when the hope of the glory is seen, as a contrast to the desolating wrath, that the Christian apprehends the blessedness of the hope he cherishes.

Will the reader prayerfully join the writer while an attempt is made to set forth, in the simplest way, the Scripture teaching on these two lines of thought? If we first ascertain the meaning of the two expressions, we shall then be in a position to show the relations of the children of God to both, in their accomplishment.

"THE WRATH."

When we read of "the wrath to come," what is meant? Can we place it and time it? Yes, we think we can. The Scripture is plain, if carefully compared and searched. It is to be feared that many Christians, when the words, "the wrath to come," are used, have some vague indefined idea that nothing else is meant than the punishment of the wicked in general—in a word, that it is *hell*. Now, we wish to show that, however the final suffering of the lost may give closing accomplishment to these awful words, yet this is not their primary or chief application. For this position we have ample proof. John the Baptist, when he saw the Pharisees and Sadducees coming to his baptism exclaimed, "Oh, generation of vipers, who hath warned you to flee from the wrath to come?" What did John mean by "the wrath to come"? Not hell; but we think he meant what Christ makes plain later on when, speaking of the doom of Jerusalem and the Jews, He said, "When ye shall see Jerusalem compassed with armies, then know that her desolation is at hand . . . . For these are the days of vengeance, that all things that are written may be fulfilled . . . . for there shall be great distress upon the land, and wrath unto this people" (Luke xxi. 20-23). This is "the wrath" that John referred to, in its primary application; and to this vengeance Peter also alludes, at Pentecost, when he urges the Jews, "Save yourselves from this crooked generation," a generation going on in blind fatuity to meet the coming wrath. In the same sense Paul, also, testifies of the Jews, that "the wrath is come upon them to the uttermost." The destruction of Jerusalem, under Titus, and the consequent dispersion of the Jews among all nations, was *wrath indeed;* but even that unspeakable agony was not the last draught of Israel's bitter cup. The day of Jacob's saddest sorrow is yet to come, in "the tribulation such as never was," when men will put their hands on their knees like women in travail, and their faces will grow pale as death at the horrible spectacle. But that awful hour will not be for Israel only, but for all nations gathered against Jerusalem and for those that "know not God and who obey not the Gospel."

Accordingly, the Apostles Paul and John speak in unmistakable tones of "the wrath" that is yet to fall when the Lord Jesus is revealed from heaven, taking vengeance. Paul's references are perfectly clear in the light of John's description in Revelation vi. 15-17, where kings and princes and captains, and the rich and the strong, and the bond and free hide themselves, and cry out to the rocks and mountains to fall on them and hide them from the wrath of the Lamb, "for the great day of His wrath is come and who shall be able to stand?" This day of wrath and sore judgment is manifestly something that happens on the earth, not in hell, and falls on living mortal men.

Paul, in 2 Thess. i. 6-10, connects this day of wrath with Christ's revelation from heaven, "with the angels of His power, in flaming fire, rendering vengeance." It is, of course, manifest, that this solemn act of judgment is final and eternal for those on whom it falls as a penal infliction, albeit they are smitten while living in this world, and red-handed in their rebellion.

Now, see how the Apostle Paul is careful to show the relation of the Christian to this coming storm of retribution. He testifies of the Thessalonians that they "turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivereth us from the wrath to come" (1 Thess. i. 9, 10). Here is our true hope, waiting for God's Son from heaven, even the same Jesus who ascended from Mount Olivet: and He is here described as an ever-present abiding Deliverer from this well-understood wrath that is coming. The Church of God is not to be in the tribulation, nor under the sweeping hail of the coming wrath; but contrariwise, it is the office of the coming Son of God, even Jesus, to deliver His people from sharing in any way in the tribulation of that terrible day. The Greek here used for 'delivereth' means to deliver by snatching away from danger's path, as a child is snatched out of the way of an approaching vehicle. And the word, too, is in the present tense, and literally is, "the One delivering" us. It is His abiding attitude and office to do so.

In accord with this, Paul, in another place says, "Much more then, being now justified in His blood, shall we be saved from the wrath through Him" (Rom. v. 9). There is no question about being saved from eternal perdition; but it is "the wrath" which is to fall on living men in this world, connected with the coming of the Lord, and hence a question might arise whether Christians would or would not be in danger of being, under any condition, caught in it. The apostle says, no, not under any condition; for we are justified in Christ's blood, and therefore cleared from the eternal doom of the lake of fire, much more shall we be cleared of the temporal judgment of the wrath to come. And he backs this up by showing that the risen life, the omnipotent life of the Son of God stands between us and any such possibility—"reconciled to God through the death of His Son, much more, being reconciled, shall we be saved in His life" (ver. 10).

Finally, as if the Spirit of truth would make this matter abundantly evident to inquiring hearts, the same apostle declares once more, "For God appointed us not unto wrath, but unto the obtaining of salvation, through our Lord Jesus Christ, who died for us, that, whether we watch or sleep, we should live together with Him" (1 Thess. v. 9, 10). Will the reader give special attention to this Scripture, because it settles a question which is vexing and dividing the minds of God's people in our time. What does Paul mean here by "wrath"? Not in the first application, "the lake of fire," for every child of God knows that he is exempted from that doom, and could by no possibility be appointed to share in it; but he means what he has already referred to in the context, namely in verse 3, "When they say peace and safety, sudden destruction cometh upon them . . . and they shall not escape." We are "sons of the day" and have a different destiny, a different portion or appointment. That is the judgment to fall when the day of the Lord is ushered in, but "that day cannot overtake us as a thief," or involve us in its calamities, because God has appointed us to be delivered and saved from it, and before it comes. Our helmet is "the hope of salvation," so that coming destruction cannot fall on our heads. But some one may say, may not the sleepy, unwatchful ones (Christians) be involved in the coming tribulations so that they may become watchful? On no account. This 5th chapter of 1st Thessalonians was written to show the opposite. As chap. iv. deals with living and dead saints, so chap. v. deals with watchful and sleepy saints. The expression, "whether we wake or sleep" does not mean whether we

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live or die. The word "wake" is most misleading. It is the same word as is translated "watch" all through the chapter, and ought to be so translated here. And the word "sleep" is not the same word as is translated "asleep" in iv. 13-16, as if it meant falling asleep in death. The word "sleep" here, is the opposite of "watch," and the two words together express the two possible states of Christians with regard to the coming of the Lord. It is clear, it is commanded, that all saints ought to watch, but many of them are not watchful: they are scarcely distinguishable from "the rest," the unconverted world, who have no hope at all. What then? Art they on that account appointed to wrath? Certainly not. Paul roundly asserts that, whether they are in a sleepy state or a watchful state, they are to "live together with Him," and thus obtain salvation in the first stage of the Advent, before "the day of the Lord" is ushered in. In any case, watchfulness is quite a comparative state. How does the one who rates his brother know that he is watching enough himself? How much watching does it require to ensure exemption from the tribulation and participation in the rapture? Neither the one nor the other is ensured on that ground. Paul lifts the question for ever above all such trifling, and lays the solid ground of this privilege in our Lord's death—"Who died for us, that whether we watch or sleep, we should live together with Him." Most blessed assurance! Let the child of God fully take it in, and he will be sleepy no more!

J. C. S.

(A Study of the contrastive phrase, "The Glory," will follow.)

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE PURIFYING HOPE.

BY DR. THOMAS NEATBY.

(At the Belfast Conference, February, 1895.)

I WOULD just say a few words to you on the practical side of our subject. It is with this that we generally close—the purifying hope of the Church; and I would ask you to look at the 12th chapter of St. Luke's Gospel, 32nd verse: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." The teaching of this verse will never be out of date in this dispensation. There will never be a time in the present dispensation before the Lord comes in which it will be a great flock. "Fear not, little flock." God is now gathering out the Church which is to be the companion of the Blessed Lord in all His glory above, in heaven. Then, He says, "I will return and will build again the tabernacle of David which is fallen down." Thus we read in the 15th of the Acts. Then, "a nation shall be born in a day." Now, it is a "little flock."—"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." We want a very distinct perception of this calling of ours, that God is our Father. It makes us sit loosely to the world if we know that He cares for us as a father. "Fear not, little flock," etc. Do not be anxious for worldly prosperity; use what your Father gives you, as your Father would have you use it.—"It is your Father's good pleasure to give you the kingdom." Glory and wealth and dominion will then be yours. "Sell that ye have and give alms. Provide yourselves bags which wax not old," etc. . . . When a soul is converted he becomes God's entirely. His whole spirit, soul and body belongs to God. His time, his business, his talents, his purse, his family, all belong to God. He must have an exercised conscience as to how every penny is used, because it is not his. I speak to a company to-night amongst whom there is not one that has a single penny piece of his own. Are you using it as if it were your own: or is it all at the Master's feet? Is it all used just as the Master directs? This, in the light of the Lord's Coming, you will see in a moment must be so. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." "Let your loins be girt": because they whom the Lord addressed wore flowing robes, and in flowing robes you are not ready to march—you are not ready to run to meet your Lord. "Let your lamps be burning." Why lamps burning? Because the Lord is coming before morning, and the morning star rises before the sun. The blessed Lord is coming before the daylight as "the morning star." You are placed in the attitude of one that is waiting, looking, expecting. Beloved, is it so? Would the Lord find us waiting to-night if He were to come? He may come: we may hear the call this very night. Oh I cannot tell what joy it would be to my heart if I knew it would be so. When that cry is heard—the "cry," let me say in passing, which is used by one in authority addressing his own people—the cry of a general or someone in command—if that cry were heard to-night would all your affairs be regulated just as you would like the Lord to find them? Would Day Book and Ledger? Would the Bank Book? Would everything be just exactly what you think would please your Lord?

Now there is in the following verse something that is of surpassing sweetness among even the rich treasures of the Word of God, "Blessed are those servants whom the Lord, when He cometh, shall find watching." It speaks not of great service. It is the watching eye that the Lord values. Some poor woman, perhaps some poor man that is bed-ridden may be watching for the Lord more sincerely, more earnestly than anyone, and the Lord's heart is moved by that—He loves it. Listen, "Verily I say unto you, He shall gird Himself, and make them sit down to meat and come forth and serve them." Oh, the blessed Lord Jesus, has He not served enough? Oh, has He still further service for those He loves? Will He come forth and serve us again? He served us in bitter sorrow in the dust of death. He served us beneath the blackened heaven where the face of God was hidden from Him. He served us when it cost Him His heart's blood. He served us when He bowed to be made sin for us. Hast Thou not, Lord Jesus, served enough? In the rest of that heavenly home He will gird Himself for further loving service to the one who is waiting for Him in the scene of His rejection. Oh, my brother, my sister, is it your ambition to please Christ so as to draw out this wondrous response—"He shall come forth and serve him?" God help us.

Will you turn for a moment to the second chapter of the Epistle to Titus? I want you to see how this "blessed hope" is linked with everything in the New Testament. We have heard here to-night many instances of this referred to. Here is connection with the whole of practical Christianity. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (ver. ii.) "Soberly" with regard to ourselves. God has not given us the spirit of fear, but of love and of a sound mind. That "sound

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mind" is just the same idea as this "soberly." It will make you "sober" in the whole manner of life if you are waiting for Christ. "Righteous" in all your transactions; and "godly," inasmuch as the heart inwardly and the conduct outwardly are regulated as before God, for His eye, for His satisfaction. Oh! it is heaven on earth when it is so. It is even more the service of a child than of an angel to do His will. "Live soberly, righteously, and godly in this present world, looking for the glorious appearing of the great God and our Saviour Jesus Christ." There are not *two* persons here. The two titles linked together so completely as to show that it is only one,—the glorious appearing of the great-God-and-Saviour, the Lord Jesus Christ. Christ is our hope. What a suited answer that is on God's part to all that Christ has suffered in bringing us to Himself. He came down and accomplished God's will, and now God highly exalts Him, and gives Him a name which is above every name. In that exaltation we are affianced to Christ as the Church He purchased with His own blood. He is coming again to receive us to Himself. Oh! how blessed is the hope! It is *Himself* in that home of love that is our hope. But that is not all. "He gave Himself for us that He might redeem us from all lawlessness," from all the iniquity into which our souls had sunk, to be for God, "And to purify unto Himself a peculiar people." Now I must dwell for a moment upon this. "A peculiar people" does not mean an odd people; but it means a people that belong alone to God,—a *treasure* for God—a people *purchased* for His "peculiar treasure"—God's own peculiar treasure, His special treasure. Oh! may God help us to rise to the height of our privilege. We are a "peculiar treasure" for our God: let us seek grace to be worthy of it. He will come to make up His jewels one day—His own peculiar treasure!—let us be found as Christ's peculiar treasure now;—purified "unto Himself a peculiar people, zealous of good works."

There is one other passage I want you to look at in the first Epistle to the Thessalonians. You know how full of the Lord's Coming the Epistles to the Thessalonians are. I want you particularly to notice how the question of Holiness is connected with the Coming of the Lord Jesus Christ. In the last verse of the third chapter it is specially linked with this. "To the end He may establish your hearts unblameable in holiness before God, even our Father at the coming of the Lord Jesus Christ with all His saints." The word for Holiness here is used only three times in the New Testament. The other two occasions are Rom. i. 4, and 2 Cor. vii. 1. The latter of these illustrates well the way the word is used: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

There is a Holiness which is the portion of every Christian by his birthright. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. Christ is thus made to us holiness as truly as righteousness. Again "Jesus, that He might sanctify the people with His own blood, suffered without the gate." Thus we are taught that blood avails to procure holiness for us as truly as it procures our justification (Rom. v. 9). Now this sanctification, every believer possesses.

But the sanctification that is here spoken of, is a sanctification that is progressive—that is capable of growth. It is something which can be perfected, and this is pressed upon us in Corinthians, "Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." The same word is used here in 1 Thessalonians, iii. 13, and it is connected with the Coming of the Lord Jesus Christ. He is going to establish us in holiness before God at the Coming of our Lord Jesus Christ; and to this end He would make to increase and abound in love, *i.e.*, in the activities of His own nature. What a blessed hope we have! How solemnly important it is for you and me that this incentive to holiness—this hope of the Lord's Coming should be fresh and bright in our souls. How important it is that Christ, who is our holiness—our sanctification, should be so possessed of our souls that every thought might be brought into captivity to the obedience of Christ. It is thus that Christ practically lives in us. He would live the life over again in us that He once lived in Jerusalem and Capernaum.

It may be so, my brethren, with each one of us. It is our portion. You may prove it—I may prove it. "Christ liveth in me." May God grant it to us. May Christ be before our souls as the one "who loved us and gave Himself for us" in the past, and as the one that is coming to receive us to Himself. May Christ, the suffering one once, the glorified one now, ever be before our souls, so that it should be to please Him that we live—to please Him in everything—to please Him in our families—in all our daily business—in the Church of God. God grant it. May the outcome of this conference be, that we search the word of God diligently, and cleanse our ways by His word. That that living Word may be the one that possesses our hearts by His supreme excellency—Christ Jesus my Lord. Amen.

The First Principles of Prophetic Study.

VII.—THE ATTITUDE OF THE CHURCH.

THE great question at issue is not so much concerning "the times or the seasons, which the Father hath put in His own power." It is not a question of dates and periods, and visions and symbols, but it has respect to the habitual attitude of the Church of Christ toward her absent Lord.

The Christians of Thessalonica, under the teaching of Paul the Apostle, "turned from idols to serve the living and true God, and to wait for His Son from heaven."

The early Christians were to "come behind in no gift, waiting for the coming of our Lord Jesus Christ." They were taught by divine grace to live "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ;" and they were also taught that a crown of righteousness was laid up for "all them also that love His appearing." Hence this grand event was their inspiring motive, their watchword, their guiding star.

Now is it not impossible for any church to be looking for and waiting for an event which they are taught may never come at all, or which they are certain never can come during the period of their natural lives? Yet it has come to pass that teachers heve recently arisen who, forgetting that no man knoweth the day nor the hour when the Son of man cometh, have substituted for that wisely ordained uncertainty which enforces the exhortation, "Watch, therefore, for ye *know neither the day nor the hour* wherein the Son of man cometh," definite statements that that day *can not come* for hundreds, or thousands, or millions of years, and perhaps will never come at all. Of course persons accepting such teaching *do* not and *cannot* live, "looking for that blessed hope," nor can they live, waiting for the Son of God from heaven; and if they do not become evil servants, smiting their fellows and eating and drinking with the drunken, they can hardly avoid saying *in their hearts* "My Lord delayeth

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His coming." But such a position is as unscriptural as it is unsafe. If it was right to wait for the Son of God from heaven, in the days of the apostles, it is much more needful now; for now is our salvation nearer than when we believed; and if our Lord has left the time of His return unrevealed, that Christians may be ever ready and watching, surely He has sent no man to tell them that that day *cannot come* for ages, and hence that watching for it is utterly in vain. It is true that the apostle declared that "the day of the Lord" could not come until an apostasy should occur, but it is also true that he had no assurance, and gave no assurance, that the events to which he referred would occupy a long period of time. This was one of those times and seasons which the Father had put in His own power.

Nor must we lose sight of the fact that the great truths concerning the coming and kingdom of the Lord, are no matters of idle and indifferent speculation. The "resurrection of the dead" and "eternal judgment," are among the very "first principles of the doctrine of Christ," ranking with "repentance from dead works" and "faith toward God." Heb. vi. 1, 2. They are the things which were to be taught first, and which even babes in Christ were expected to receive. And further, the expectant attitude of the church of Christ is an indication and proof of her love for the person and presence of her Master.

THIS HOPE BASED ON THE WHOLE WORD.

They do greatly err who suppose that the children of God derive this hope only from dim prophetic symbols or mysterious apocalyptic visions. These, no doubt, have their meaning, their place, and their use; but if these are all that men have on which to build their faith, they come very far short of the apostolic church. A universal faith must have a broader foundation; a universal hope must have a surer anchorage. And so this question is not more a question of prophecy than of piety; for the church's expectation does not so much depend upon wisdom in the head, as upon grace in the heart. "The *grace* of *God* that bringeth salvation, hath appeared to all men, *teaching* us" to live . . . *looking* for that *blessed hope*." It is not, then, the book of Daniel, nor the symbols of Revelation, but it is "*the grace of God* that bringeth salvation," which teaches us to live, looking for that blessed hope of our Lord's return. It is that grace by which we are saved, through faith; that grace without which we cannot *be* saved; that grace which "bringeth salvation" to a lost world, that teaches us how to live soberly, righteously, and godly, teaches us to look for "that blessed hope."

This matter is too plain for argument. The man who knows the grace of God in truth, does not need long arguments to teach him to deny ungodliness and worldly lusts, and live a sober, righteous, and godly life. These principles are taught him by the grace that saves him, and are inwrought in his heart by the Holy Spirit. But the same grace which teaches men to live the Christian life, also teaches them to look for "that blessed hope." No one admits that a difference of opinion among Christians is a sufficient ground for ceasing to live soberly, righteously, and godly; and the man who claimed that his "views" led him in a different direction, would be regarded as one ignorant of the gospel, and unacquainted with Christ and His grace. But the same grace of God also teaches men to look for that blessed hope, and if they fail to do this, they must be either deficient in the experience of the grace that bringeth salvation, or slow to learn the lessons which it conveys.

These considerations lift this theme entirely above the realms of theological strife, and the niceties of speculative criticism, and assign it its true position as a normal element in the life of the redeemed church. And hence, while this waiting attitude is independent of special theories, opinions, or interpretations, any theory of interpretation, the direction and effect of which is to turn men's eyes from "looking for that blessed hope," and hinder them from waiting for the Son of God from heaven, is necessarily and palpably faulty, contrary to, and subversive of, the teaching of that "grace of God which bringeth salvation."

THE GREAT SUBJECT OF REVELATION.

Nor are we to fall into a mistaken notion that this subject is one of slight importance, upon which the sacred penmen touch lightly or incidentally. There are many writings from which this theme is omitted, but they were not written "by inspiration of God." There are many sermons that ignore this subject, but they were not preached by prophets or apostles. There are systems where the doctrine of Christ's glorious appearing has no place, but they are neither apostolic nor primitive; they are the product of an age wise in its own conceit, and indifferent to that word "which liveth and abideth for ever."

DEATH NOT THE HOPE.

The Scriptures say far more about Christ's coming in glory, than they ever said about His coming in poverty and humiliation. The Scriptures say a hundred times as much about the coming of the Lord in judgment as they do about preparing to die; and yet ministers ring perpetual changes about death and a preparation for death, when they cannot even find *one* passage of scripture for a text to sanction such ideas, and are obliged, when talking of accidents, calamities, collisions, and explosions, causing unexpected death, to quote and *misapply* the words, "Be ye also ready, for in such an hour as ye think not, the *Son of man cometh*."

A more glaring perversion of scripture it would be difficult to produce. Death is in no sense whatever the coming of the Lord. Not one passage of scripture inculcates or sanctions such an idea. Death is an enemy, Christ is a friend. Death destroys our living friends, Christ restores our dead friends. Death sinks man into the sepulchre, Christ brings him out again. Death came by sin, Christ was manifested to take away sin. Death comes as a curse, Christ comes as a blessing, to redeem us from the curse. Death conquered Christ on Calvary, Christ has conquered death, and will destroy death and him that had the power of death, that is, the devil, when he comes. Death will be cast into the lake of fire, while Christ will reign in the new Jerusalem. Death shall then be no more; Christ shall endure for ever. Can death be the coming of Christ? Mary and Martha knew better than this, and each of them said, as they met Him in the day of their sorrow, "Lord, if *Thou* hadst been here, my brother *had not died*." John xi. 21, 32.

So far as we know, *no person ever died in Christ's presence*. Though He was appointed to "comfort all that mourn," yet He preached no funeral sermons, and was present at no death-bed scenes. Death knew its conqueror, and vanished at His approach; and whether He walked among the sick and dying, or came where the ruler's daughter lay dead among the mourning throng, or met the funeral procession bearing out the widow's son to his burial, or stood by the sepulchre of the departed Lazarus—wherever He confronted death, the monster quailed, and the lawful captives were delivered from his power. Even as He hung upon the cross, it was not until after He expired, that the malefactors beside Him died; and His dying groan not only smote the heart of nature with earthquake shocks, but also burst the graves and startled the slumberers there.

He lives who was dead, and He is now alive for evermore. He has the keys of hell and of death, and He shall redeem His people and destroy death, the last enemy, in the

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lake of fire. And to intimate that death is, *in any sense whatever, the coming of Christ*, is to betray a carelessness of study unworthy a well-instructed scribe, or an inexactness of statement not justifiable in dealing with that word whose jots and tittles shall abide when heaven and earth shall pass away.

NOT TO BE SET ASIDE AS "FIGURATIVE."

Nor will the indefinite allegation that the scriptures which predict Christ's coming and reign on earth are merely figurative language, serve to settle this question; for those who assert this, have no exclusive knowledge upon this point. They are disciples, not masters, and others can find figures as well as they, and can interpret them quite as authoritatively. If the Scriptures do not mean what they *say*, then surely these teachers have no special authority to tell us what they *do* mean; and to say that the plain sense of Scripture is to be set aside to give place to fanciful, allegorical meanings, is to subvert all faith, and make the word of God subject to the caprices of men. To claim that these words of Scripture are to be understood in an unusual and special sense, is to beg the whole question. If the plain teaching of the Scripture sustains a position, there is no necessity for resorting to such expedients; and if it does not sustain it, it is better to admit an error of opinion, than to tamper with the sacred record.

Figures of speech are common to every tongue, but these figures represent and express facts. There were plenty of figures of speech in the predictions of our Saviour's coming eighteen hundred years ago. The lamb, the passover, the turtle-doves, the young pigeons offered in sacrifice, foreshadowed the one great offering for the sins of men. He was the root, the branch, the light, the rock, and the corner-stone: but beneath all these figures there was a *fact*, and under all these shadows there was *a Person* who came to do the will of God, and who, from Bethlehem's manger to Calvary's cross, fulfilled in all their minuteness, not only the types and shadows which prefigured Him, but also those plainer, more specific statements in all the scriptures concerning himself. And it was by reference to these express statements of Scripture, minutely fulfilled, that His claim to the Messiahship was made good. The same arguments that prove that Jesus of Nazareth, the despised and rejected sufferer, was the true Messiah, prove from the same scriptures, that the same despised and rejected Jesus shall come again in the clouds of heaven, and reign over the house of Jacob for ever, and of His kingdom there shall be no end. The arguments by which men disprove that He will come, disprove that He has come, and warrant the Jews in denying His Messiahship. If the foundations be destroyed, what can the righteous do?

H. L. H.

Notes for Bible Study.

SERMON NOTES.

"*For there are certain men crept in unawares.*"—JUDE 4.*

THE object of the Holy Spirit by Jude to point out an evil and to give warning against it.

I.—THE STATE OF THE CHURCH: THE INTRODUCTION OF DECEIVERS.

1. Their gradual entrance. Then and now they stole in unawares—
   - By their own artifice;
   - By the remissness of believers.

2. The means by which it has been effected—
   - The corruption of the human heart;
   - The infirmities of believers.

3. The causes are two cries (made by Truth, never by Error!)—
   - (a) The cry of "Peace":
     - To check undue contention;
     - To prevent open resistance to error.
   - (b) The plea of "Toleration."
     - Effected by "ungodly" men! They pass amongst us as scholars, philanthropists, the enemies of slavery, cruelty; the friends of religious liberty and peace and toleration. But they are "ungodly."

II.—THE ADVICE TO BELIEVERS,

1. As it respects the enemies of the Truth. (Their description occupies a large part of the Epistle.)
   - You are to "contend" with them (ver. 3). They creep in "unawares," *i.e.*, secretly. You must contend with them *openly* (Eph. vi.). "Vex the Midianites, and smite them." Let us not learn our way of fighting from them.

2. As it respects those who may be deceived—
   - Of some have compassion;
   - Of some make a difference.

3. As it respects ourselves. More than once the Epistle turns off from the enemies to exhort and encourage the beloved brethren. Ver. 17. "But, beloved, remember ye."

4. Contention with error is quite consistent with "building up" ourselves in the Truth.
   - Contend for the Faith;
   - Build up ourselves on our Faith.

Two Lessons—
- (a) Beware of low views of Christianity.
- (b) Return to the "old paths."

Questions and Answers.

QUESTION No. 72.

Will you please explain Matt. xi. 11 and Luke vii. 28, here the Lord says (speaking of John the Baptist), "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." Can the "least" mean latest in time, and refer to our Lord?

The word "least" is used sometimes with regard to time, but it is impossible to take it so here, where it stands in immediate connection with "greater." (The R.V. has "little," and in the margin, "Greek, *lesser*.") The difficulty is first created by confounding the *Kingdom* with the *Church*. John announced the Kingdom, but he was not *in* it. The Kingdom which he announced as "at hand" was subsequently rejected, and is still postponed and in abeyance, in the sense in which it is here referred to.

There had been none greater than John the Baptist, none who had been so near Jehovah, sent before His face, none who had rendered Him a more exact and complete testimony, who had been so separate from all evil by the power of the Spirit of God—a separation proper to the fulfilment of such a mission among the people of God.

* Notes of a Sermon, by the Late Rev. Thomas Boys, in the *Jewish Expositor*, 1830

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Still, he had not been *in* the Kingdom: it was not yet established; and to be in the presence of Christ in His Kingdom, enjoying the result of the establishment of His glory, was a "greater" thing than all the testimony concerning the coming of the Kingdom.

QUESTION No. 73.

M. A. L., Edinburgh. "In 1 Cor. vi. 15 it is written: 'Know ye not that your bodies are members of Christ?' And again, in ver. 19: 'Know ye not that your body is a temple of the Holy Spirit, which ye have from God?'

(1). "Now, first of all, why is this truth brought out only in an Epistle written to 'carnal' believers (see ch. iii.)?"

Because, though they were carnal when he first went to them, so that he did not then declare the doctrine of the "Mystery," it would appear that this was not the case, when he afterwards wrote to them, as in 1 Cor. xii., he does enlarge upon this theme.

(2). "Why is the word 'body' in the singular, as if there were one physical body common to all?"

It is a common usage of the singular number, meaning *the body of each one of you all.*

(3). "Paul, *i.e.*, the Holy Spirit through Paul, tells us distinctly that in Christ the old Creation is done away: 'our old man was co-crucified with Him,' that 'ye died with the Christ from the elements of the world'; that 'ye were co-raised with the Christ.' And still more emphatic is the Scripture, 'in whom ye were circumcised with a circumcision not made with hands in the putting off *the body of the flesh* in the circumcision of Christ.' If all this be true, how can it be that a dead thing should be the sanctuary of the Holy Spirit? Has the living God ought to do with the dead? etc."

The answer to all this real difficulty is that in "rightly dividing the word of truth" we must distinguish that which refers to the believer's *standing* before God, and his actual *state* in this "body of death." We would suggest that the word should be thus divided:—

1 Cor. vi. 13 refers to our standing;
" " 14 " " " state;
" " 15- " " " standing;
" "-15 " " " state;
" " 17 " " " standing;
" " 18 " " " state;
" " 19 " " " standing;
" " 20 " " " state.

This, to our mind removes the difficulty felt by our respected correspondent.

QUESTION No. 74.

J. T. Crediton. "I am accused of teaching dangerous doctrine by explaining 'high places' as the heavenly."

We believe that "the heavenlies" can refer only to *heavenly places*, into which Satan has access until he shall have been cast down into the earth.

In Rev. iv.—xi. we have the *whole* of the future from one point of view. The plagues there poured forth are upon the Beast and his worshippers. Chapter xi. takes us right up to the time of the resurrection and judgment subsequently described in Rev. xx.

Then, in ch xii., we are taken back to a point of time prior to ch. iv., and are shown the inner and secret workings which lead up to those events, the outward aspect of which has already been described in iv.—xi.

In ch. xii. we have the casting out of Satan into the earth, consequent upon the "war in heaven" (probably on account of the taking up of the body of Christ), and prior to the revelation of the Beast. For as soon as Satan is cast out into the earth, he (see R.V.) stands "upon the sand of the sea," and there and then John sees the beast rising up out of it.

We thus submit that what we have to look for first and in the near future is—

(1) The taking up of the body of Christ;
(2) The consequent war in heaven;
(3) The casting out of Satan into the earth;
(4) The revelation of the Beast, followed by all the judgments described in chapters iv.-xi., and afterwards with other details in xiii.—xx.. etc.

QUESTION No. 75.

A. T., Liverpool. Does not Matt. xxv. 41 refer to one and the same time as Matt. xxv. 31, 32; and Joel iii. 2, 9, 14?

Is not this the judging of the nations? Is there no judgment between the judging of the nations and Christ coming on the earth? Does the 41st verse refer to the Great White throne in Rev. xx.?

The judgment of Matt. xxv. is the judgment of living nations (Joel iii.). Not a word is said about resurrection in the chapter. It takes place at Christ's coming in His Kingdom (2 Tim. iv. 1), when He shall occupy "the throne of His glory" (Matt. xxv. 31).

The judgment of Rev. xx. takes place *after* the 1,000 years, and all who stand before that great white throne are raised from the "dead." There is no judgment mentioned as taking place between Matt. xxv. and Rev. xx.

Signs of the Times.

JEWISH SIGNS.

EVENTS in the East are moving forward, and occupy the serious attention of all European Statesmen. Not less do they occupy the thoughts of Bible Students who see in them what may prove to be the beginning of the end.

Even the Jews are stirred up to ask what it all means for them, as the following from *The Jewish Chronicle* of November 29th will show:—

"Again there are rumours that the Sultan has raised the green standard of Holy War. Serious as the news is, if it prove to be true, its interest to the Jews, as Jews, is rather direct than indirect. The point calling for Jewish attention is that, according to the *Daily News*, the centre of this movement is the Holy Land, and that the soldiers of the Sultan are swaggering in the streets and bazaars of Jerusalem, and that such historic buildings as the Tower of David have been turned into barracks and shelters for the recruits raised by press-gangs. There have been, it is stated, 60,000 troops raised between Jerusalem and Jaffa in less than three weeks. Now, as the 11,000 square miles of Palestine are inhabited by less than a million people, this certainly sounds as if something more than the subjection of the Druses were in view. It is a curious coincidence that there should be this talk of a Holy War centering round Jerusalem in this month when the anniversary is celebrated of the only quasi-Holy War ever undertaken by Jews. The Maccabæan war was not waged to promote Judaism, but to prevent observant Jews from being exterminated, and by restoring their autonomy to make such a contingency impossible. The important consideration, however, at this moment, is that any agitation, even of the most frothy kind, will do much to unsettle the country, and postpone, for a decade or more, the settlement of Jews in agricultural colonies. On the other hand, should the green flag and its shining silver crescent be unfurled by command of the Sultan as Caliph, the European 'concert' will assemble round the cross, and some modern Peter the Hermit may preach a modern Crusade. Unfortunately for the Jews, there are Stoeckers and Luegers (and Luegners) enough to try and lump them as 'Semites,' with the followers of the Prophet. On the other hand the Mahommedans will class them with Europeans. Little, however, is yet known. The different Cabinets and the Yildiz are care-

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fully and successfully concealing their intentions, and the result of the present imbroglio will only be known when some definite action is taken by Turkey or the Powers. Meanwhile, the 'partition' of Turkey is a topic much discussed. Should this occur, it has been suggested by some writers that Palestine should become a 'free land' in the same manner as Hamburg was for ages, a free port governed by a Commission of the Powers. Although, to the Jews, face to face with the problem of turning the stream of emigration in a useful direction this would not be altogether unwelcome, they would be the last to wish for the terrible events that would have to prelude such a consummation, or to exchange the mild rule of Turkey for that of some Christian States."

The mere fact that such events have become the common subject of such newspaper comments, is a significant sign that "the Times of the Gentiles" may be nearing their end.

RELIGIOUS SIGNS.

"CHRISTMAS IN THE CHURCHES."

This now common newspaper heading shows very clearly whither the "times" are moving. A glance at the texts and topics is most significant, "Peace," "Peace on earth," but nothing about "Peace in heaven," or the "Peace of God," Peace made and given. Plenty of "good will to man," but no "Glory to God." "Armenia," "President Cleveland." Solos and their singers—these are the newspaper summaries of "Christmas in Churches and Chapels."

At Westminster Abbey, from "the Word was made flesh and dwelt among us," it was shown how "that in the various stages of the upward progress of human life there was danger that knowledge seemed at times to put God further from the human soul."

At St. Paul's Cathedral the subject was "The Mystery," from Col. i. 26, 27, which "was to pass away in the birth of Christ," but only to be succeeded by other mysteries in the problems of social life! So that according to this no secret was *revealed*, but what had before been hidden then "passed away" without being revealed at all! Truly, a most mysterious thing.

At the Temple Church "Peace on earth" was the theme, but it was "not yet," owing to sin in the world. If we could only get rid of sin, then war would disappear, and "unless that fact were taken to heart they might find themselves turning from that most warlike series of books, the Old Testament in search of less barbarous doctrine! In other words, "the divergencies between the new Gospels and the old, was that, considering the growing horror of war among those who were Christians, indeed, as the world grew older, they were so few, if any, signs of a like horror in the teaching of Jewish prophets, or of Christ Himself, or of those who were nearest to them, and best reflected His character." Truly Christians will soon be too advanced and too good to associate with Christ or to heed the teaching of the Word of God.

At the City Temple, Christmas was declared to be "good will, delight in one another, and hoping the best of the world. They who *thus* kept Christmas would have a merry Christmas and a happy New Year." This is scarcely up to the standard of Paganism itself.

At the Unitarian Chapel, Hampstead, "Be of good cheer," was the text, and the congregation seemed to respond, for nothing is said about the sermon, all the efforts of the newspaper being devoted to a description of the decorations, the carols, the anthem, the choir, the soloists and organist.

At the Wesleyan Church, Canning Town, "President Cleveland," and the prayer of the blind chaplain of the Senate, formed the theme of the discourse.

At the Roman Catholic Churches the description is confined to the "beautiful renderings" of various professional soloists and the efforts of organists and orchestras.

Truly the times are moving, and the signs are many that the apostasy is getting deeper and deeper, and rapidly approaching the time for the man of sin to be revealed.

THE CRY FOR RE-UNION

Still increases, preparing the way for the great confederation—the futurist fulfilment of Psalm ii. and Rev. iii. Dr. Clifford's new year's address, after speaking of "the forces that are making the human race one," went on to speak of "Christian unity."

If we quote a few of his words, it is only to show how this movement is not for Christ but "to augment and quicken their [the Churches] common service to mankind."

"At last all the Christian Churches are talking about unity. They must. They cannot help it. They must come closer together. Encyclicals and replies to encyclicals have filled the air. Conferences at spots sufficiently remote to prevent any sudden displays of brotherhood at home have been many. The Pope is specially anxious for unity, of course, on his own terms, as is natural to one who is infallible. He has addressed the Greek Church, the most numerous of all the Churches, and he has also appealed to the English people. . . . Whilst we rejoice in this movement for unity amongst Christians, we must take care that it is on the right lines. In so far as it is a resurgence of that old enemy of Christ—Pharisaism—we must resist it. Christianity is spirit and life. It does not value minute rules and precise forms, but central principles and burning enthusiasm. It is indifferent to uniformity of ritual, and eager for the building and perfection of character. To chaffer about dogma and ritual, chasuble and cope, to identify the religious life with a mode of baptism, or a certain frame of words or a doctrine, neither of which has any bearing on character, is to invite the condemnation of the Christ of the Gospels. But real Christian union is good; union of heart and of hand, in trust and in love, in war for justice and purity—this is the unity that is proceeding amongst us, and together with the forces at work for the consolidation of the people of the earth, forelooms a sure and safe progress towards a blessed future. (Cheers.) Still, we must not forget that the indispensable condition of all progress is a high ethical aim, and a true ethical spirit. This is, after all, a moral world."

Thus the essential principles of the movement are a salvation by works, a present "moral" character and life, and a millennium without Christ.

A London evening paper thus innocently but ignorantly describes the condition of the Churches:—

"The Christmas Day congregations were a good deal affected by the weather, especially at the show-places. Most of the preachers seem to have seized with avidity upon the noble opportunity, offered them by the American rumpus, of discoursing upon that well-worn Christmas theme, 'On Earth Peace.'"

"THE SIGN OF THE CROSS."

WHILE the Churches are fast sinking into worldliness, the World is becoming more and more religious. An epoch has been reached in a new Play, concerning which we quote a few comments of the daily Press.

One paper says it "passes into the vast arena of public controversy. It may be sneered at by some as 'mere melodrama,' it may be ridiculed as 'irreverent' by others; but 'it will not only make people talk, but, what is far more important, it will make people think. The people went home,' we are told, 'thinking, thinking, thinking.'"

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While others are thinking, and sneering, or ridiculing, or praising, or condemning, we will put on record our own thoughts of it as a "sign of the times."

Mark the language of another paper concerning this new Play. It says: "It held America by its force, its daring, and its earnestness; it pursued its triumphant way through the provinces,—*uniting, for the first time in dramatic history, Catholics, Protestants, Nonconformists, and—mirabile dictu!—both Jews and the Salvation Army.*" "A spell-bound audience, *composed, in a great degree, of ministers of religion, who held out the hand of charity from the Church to the stage.*" Speaking of one of the characters, it says, "One or two prayers uttered by a grey-bearded old gentleman, who might be a Patristic divine, or Jewish prophet, or General Booth. Be he what he may, to Anglican, Jew, and Salvationist, *he will alike be welcomed, because* he is THE EMBODIMENT OF ALL RELIGIONS—*patience, love, and endurance.*"

We are told that it is full of "the exquisite language of Holy Writ . . . . frequent allusions to Christos," "*which gave the audience a bit of a shock.*" A youth is "racked," and goes after "one more prayer, one more kiss, *one more look at the Cross . . . . to win the crown of immortality.*"

Another paper remarks that "the door is open now, and entry cannot be refused . . . . in another year or so, to a 'Passion Play' if it be but seriously attempted." "The long recitations from the New Testament, intimate references to St. Paul, and talk about Galilee," are mixed up with "comic relief," afforded by the humours of a drunken Roman patrician, the vulgar artifices of melodrama, dances, and ballet-music alternating with familiar hymns embellished with *pizzicato* effects on the violins." "A hellish scene" of "Roman revels" stands in "a glaring background of flaming scarlet and shameless sin," and "descends to depths as low as mind can dive." The heroine finally converts the Roman patrician, who is already "almost persuaded to be a Christian," "when *she held up before him the cross, and was surrounded by a mystic light*"!

Whatever the world may think, we see, in this no mere irreverence, but a "sign" pointing to the "times" when *reunion*, which is being so eagerly sought after, will embrace the Church and the world, the cross and the stage, and make all one under the coming Antichrist. That awful and far-reaching *reunion*, which he is to effect, is being rapidly prepared for, and will, ere long, be consummated. The gradient is steep, and the movement is swift.

SPIRITIST SIGNS.

"*INSPIRED ADDRESSES.*"

SIDE by side with the so-called "Churches," the same awful exaltation of man is advancing, and all tending to the same end. Witness the following from the Spiritist organ, *Light*:—

"Cavendish Rooms, W.—On Sunday last we were once again privileged to hear, from the lips of Mr. J. J. Morse, another of those *inspired addresses* which have so justly earned for this gifted medium and his controls the highest appreciation from all parts of the Spiritualistic world. Choosing for his title the phrase, *What is man that Thou art mindful of him?* 'Tien,' with all his wonted ability, held the close attention of the audience throughout. The discourse proved to be a condensed treatise upon 'God, the Universe, and Man.' 'Spiritualism,' said Tien, '*is the rational Gospel of Human Progress*; it gives a *broader, better*, and *brighter knowledge of God*; it teaches man to trust God, by having confidence in God, respect for himself, and a knowledge of the universe in which he lives.' 'The *world is better than man thinks it is, because man is better than he thinks he is.*' Again: 'The doctrines of priests, who looked at the world with jaundiced eyes, were but Church fetters which held mankind in bondage, and stunted the growth of mind and soul, but one by one the links are snapping, the *shackles falling*, and, *if slowly, how surely freedom is growing.*' But scant justice is done by merely quoting a few remarks from this instructive discourse—nothing but a verbatim report would convey to the reader the exceptional skill and power shown by the lecturer in handling the many matters arising out of the consideration of the cardinal point of this lecture, 'What is man that Thou art mindful of him?'"

From this Deification of men it is only one step to

"*MODERN DEVIL WORSHIP.*"

UNDER this heading, *The Daily Telegraph* publishes the following (Dec. 13th, 1895), which shows that, while *man* is being exalted, the way is being prepared for the worship of the Devil, after he shall be cast out into the earth:—

"One of the most extraordinary cases ever brought before a court of justice, is now occupying the attention of the Tribunal of Correctional Police. It refers to the alleged 'devil-worshipper,' which has been deseribed by M. Huysmans, in his book, *La Bas*, and M. Jules Bois, in his *Satanisme et la Magie*. The case is an action for libel, brought by a Mdlle. Lucie Claraz, of Fribourg, Switerland, against a periodical entitled, *Le Diable au Dix-neuvieme Siecle*, which exists for the purpose of attacking the worshippers of Satan and the so-called priests, who celebrate what are known as 'black masses,' ceremonies not only impious but immoral and obscene. In an article which appeared in this paper, Mddle. Lucie Clarez was described as a 'devil-worshipper,' who procured consecrated communion wafers from the Catholic churches for the purpose of having them defiled by the ministers of Satan. The plaintiff, who is a good Catholic, has organised a church in Fribourg, at her own expense, and has been specially honoured by the Pope. Owing to statements circulated about her, she was refused communion at Fribourg, and, accordingly, brought the action against *Le Diable au Dix-neuvieme Siecle*. Maître Clunet gave some curious information to the court about the 'devil-worshippers,' who address their diabolical master as 'the steward of sumptuous sins and great vices, the inspirer of deeds of vengeance and misdemeanours.' This they follow up by blasphemies of the most horrid kind against the founder of Christianity, and conclude their rites by lascivious dances. Maître Clunet also quoted from *Le Bulletin du Diable*, the periodical of the sect, and going back on history, said that Madame de Montespan was a 'devil-worshipper,' and killed a child in order to use its blood in the composition of a love-philtre, which she vainly thought would revive the passion of the Fourteenth Louis. The case was adjourned to-day for a week. Maître Mack, who represents the periodical, will defend his clients on the resumption of the hearing."

The *Pall Mall Gazette* remarks on this:—

"The serious side of the question is that Luciferism and Satanism are daily increasing the deadly hatred which exists in France and Italy between Catholics and Freemasons. 'Cherchez le franc-macon' is the cry of the devout Catholic in every case of sacrilege or affront offered to his Church, and that all those dark and obscure rituals are connected with secret masonic societies is a charge again and again advanced by the Foreign Catholic Press. Satanism has, moreover, become militant and published its *Prière du Diable*, which Leo XII. has answered by his *Prière à St. Michel.*"

Judgment was given in this case on January 15, in favour of Mdlle. Claraz.

THE COMING ANTI-CHRIST.

Meanwhile the way is being prepared for the coming Anti-Christ.

Even a Jewish work has just been published by W. Bossuel (Göttingen, 1895), entitled *Der Anti-Christ.* He shows how Jewish literature on this subject in the early centuries influenced Christian doctrine and tradition; and how the modern Christian literature is, by a reflex action, now influencing the Jewish eschatology.

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THINGS TO COME.

Vol. II. MARCH, 1896. No. 9.

Notes and Notices.

PROPHETIC CONFERENCES

are being arranged for

Preston, April 28--30.
Edinburgh, June 15—18.
Halifax, May.

Friends who are desirous of having a Conference in any place and who are willing to provide a Hall, local printing, etc., and hospitality, are invited to address the Editor, who will gladly see that arrangements are made for the providing of suitable speakers.

TO OUR SUBSCRIBERS.

We have received several complaints as to the business part of our arrangements. We very much regret this, and beg that in case of any irregularity in the receipt of copies, or of any difficulty in obtaining them through the Trade, or otherwise, the Editor may be at once informed of the same.

Editorials.

"The Christ has come." Under this title, a book has been recently published, and Lectures (advertised in *The Times*) are being given in Churches and Chapels. The Lecture is entitled "the past Second Advent"! The book which we do not intend to advertise by naming the author or publisher, has recently gone into a second edition. It is intended to prove that Christ did actually come at the destruction of Jerusalem in A.D. 70, that His enemies were then actually destroyed, and that the most faithful of His followers were translated to heaven without tasting death. We are not surprised to learn that the author published a testimony from Dr. Clifford, dated July, 1894:—

"For more than twenty years I have held that the prophecies of the New Testament concerning what is called the Second Advent were fulfilled for the most part in 68 to 70 A D., and that the thousand years sometimes called the 'Millennium' date from 70 A.D. to 1070 A.D. . . . It was, therefore, a great delight to me to read the 'Parousia' some year or two afterwards, and a fuller pleasure still to discover, as I did years after that, that the 'Parousia' was written by my friend and neighbour, Dr. J. S. Russel. Your book adds to my thankfulness. For I am sure that the promulgation of this interpretation is necessary to take the reproach from the Scriptures cast upon them by the current theory, and also to remove a lethal influence from the Churches of the Lord Jesus Christ."

We are not surprised to read these words, nor at the activity of the enemy put forth, just as the Lord's people are waking up to see and proclaim the "blessed hope" of Christ's speedy appearing. It is just what we should have expected. It is an evidence that the revival of faithful testimony is telling and is worth opposing; and it explains also how it is that journals like our own should be the special object of the Devil's hatred manifested in many attempts to mar our work and silence our testimony. May we use this as a plea for the sympathy and the support of the Lord's people, that they may unite more in fellowship with us in our work.

The Modern Christ. In past generations the Religious world has been taken up with doctrines or sacraments, or ceremonies, or ecclesiastical constitutions. But in our day it is "Christ." Within our memory His name was rigidly excluded from the Press, and was reviled by infidels. But to-day it is on every one's lips: on all sides He is the subject of study as a teacher, and a philanthropist; as the "elder brother" of mankind; as He is "revealed in history and glorified in art." But it is as the Christ of Theosophy and not the Christ of God; it is as the example of a man, not as the Saviour of lost sinners; it is as the head of the human race, and not as the Head of His Body the Church; it is as the fulness of human perfection and not as "the fulness of the Godhead bodily."

All this is significant as a sign of the times! The Christmas Number of the (American) *Biblical World* (of over 140 pages), is occupied wholly with this subject, describing "the Hall of the Christ" about to be erected at Chautauqua, solely for this study. Here is to be collected a library of "the lives of Jesus:" another room will be devoted to a collection of engravings, photographs of great pictures, statues," etc., of Christ. Its object is to accomodate 500 students, and to promote "true social and political reform," "which are daily building up a civilization founded on the broad doctrines of the Fatherhood of God and the Brotherhood of Man!"

Truly the times are preparing for the cry, "Lo, here is Christ or lo, there," but it is the true preparation for Antichrist. These will be his great principles. He will unite all sections of mankind, all religions, all nations, and thus prepare the way for his own reception and worship.

The whole aim of the religious movements to-day, is to shut out the Christ of God, to get rid of the Saviour of lost sinners, to do away with His atoning work and His redeeming blood, to strive to bring about "good will to men" without "glory to God," and to establish a millennium without Christ!

Anglo-Israel Etymologies. Henry J. Morass, of Philadelphia, U.S.A., writes in *Hebraica* Vol. iii. No. 3, on some Etymologies suggested by Professor Neubauer. "It is a cause for regret that men of large scholarship and profound thought, will at times lend themselves to the promulgation of ideas built upon airy bases, the utter weakness of which their own knowledge should be the

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means of discovering. What applies to this class of men may also hold good when referring to those who employ procrustean methods in the interpretation of the Bible, whether in a religious, historical, or geographical sense, to suit certain original views of their own—so original that if advanced by the untutored, or the novice, they would excite derision.

Referring to an article by Professor Neubauer in "Notes and Queries," he adds, "Therein I found statements which . . . forced a smile that soon changed to a feeling not at all akin to humour."

The following are some of the vagaries: Mount Tara is from *Thora* (the Law); Edinburgh from *Eden*; Eboracum (York) is from Eber or Ebrae; London from Lan-Dan (the dwelling of Dan); the Guildhall from Galad (the leper's house, Job xvi. 15); Dublin, the dwelling of Dub or Dob, the Hebrew for 'wolf' (representing Benjamin). The Hebrew *Lavusar*, a prince of Levi, is the origin of Labuchere!!

Contributed Articles.

THE MYSTERY.

By the Rev. Dr. Bullinger.

(*Concluding Chapter.*)

VII. The Body and the Bride.

There is another error which the doctrine of the Mystery corrects, though there is certainly some little excuse for its having been so generally entertained, and that is, the identification of "*the Body*" *with* "*the Bride.*" We have already seen that had Israel repented and turned to the Lord (Acts iii. 18, 19), there is not an Old Testament prophecy which would not have been fulfilled. But the "Bride" *is* the subject of Old Testament prophecy. Therefore, had Israel repented, and there had been no Church of God, there would still have been *the Bride* according to the prophetic word. Many are the prophecies of the Bride in the Old Testament, and hence some who cannot ignore this fact and yet cling to the *modern* idea of the Body being the Bride, believe there are, or will be, *Two Brides*: the Bride of Jehovah and the Bride of the Lamb. But surely it is not necessary, in the absence of direct scripture testimony, to adopt an interpretation which involves so unscriptural a solution. The Bride in Isaiah, Jeremiah, and Hosea, is Israel, or at any rate the elect of Israel; those who were "partakers of the heavenly calling" in Israel. We read in—

Isaiah liv. 5:

> "Thy maker is Thine husband;
> The Lord of hosts is His name."

See also verses 6, 7, 8.

Isaiah lxii. 4:

> "Thou shalt no more be termed Forsaken;
> Neither shall thy land any more be termed Desolate:
> But thou shalt be called Hephzi-bah (i.e., *My delight is in her*),
> And thy land Beulah (i.e., *married*).
> For the Lord delighteth in thee,
> And thy land shall be married.
> For as a young man marrieth a virgin,
> So shall thy sons (or thy Restorer*) marry thee;
> And as the bridegroom rejoiceth over the bride,
> So shall thy God rejoice over thee."

Jeremiah iii. 14:

> "Turn, O backsliding children, saith the Lord,
> For I am married unto you."

Hosea ii. 16, 19:

> "It shall be at that day, saith the Lord, that thou shalt call Me
> Ishi (i.e., *my husband*),
> And shalt no more call Me Baali (i.e., *my lord*). . . .
> And I will betroth thee unto Me for ever; . . .
> I will betroth thee unto Me in faithfulness,
> And thou shalt know the Lord."

These and other passages clearly prophesy that an election of Israel shall be the Bride. Had, then, the call in Acts iii. 18, 19 been obeyed, these prophecies must have had their fulfilment, quite irrespective of any Church.

Here again we come upon the solution of another great difficulty.

The Old Testament Saints

are a great burden to Expositors of New Testament Truth. And what to do with them is one of the commonest questions and difficulties which arises in the mind of the Bible-student.

That there has been an elect body all through the Old Testament history we have abundant evidence.

While all the promises to Israel as a nation, were earthly, there were always those who lived "by faith" and "died in faith," and were "partakers of the heavenly calling" (Heb. vi. 1). These looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country . . . a better country, that is an HEAVENLY: wherefore God is not ashamed to be called their God; for He hath prepared for them A CITY." (Heb. xi. 13-16)—And of Abraham it is said "he looked for A CITY, which hath FOUNDATIONS, whose builder and maker is God." (*v.* 10).

Now when we turn to Rev. xxi. 9, we read that one of the seven angels said to John: "Come hither, I will shew thee the BRIDE, the Lamb's wife." "And he carried me away in the spirit to a great and high mountain, and shewed me that great CITY, the holy Jerusalem descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious," &c. (Rev. xxi. 9-27.)

What are we to understand but that this "CITY,"

*A slight change in the vowel points gives the reading *thy great* or *royal Restorer* or *Builder* (by the figure of *Enallage*, pl. for sing.) instead of "thy sons." Sons, moreover, were the *builders* of families (Gen. xvi. 2; xxx. 3; Deut. xxv. 9; Ruth iv. 11, etc.)

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—which is declared to be the "BRIDE, the Lamb's wife," is the city for which all those who were partakers of the Heavenly Calling looked; and that these elect saints of the Old Testament will form the Bride.

This "Holy Jerusalem" may contain the Church or Body of Christ, as well as the Bride, inasmuch as "the Lord God Almighty, and the Lamb, are the Temple of it" (Rev. xxi. 22), and "the Lamb is the light thereof.' But it is not necessary on this account that we should *identify* them.

The "Lamb" is the special title of the Lord Jesus in relation to Israel, and the elect of Israel, and especially to the Bride (see Rev. xix. 7-9 and the Parables of the Marriage, and the Marriage-Supper in the Gospels).

It will also be noted that the names "ON the GATES of the city (*i.e.* the *visible* parts of the city), are "the names of the twelve tribes of the children of Israel." (Rev. xxi. 12), while the names "IN the FOUNDATIONS" (the *invisible* parts of the city) are "the names of the twelve apostles of the Lamb (*ver.* 14). This again carries us back to the Gospels (Matt. xix. 28), to the solemn words of the Lord Jesus in answer to a specific enquiry as to the portion of the Twelve Apostles: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here in Rev. xxi. we have the Regeneration (the new heaven and the new earth), we have the Twelve Tribes of Israel, and the Twelve Apostles of the Lamb. We ask, what has this to do with the Church—the Body of Christ? and has it not to do only and solely with the Holy City and with the Bride of the Lamb? The promise of Christ to the Twelve Apostles has never been abrogated; and, we ask, what are we to do with it, if the Apostles form part of the Body of Christ? The Church is part of Christ, the Bridegroom; but the Apostles, by a comparison of Matt. xix. 28, with Rev. xxi. 14, form part of the Bride.*

In harmony also with this is the teaching of

EPHESIANS V. 25-33.

Christians, in their selfishness, attempt to rob others of their place as the Bride, and thus lose their own still "better" place as part of the Bridegroom. "Verily they have their reward"!

The Bride and the Bridegroom, though in a sense one, are yet surely distinct. And it is clear from all the scriptures relating to the Mystery, that the members of Christ's Body are not the Bride, but part of the Bridegroom Himself. Whereas the elect Old Testament saints will form the Bride. See Isaiah xii. 6: "Cry out and shout, thou *Inhabitress* (marg.) of Zion: For great is the Holy One of Israel in the midst of thee." In Rev. xxii. 3, we read "The throne of God and of the Lamb shall be in it." Of the glory of this Holy City other scriptures speak. See Is. lx. 3, 14, 19, 20; Rev. xxi. 23, 24, 27; Is. liv. 11-12.*

True, the Apostle might address the saints concerning his desire to present them "AS a chaste virgin to Christ" (2 Cor. xi. 2). But this no more declares that the Church *is* the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15); or that he was their mother (Gal. iv. 19). In the one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2 Cor. xi. 2, he spoke of the jealousy of the friend of a bridegroom. The "Mystery" was a totally different thing.

So, in Eph. v. 28, 29, the argument is that husbands "ought to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body," *i.e.*, AS Christ loves His own Body, the Church; so ought husbands to love their own selves, because they and their wives are "one flesh." Thus "the great secret" is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband. But that AS Christ loves His Body (the Church), SO husbands ought to love their bodies (their wives).

What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being "in Christ" (mystical), are PART OF THE BRIDEGROOM, and cannot possibly, therefore, be the Bride herself.

It is a remarkable example of the perversity of Expositors, who while they hold that the Bride is the Church, persist in interpreting the parable of the ten virgins, as though the Bride's attendant "Virgins" are also the Church. Though who ever heard of an Eastern Bride going out "to meet" the Bridegroom! The Virgins, "her companions," went, but not the Bride. So our expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The "Bride" *must* be distinct from "the virgins her companions that follow her." If we rightly divide the word of truth we see that the Church is neither the one nor other, and that the subsequent revelation of the "Mystery" cannot be read into either Psalm xlv. or Matt. xxv., which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed.

The mystery was "hid in God." It does not say it was hidden in the Scriptures, but "hid in God" Himself. There can be therefore no *types* of it in the Old Testament, inasmuch as types *teach*, and were meant to teach doctrines. But if truths and doctrines, which are elsewhere clearly revealed in the New Testament, can be *illustrated* from the Old Testament, that is quite another matter. The *illustration* and *application* of Old

* This effectually disposes of the figment of "Apostolic Succession," which would never have been seriously entertained had not the truth connected with the Mystery been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Church, the Apostle Paul was specially raised up to a special and different position altogether, and is identified with the Mystery.

* This is referred to again in Is. iv. 5, when Jehovah shall have purged away the filth of the daughters of Zion, it is added "beyond all this glory there shall be the *Chuppah*, or *the marriage canopy*," mentioned elsewhere only in Ps. xix. 5 and Joel ii. 16; and referring to Isa. lxii. The *Chuppah* is the bridal canopy beneath which the nuptial ceremonies are performed to this day.

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Testament Scripture to the Church is quite lawful and profitable, so long as it is kept distinct from *interpretation*. It is one thing to see an illustration of the Church in the Old Testament; but it is quite another thing to say that that is there revealed, which God distinctly declares *was not revealed!*

GEN. xxiv.

has been, for example, widely taken as typical of the Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter *is illustrative*, but not of the Church. The bridegroom and the bride were both "ready" before either was called to the marriage. The bride was found in *the house of Abraham's brother*. Very special injunctions were given that she was not to be of "the Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto *my country* and to *my kindred* and take a wife unto my son Isaac . . . thou shalt take a wife for my son *from thence*." Great emphasis is placed on this important condition in verses 3, 4, 7, 37, 38. Abraham and Nahor were brothers, and by Isaac's marriage with Rebekah, and Jacob's marriage with her brother Laban's daughters, Leah and Rachel, the *whole house of Nahor* was absorbed into the family of Abraham! *Gentiles* were expressly shut out when this typical wife was chosen, and Isaac on receiving his bride took her at once "into his mother Sarah's tent," thus forming the ground of the type as expounded in Gal. iv. 21-31.

Rebekah therefore represents, not the Church or Body of Christ, but that great cloud of witnesses (the Old Testament saints), who in the old dispensation sacrified, as she did, all worldly advantages for the Lord's sake. It is for these He is preparing that "city which hath foundations," and of which He Himself is the divine architect. And truly, it is said of these, "if they had been mindful of that country from whence they came out (as Rebekah came) they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. xi. 15, 16).

"These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (verses 39, 40).

Now, we maintain, that this "better thing" cannot be the same as the good thing. The comparative term distinguishes between two things, and necessitates the existence of *two*. The one, as the Bride, will have a good place, a grand place, a place of honour and glory as the Lamb's wife in the holy Jerusalem, but the Church, the Body of Christ, will have "some better thing," a position of greater glory and honour, as part of the Bridegroom Himself.

It is for this consummation that the members of His Body now wait. We are, by the wondrous position which grace has given us, necessarily cut off from all "Bodies" which are of human origination, and from all Ecclesiastical organizations. We do not seek to restore corporate testimony, for no such restoration of what man had ruined, was ever promised. The corporate failure is complete. There is no authority in the Word for re-establishing it, and all attempts to do so have ended in disaster, and in a widening of the breach between brethren. The "unity of the Spirit" is now only *subjective*. There is no such thing as an *objective* unity of the Spirit which we can "join." The real truth of the "Mystery" received into the heart raises the members of the Body far above all human plans and hopes of union or of Re-union. It takes us up at once into the heavenlies, seats us there with Christ, so that like Him we are "henceforth expecting."

Hence, we are not concerned with prophecy as such, as a mere subject of study. To look for Christ's appearing is the very essence of our Christian standing. It is the very breath of the Christian's life. We "wait for God's Son from heaven," and long for Him to appear so that we may be

"RECEIVED UP IN GLORY."

May we not conclude in the words of an ancient prayer, and say and confess that

"We are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people, and are also heirs together through hope of Thy everlasting Kingdom by the merits of the most precious death and passion of Thy dear Son," Amen.

FRESH STUDIES OF OLD TRUTHS.

No. II.

"THE WRATH" AND "THE GLORY."

IT has been shown what the meaning is of "the wrath," and how the children of the day are delivered from it: let us now seek to find out the import of "the glory," and how the sons of God will share in it.

"THE GLORY."

We are waiting for God's Son from heaven, even Jesus, who is the One delivering us from the coming wrath; and as He has entered into His glory so, when He comes shall we the members of His body, be "received up in glory," have our bodies conformed to His body of glory, and then be manifested in glory and share in its blessedness for ever, with Him.

Now there is more, in this consummation of grace, than fulness of inward blessedness. There is something also to delight the eye and feed the fire of inward fellowship. The river of God is full of water, and this glory is a chief element in that river of His pleasures. This word "glory" is descriptive of everything that is divine, heavenly and most holy. And, as in the great physical universe there are many and varied glories—sun, moon, and stars differing in glory—so in the spiritual universe there are many glories. We read in 1 Peter i. 11, of "the sufferings of Christ and the *glories* that should follow." It is plural: many glories are to follow, both heavenly and earthly, temporal and eternal.

It is remarkable how the word "glory" is used as descriptive of each person of the Godhead.

Of the Father:—"The God of glory" (Acts vii. 2); "The Father of glory" (Ephes. i. 17).

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Of the Son:—"The Lord Jesus Christ of glory" (James ii. 1); "The Lord of glory" (1 Cor. ii. 8).

Of the Spirit:—"The Spirit of glory . . . . resteth on you" (1 Peter iv. 14).

He is the fountain of all glory whether moral, administrative or visible, just as He is the fountain of all grace; for "Jehovah God is a sun and shield: Jehovah will give grace and glory."

Now, though we cannot describe fully what it is until we are in it, yet it is evident that there is a glory, a scene of blessedness, a state of fulness of joy and pleasure for evermore, which is reserved for the sons of God as the opposite of "the wrath to come" which is the portion of the wicked. *There is a moral glory*, ever connected with spiritual excellence and gracious quality of character which Christ manifested in the days of His flesh and which we may manifest in conduct, in spirit, in service day by day. That glory is perfect in the Godhead; the glory of love, of wisdom, of holiness, of power, of justice, of longsuffering, of pardon: and we may and ought to, in our measure, show forth these "excellencies of Him who called us out of darkness into His marvellous light." But while that is so, Scripture points, persistently, to a glory that is future and visible as the hope and the home of the members of the Christ. Let us seek to apprehend it.

"The Glory" as our Hope.

We are expressly called to it. That the Christian calling *has a hope* is taught definitely by the Apostle Paul. He prays that we may know what is the hope of our calling. He asserts that we are "called in one hope of our calling" (Ephes. i. 18 and iv. 4). And he encourages the Thessalonians by reminding them that they were called into God's kingdom *and glory* (1 Thess. ii. 12). In Rom. v. 1, 2, the same Apostle shows that this hope is the proper issue of a justified state, thus:—

Our past covered: "justified by faith."

Our present assured: "access to grace wherein we stand."

Our future presented: "Rejoice in hope of the glory of God."

That cannot be the hope of a perfectly moral character: it must mean something different to that and beyond it: not an inward experience but a vision of God. Paul shows what is the spring and fountain of this hope in Coloss. i. 27, where he says that the hope is the end of the mystery or secret of Christ and the Church—"which is Christ in you the hope of glory."

Christ *for us* on the cross is the ground of faith.

Christ *in us*, living and dwelling in the heart, is the inspiration and food of love and hope.

Christ *with us*, now, is the power of service.

The *fountain* of the hope is "Christ in us."

The *function* of the hope is to "purify, as He is pure."

The *fulfilment* of the hope is "the glory of God."

Thus, we are led to the true expectation of the Christian—"the blessed hope and the *appearing of the glory* of our great God and Saviour Jesus Christ." (Titus ii.) We will not, we cannot be satisfied until the glory is revealed. It is Christ's own mediatorial glory. We are to share it with Him, and see it in His presence; even as He prayed, "I will that those whom Thou hast given Me, be with Me where I am, that they may *behold My glory*." Grace has come bringing salvation in its regenerative beginning.

Glory will come bringing salvation in its completive ending.

Christ's first advent brought *grace*.

Christ's second advent will bring *glory*.

When *He* comes, glory comes. And as He was received up, so shall we be received up, *in glory*. Then will come the "redemption of the body" for the bodies of our humiliation shall be "fashioned like unto His body of glory." It will be a new state: the changeless state of immortality and incorruptibility. We shall be with Him and like Him—"glorified together with Him," in exceeding joy. We shall then be in that unspeakably blessed state which the New Testament describes by the two short words,

"In Glory."

To that ineffable joy God is leading the many sons (Heb. ii. 10) to be for ever in the likeness of their Leader and Head!

And hence it is that Paul declares in Coloss. iii. 4, "When Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory."

Oh, in the expectation of such a hope and such a home, why do we not sing more? Why do we not serve better? Why do we not shine more brightly?

Let us sing, and serve as we sing—

"Mid the splendours of the glory
Which ere long we hope to share,
Christ the Head and we the members
Shall appear divinely fair:
Oh how glorious
When we meet Him in the air!"
"*Amen:*
Even so, come, Lord Jesus!"

JAS. C. SMITH.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE GOSPEL OF JOHN.

By Mr. G. W. Carr.

(At the Edinburgh Conference, May, 1895.)

ONE of the greatest evidences of the inspiration of Scripture is that it everywhere points to Christ, the living Word. Christ is the very spirit and soul and body of the Scriptures—He is the substance of all shadows and types; and while in the Old Testament He is veiled, He is revealed in the New. He is the "Yea and Amen" of all the promises of the Word of God. He is the one signified in all the offerings and sacraments. He was proclaimed in Eden: prefigured in the Ark: pointed to in Isaac; portrayed in the lamb—pictured in the brazen serpent in the wilderness; prophesied by Moses; personified by Joshua; and He is the very centre and circumference of the Book. If I had time I would show you every place where Christ comes in from Genesis to Revelation; but

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I have other purposes. I simply show you a few in the Old Testament. He is the seed of the woman in Genesis: He is the passover lamb in Exodus: the High Priest of Leviticus; the smitten rock in Numbers; the Prophet of Deuteronomy: the captain of the Lord's hosts in Joshua; the deliverer in Judges; the mighty man of strength in the Book of Ruth; the patient man in Job; the afflicted and glorified one in the Psalms; the man of wisdom in the Proverbs; the preacher of Ecclesiastes; the beloved in the Song of Songs; the Prince of Peace in Isaiah; and the Sun of Righteousness in Malachi. In the Gospels we find Him "King" in Matthew; servant in Mark; Son of man in Luke, and Son of God in John.

I want to take an example, and I believe it is more profitable than anything I could say further upon the Inspiration of the Scriptures. I want to take the Gospel of John and show by its structure and design; by its unity; by its harmony that there is not a man living that could have written it—it must be inspired of God. It is too grand,—and I hope you will turn to the Gospel as I go rapidly through the 21 chapters.

Let me say at first it divides itself naturally into two parts. The first ten chapters show the glory of God coming down—the next eleven chapters the glory of God going back to heaven. But there are four parts in this Gospel—From the 1st to the 4th chapter we have the stranger from heaven. You remember the first chapter tells us of three "nots."

"He came to His own and His own received NOT."

He was in the world, and the world was made by Him, and the world knew Him NOT."

"The light shineth in darkness, and the darkness comprehended it NOT."

He was a rejected man as He has always been, and never more so than to-day.

Then from the 5th to the 12th chapters, He is offered to Israel in all the varied beauty of His character—you have the nine "I ams," thus showing Himself in all the varities of His infinite character, only to be rejected by Israel. From the 13th to the 17th chapters, knowing that He would be rejected, He begins to tell heavenly secrets which could not be told to earthly people. He had to gather a little flock about Him, and then told them of things in the heavens.

From the 18th to the 21st chapters we have His death and resurrection.

There you get the *four* parts, and when you analyze a book like this, it helps you greatly in the study of it.

Now the book itself is the grandest, I believe, of all the books in the Bible. It is to the new creation what Genesis is to the old. Genesis has the seeds of all truth except one. I leave you to find it for yourselves. Genesis has the seeds of things—the beginnings of things. So you find in this Gospel of John the seeds of all New Testament teaching. Notice the first chapter, it begins like Genesis "in the beginning." It ends with the coming of the Son of man, and contains everything in between. I could spend a week on that first chapter. In the first chapter of Genesis—you get the six days of creation, and you get the corresponding truth here, and I leave you to search it out. You get six days of redemption in the first chapter of John. The first eighteen verses of this first chapter is an index of the whole Gospel.

In the second chapter we find how the kingdom is to be set up on the earth. Many a minister I have asked (when I was a student I used to make life miserable for most of the ministers; for whenever they came to see me I had a dozen or more questions to ask them), what is the meaning of that marriage in Cana of Galilee, and some of the answers would make you smile. Well, what is it that is taught? There is a whole dispensation here, and where you see this marriage you see prefigured the marriage which is yet to come, as described in the 19th of Revelation, which the Lord has before He comes to set up His kingdom on the earth. And if I had no other picture than what I find in this chapter, I would be a pre-millennialist, because the marriage takes place before He comes down and sweeps the temples with His wrath. And just as here the marriage took place before He entered the temple and drove out the money changers, so in the days to come in the 19th of Revelation He is going to rid the earth of His foes, and gather out all things that offend before He sets up His millennial kingdom.

You go on to the third chapter—the chapter that is so well known, and yet so little known—the chapter of Nicodemus. Here we find how this kingdom is to be entered, only by the new man, "Ye must be born again."

In the third we read of a "Man of the Pharisees," in the fourth of a "Samaritan Woman"; but both must enter the same door. "I am the door; by Me if any man enter in, he shall be saved—whether it is Nicodemus or the bad woman—by Me if any man enter in, he shall be saved." But notice the difference in the teaching. Jesus never says to the woman, "Ye must be born again." He says that to the Pharisee—that is the truth to preach to Pharisees; but when He speaks to the woman, He says "I that speak to thee am He." And the teaching of it, and the text for to-day is not, "Ye must be born again"; but the person of Christ. I know this will be new to you, but study it. There is a marked difference in this Gospel from any other Gospel. In all the other Gospels it is "Repent, for the kingdom of heaven is at hand." You never find the word in this Gospel once. Jesus knew how to preach, although we don't. We preach some text indiscriminately to Pharisee and Publican. The teaching, I repeat, and the text for to-day is the person of the Son of God.

Chapter V.:—Here we find the Pool of Bethesda. You get the pool frequented; but He who made the pool is unnoticed and unknown as He stands by it. You get the Sabbath kept, or pretended to be kept, and the Lord of Bethesda and the Lord of the Sabbath unknown; and we find there what we find to-day, that the shadow hides the substance, and ritualism, and rationalism, and all the other isms are shutting out the Son of God.

Chapter VI. is one of the most marvellous of the Book. In this chapter you get seven great things. A great miracle—a great crowd—great enthusiasm—a great sermon—a great storm—a great apostasy—and a great trial. Jesus fed the multitude with earthly food, and that is what they sought, and the crowd is seeking it to-day. You feed their bellies and the crowd will come every time; but you feed their souls, and they will get up and go out. I do not make any apology, for I know it is true. I was once asked to speak at a temperance meeting, and I stood up and said I am going to tell you what God says about temperance. If you had put a 100lb. cannon in that Church you could not have emptied it quicker. And such sermons as these, thank God, will empty Churches to-day. "This is a hard saying, who can hear it?" What did He say? "Except ye eat My flesh," etc. And, beloved, I am not here to defend the book, God forbid. I am here to point to it, and say, what I know by blessed experience, that the Word of God is just as powerful to-day as it ever was. The trouble is it is not taught. I can go into nine out of ten of your churches and convict you of not preaching the whole truth of God. If there ever was a time that anyone needed to preach the Word of God in the pulpit, it is to-day. And I believe God will honour the man who preaches the whole word. I would to God that

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every minister could say what Paul said "I have not shunned to declare unto you the whole counsel of God." I can tell you five things that he did declare, and you will hunt the Churches and pulpits all over the world and find them conspicuous by their absence. Hunt them out for yourselves. The earthly food was sought for, and the heavenly rejected. And in this long chapter you get seven times, "I am the bread of life that cometh down from heaven." I am glad to say that people are beginning to hunger and yearn for it, both in this country and in my own. In the seventh chapter you get the Feast of Tabernacles, no longer the "Feast of the Lord," but the "Feast of the Jews"; no joy in it; no Christ in it. Here we find Jesus at the end of the feast standing up, and saying "I am the water of life," but again He is rejected.

In the eighth chapter we find the Lord exposing Israel's sin. We find a number of men (Pharisees) bringing in a woman, a sinner. They say, we are not sinners. See how Jesus rebukes them, "Let him that is without sin cast the first stone," and we read they went out beginning at the eldest.

Then in the ninth chapter we have the blind beggar, a perfect picture of Israel's condition to-day—Israel's condition at that time boasting of light, and yet rejecting Him who was the light. I want to call your attention to one verse in the ninth chapter, the testimony of this young man who in a few days got to know more than all his accusers. Verse 31: "Now we know that God heareth not sinners, etc." It is a lesson that some people do not know to-day that God does not hear the prayer of a sinner. The minute you believe then He will hear, and then you are not a sinner, you are a saint. If you want to know the reason why so many of our prayers are unanswered—there is the answer. "If any man be a worshipper of God and doeth His will, him he heareth."

In chapter ten we find Him as the good Shepherd. There was the evidence of His goodness, He came to lay down His life for the sheep and the evidence of our being good, is that we lay down our life for the brethren. And any service that has not blood in it—no life in it, is wood, hay, stubble to be burnt, and God will measure our service in proportion to what it costs us.

In the eleventh chapter we find resurrection. Lazarus had died. Lazarus represents Israel, and here you find the nature of Christ's offer to Israel. He had offered Himself in these eight "I ams" only to be rejected. "I am the bread of life," etc., etc.

He is now rejected, and here we find a picture of Israel dead, and afterwards when there was no possible hope—*four* days after raised from the dead, just as Israel in the days to come shall be restored, re-united, and brought back to their own land. Now there is a marked change in the teaching of this book. There is nothing more to be expected of Israel, and He begins to talk about resurrection life.

(To be continued in our next.)

The First Principles of Prophetic Study.

VIII.—TRUE MISSIONARY ZEAL.

IT is asserted by some, that the acceptance of the doctrine of the personal coming and reign of Christ on earth as the one grand hope of the church tends to diminish zeal, paralize missionary effort, and cause people to sit down in listless indifference, while the world is rushing onward to perdition.

This is a very broad and sweeping charge which should not be lightly made, but, if made, should be abundantly sustained. It would not be sufficient to show that persons cherishing this hope were indifferent to the cause of missions, because there are thousands who do *not* cherish it who are equally indifferent; nor would it be sufficient to prove that some persons who are expecting days of millennial peace are interested in missionary labour, for it would be easy to find other persons cherishing similar opinions who have no deep, vital, active interest in such matters. The current theory of the past generation has been, that the world is to be converted by the preaching of the gospel; and yet the churches who have held this theory, have probably expended more money for tobacco and strong drink, than they have to publish the gospel in all the world. Would it be a logical deduction from these facts, that a belief in the doctrine of the conversion of the world operated as a powerful incentive to the use of rum and tobacco?

There are many people who feel no special interest in the work of missions; but it is fair to remember that the interest of *modern Christendom* in missionary work only dates back to the beginning of the present century, and that previous to that time, the interest in missions was paralyzed throughout Christendom. Shall we conclude that the doctrine of the world's conversion was answerable for the general indifference which pervaded Christendom a hundred years ago? Or shall we conclude that the doctrine of the world's conversion is so new that up to the beginning of this century, the missionary zeal of the church was paralyzed because the doctrine of the world's conversion had not yet been invented? In order to give this argument logical force and coherence, it would need to be shown that all men who believe in the conversion of the world, know what conversion *is*, and are trying to convert the world; and that persons who have been zealous in the work of saving men, uniformly lose their zeal when they become convinced that the world is not to be converted by the preaching of the gospel. It would be necessary to show that these results uniformly followed and flowed from the causes specified, and that zeal uniformly dies out of the hearts of those who hold this ancient hope.

Solitary instances and occasional examples settle nothing. Of course certain men are liable to abuse any scriptural truth, for no one can tell how ill-ordered minds may be affected by any doctrine. In apostolic days, men even turned the grace of God into lasciviousness, continuing in sin that grace might abound. The founder of Christianity chose twelve apostles, and one of them was a devil who abused his position, stole the funds entrusted to him, and finally betrayed his Lord; but we have not been accustomed to regard this fact as a proof that Christ was an imposter or Christianity a delusion. Nor should we regret any doctrine because unworthy or unstable men have perverted it or made it an an instrument of wrong-doing for personal gratification or advantage.

There may be men holding the most precious truths, whose theoretical beliefs have no influence upon their hearts

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and lives—ungodly men who have crept into the church, and who in all sects and all quarters, prove themselves to be in the direct line of succession from the Apostle Judas, who carried the bag, and stole the money, and betrayed his Lord. Whatever their opinions may be, such ungodly men, ordained of old to this condemnation, pervert every truth, and prove by inconsistent and unholy lives that they do not really know the grace of God. But these men, found everywhere, are no more to be accepted as representatives of any doctrine, than Judas the traitor was to be accepted as a fair representative of Christ and His religion. Truth is harmonious; and while a partial knowledge of its principles may lead to mistaken views and in judicious action, thorough acquaintance with the same truth is the best possible corrective for such errors. No Christian man has a right to abandon important truths to the custody of fanatics or hypocrites. If set for the defence of the gospel he must defend it, holding fast the faithful word against the oppositions of foes or the perversions of pretended friends.

Those persons who suppose that to abandon the hope of the world's conversion is to cease from Christian labour, confound two essentially different things. They assume that those scriptures that teach us that the gospel shall be *preached* in all the world, warrant us in believing that by it all the world shall be *converted*. Such a conclusion seems entirely unwarranted, and tends to obscure the subject under discussion.

The thought that the hope of the world's conversion is the mainspring to Christian effort, would require a new version to the sacred Scriptures, and then we might expect to read, "The hope of *success* constraineth us." But this was not the power which constrained the Apostle Paul, nor is it the power which constrains the people of God to-day. It is "the love of Christ" which contraineth men to seek the lost; and if that love has not vanished from our hearts, and if we still acknowledge our subjection to our risen and ascended Lord, we have no choice in this matter, but are to go into all the world and preach the gospel to every creature.

If it be said that Christians will not labour to seek the lost unless they have the assurance that all the world will be converted, we reply, such a Christianity as that is not described or illustrated in the New Testament. Prophet and apostles have been obliged to exclaim, "Lord, *who* hath believed our report? and to whom hath the arm of the Lord been revealed?" But they have not despaired, but have struggled on through years of reproach and sorrow, and rejoicing in the hope of a resurrection to immortal life, and the assurance that their labour was not in vain in the Lord . . .

The assertion that the ancient faith of the church of Christ paralyzes missionary effort, is best met by an appeal to facts. Was not the Thessalonian church, which turned from idols "to serve the living and true God, and to wait for His Son from heaven," the very church from which "sounded out the word of the Lord" in Macedonia and Achaia, and in every place? Was not the church of the first three centuries, which held this faith, in the most emphatic sense a missionary church? And are not those who look for that blessed hope, to-day among the leaders in the van of modern missionary labour? H. L. H.

Questions and Answers.

QUESTION NO. 75.

T. W. S. *asks for a solution of Luke ix. 27.* "*There be some standing here, which shall not taste of death till they see the kingdom of God.*"

To this we must add Matt. xvi. 28, "till they see the Son of Man coming in His kingdom." and Mark ix. i, "till they have seen the Kingdom of God."

Notice that in each case the words quoted are the conclusion of what the Lord said when *for the first time* He mentioned His sufferings, Matt. xvi. 21: "From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer." Mark viii. 31: "And He began to teach them that the Son of man must suffer many things, etc." So also Luke ix. 22.

In each case, too, there is a special mention of the "glory," which was to follow; "The Son of man shall come in the glory of His Father" (Matt. xvi. 27; Mark viii. 38; Luke ix. 26).

Immediately after this double declaration concerning the "sufferings" and the "glory," there comes the announcement that some present should not taste of death until they should see this coming, and then, in each case, it is stated that so many days afterwards the Transfiguration took place.

Now it is clear from 2 Peter i. 16-18 that the words in Luke ix. 27 must have referred to the Transfiguration, for it is called there "the power and coming" (2 Peter i. 16), which, being the figure of *Hendiadys*, means *the coming power, or the powerful coming*, or both.

In other words the "sufferings" and the "glory" were no "cunningly devised fables," but they were immediately followed by a scene of "majesty" which had "eye-witnesses," and which had special reference to the "sufferings" and to the "glory," which was based upon and was the outcome of those sufferings.

(1) There "in the holy mount" the great high priest was clothed with garments of heavenly "honour and glory." These are the very words used of Aaron's garments, made by divine wisdom, in Exod. xxviii. 2 (translated "glory and beauty"), in order to consecrate him that he might minister in the priests' office. The Lord Jesus was thus crowned "for the suffering of death" (Heb. ii. 9), and the only subject of conversation was "the decease (*exodus*) which He should accomplish at Jerusalem." Hence, we are similarly exhorted to present our bodies "a living sacrifice" and be *transfigured* (Rom. xii. 1, 2), as the Lord Jesus presented His body when He was transfigured. Thus, the Transfiguration was the formal inauguration to His office of *Priest*, when the Divine formula was pronounced "This is My Son;" just as He was by the same formula inaugurated as *Prophet* at His baptism (Matt. iii. 17); and as He will yet be as *King* (Psalm ii. 6, 7).

(2) But as the reference to the "sufferings" was not (and is never) without an immediate reference to the "glory" that shall follow, so this inaugural scene is not only the introduction to His priestly work, but is shown to be the foundation of His kingly glory. For the voice which pronounced the words which told of the official appointment to suffering came "from the excellent glory," and there was seen in all its "majesty" a manifestation of the coming

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power which should, at that glorious coming, be put forth and change the bodies of those who shall be alive and remain (as Elijah had been changed), and which should raise from the dead those who shall have fallen asleep (as Moses had been raised compare Deut. xxxiv. 5, 6 with Jude 9).

The Transfiguration therefore had this two-fold reference, and after the Lord had spoken of His sufferings and foretold His glorious coming, He immediately added "there be some standing here which shall not taste of death till they see the kingdom of God." And six days after three who were standing there did for a brief moment see the kingdom of God; and, ere long, all who are Christ's shall see that same glory and, not only "see," but share it and be partakers of it for ever and for ever.

QUESTION No. 76.

E. T., Wiesbaden, asks us to reconcile Matt xxvii. 7, and Acts i. 18.
Matt. xxvii. 7 reads, "And they took counsel, and bought with them the potter's field, to bury strangers in."
Acts i. 18 reads, "Now this man purchased a field with the reward iniquity."

Both are true. Dr. Bullinger's *Lexicon and Concordance* shows that the word "purchased" in Acts i. 18 means simply "to get for one's self, acquire *by purchase or otherwise*"; while the word in Matt. xxvii. 7 is quite different and means *to buy and pay for with money.*

So it would seem from the words thus employed that Judas had *got* or acquired the field, though he had not actually paid the money for it. And when the Chief Priests came to consider the matter (for they "took counsel") they completed the purchase and paid the money down.

As to the actual death of Judas: in Matt. it says "having gone away he hanged himself," while in Acts i. we are told of what took place afterwards, namely, that he fell headlong. So that he must have been hung up before he could thus fall, as to cause him to burst asunder as he did.

It is sad to notice how the explanations of the commentators are often more difficult to understand than the difficulties they profess to explain.

QUESTION No. 77.

C. S. H., Southsea. In answer to your three questions we would say:—

(1) That the chronological *dates* printed in our Bibles rest only on human authority, and therefore are not to be depended upon. They are true only so far as they agree with the Word of God.

(2) Neither can we depend on the employment of capital letters in determining whether the word, with a capital or small letter "S," refers to the Holy Spirit or not.

The word may be "Spirit" or "spirit," but it is printed only according to the judgment of the translators. And we do say that this is not to be relied upon. Only the context and the analogy of Scripture can determine whether or not the Holy Spirit is meant. In our answer to Question 61, we referred to the A.V. and R.V. not as settling the matter, but only as confirming our reply.

(3) As to the "spirit" in Gen. vi. 3, the passage does not refer to its "striving" or "dwelling." The word is *Don, to be lord or master.* Adam had an origin which other men had not. Adam was created "in the likeness of God" (Gen. v. 1), but he begat "in his own likeness." This spirit-life therefore of Adam was not to be for ever, as was foreshown in Gen. ii. 17; iii. 19, 22. This is shown by the peculiar placing of the words "not" and "ever" in this sentence (in the original) which emphasizes the meaning *not for ever, i.e.*, not for an unlimited time, or for ever; but limited in the case of Adam to 120 years longer, and the reason is added.

QUESTION No. 78.

H. W. Bromyard, "In answer to the enquiry of the disciples, What shall be the sign of Thy coming (Matt. xxiv.), our Lord says (ver. 30), 'Then shall appear (or be manifest) the sign of the Son of Man in the Heavens.' Yet He does not name the sign. Can it be the rapture of the Church from the earth? If so, it is after the Tribulation (ver. 21, 29). Coming is *parousia*—presence."

In the first place, *parousia* does mean presence, but it is not a technical term for any particular phase of the Coming. Christ has a "presence" now in heaven. He will have a "presence" in the air. He will have a "presence" on the earth, and the word cannot be confined to one phase when it is used of others.

In the second place, the "sign" in verse 30 cannot be the rapture of the Church, for, in the coming there spoken of, He comes with it (Rev. xix. 14; Jude 14; Col. iii. 4, etc.), and therefore they must previously have been gathered *to* Him at His coming *for* them.

Signs of the Times.

JEWISH SIGNS.

It is not to be wondered at that events in the East, and the rumoured "understanding" between Russia and Turkey should create a sensation in the whole Jewish World. The Jewish mind and Jewish papers are full of all that it means for their Land and their People. One Paper writes:

In the approaching break-up of the Turkish Empire the future of Palestine, says a writer in *The Speaker*, will be one of the most interesting and difficult questions that will arise. The Latin and Greek communions are profoundly concerned in the fate of the Holy Land, and so also are the Armenians, the Syrians, and Copts. In the former, however, the property belongs to the religious communities, while in the latter case the property is directly or indirectly in the hands of the Russian Government, which is constantly increasing its possessions in the Holy Land. In a recent partition of the Turkish Empire, suggested by an English member of Parliament, Syria was assigned to France, and if in Syria was included Palestine, it is quite certain that Russia will object to the arrangement. At the same time there is an increasing tendency on the part especially of the poorer Jews, to go to Palestine, and this tendency has been stimulated by the persecutions in Russia, Poland, and Germany.

An American Exchange says that

The Oriental Jews have an idea that the event of the steam railroad betokens the speedy coming of the Messiah. This picturesque belief is founded on Isa. lxv. 20: "They shall bring all your brethren for an offering unto the Lord, out of all nations; upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain, Jerusalem."

The Hebrew word translated "swift beasts" occurs only in this passage and now that the Oriental Hebrew has seen the locomotive of the present day, the belief has evolved that the words may mean "swaying furnaces." But the root *Karar* means to go or move in a circle, and hence is used of wheels and wheeled carriages. Indeed the Latin curro, currus, carrus, and English *car* are all modifications of the same word and may well be used of a multitude of circling wheels or cars.

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The movement which is taking place amongst the "dry bones" of Israel, is further shown by another recent illustration:

"A SOLUTION OF THE JEWISH QUESTION."

Dr. Theodor Herzl has recently given to the world his "way out" of the present position of the Jews—driven out from their own land—and yet finding a home in no other country, and in many cases the subjects of a growing *anti-semitism* (which means merely a hatred of the Jewish race).

We must reserve our production of Dr. Herzl's "solution," in order to put on record the comments made on it by *The Jewish Chronicle*. Both the plan and its reception are full of significance. The mere fact that such a subject is in the region of what may be almost spoken of as "practical politics" is in itself a "sign of the times." The following is an extract from the Jewish leading article. It is entitled:—

A DREAM OF A JEWISH STATE.

"The attention of our readers will, we hope, be arrested by the remarkable communication from Dr. Herzl, which we publish elsewhere. We may safely assert that this is one of the most astounding pronouncements which has been put forward on the Jewish Question. In one sense, no doubt, Dr. Herzl's scheme for what practically amounts to the re-establishment of the Jewish State, is a scheme hastened, if not dictated, by panic. The present phase of Austrian anti-Semitism must be grave indeed if such heroic remedies suggest themselves as not only advisable but also as practicable.

"These aspects of the case, the advisability and the practicability of Dr. Herzl's proposals are not, however, those to which we would, in the first instance, direct attention. The strangest and most promising circumstances are *that the plan has been promulgated at all*, and that its author is a man of Dr. Herzl's type.

"For we are here face to face with a new phenomenon. Undoubtedly, Jewish aspirations for a revival of the old glories of Zion are no new thing. Such hopes, circling round a bright Messianic centre, were the mainstay of the Jews under the weight of ancient and mediæval persecutions. Life for the Jews became tolerable, because the black present was idealised in the light of a great expectation. Sorrows were borne because God, in His own good time, would crown the sufferers with new joy. The Jewish national dream merged itself into a Messianic idea in which Israel was indeed to take the lead, but not as a nation among nations. No really strong national movement occurred in Judaism after the final defeat of Bar Cochba's revolt in the year 136 of the present era. Spasmodic risings in Asia and in Europe have occurred since, but in all of them the religious sentiment prevailed entirely over the national. This transformation of a struggle for independence into a longing for the return of the Divine presence to spots rendered sacred by the history of the past, this weakening of the racial Jewish bond and strengthening of the religious tie was made all the more effective and necessary by the dispersion of the Jews amid many countries where they acquired new affections, new patriotisms, even in the most step-motherly of lands. . . . .

"But the astonishing sight is now presented of the revival of the old, and as one imagined dead, Ideal of Jewish nationality by a man like Dr. Herzl, a distinguished journalist and litterateur of the first rank in Vienna, no dreamer of dreams, but a practical man of the world, whose position on the staff of the *Neue Freie Presse* commands attention for all that he writes. He would have "Israel among nations," not in the sense used by M. Anatole Leroy-Beaulieu, but as a nation of the nations, as a Jewish State. It is obvious that this proposal cannot be dismissed with a sneer. True, the Jews of old who thought of Elijah, the harbinger of the Messiah, in many garbs, never in their wildest flights of imagination can have pictured him as a man of Dr. Herzl's type. This is indeed the most notable fact in the whole case. The Jews of old were led to love Zion by religious sentiments, Dr. Herzl does not lay claim to a deep loyalty to Judaism. He is at most a strong "racial" Jew, whose desire for a Jewish restoration has come to him from without, not from within. His plea is based entirely on social and political grounds, but this does not imply that any practical attempt to realise his plans would fail to attract a strong religious element. For the moment, however, we would fix our reader's attention on this one consideration. Dr. Herzl not only suggests a remedy, any quack could do that; Dr. Herzl also diagnoses the case. Here he takes a dark and discouraging view. He sees in anti-Semitism a deep-seated and lasting tendency for the elimination or even the neutralization of which there is absolutely no hope. Anti-Semitism, he holds, changes its dress but not its essence. So far from its present acute appearance in Vienna being a temporary phenomenon, he bids us prepare for an even fiercer and more general outbreak. *He foresees coming storms all over the civilised world.* From these catastrophes there is, in his view, no possible escape, unless the Jews deliberately determine to remove themselves from the storm-laden atmosphere before the irresistible doom breaks over them. We find it ourselves hard to accept these gloomy prognostications. We hardly anticipate a great future for a scheme which is the outcome of despair. But we do not wish to anticipate our reader's judgment. Dr. Herzl's picture is coloured with a harsh brush, but we must admit sadly enough that he is in a position from which he has good means of discerning the truth. After all, however, those who are actors in a moving scene, are not always the best judges of what is going on around them, or of the complete effects of scenes in which they are taking a subordinate part."

We hope in our next to give the outline of Dr. Herzl's plan.

RELIGIOUS SIGNS.

A NEW EVANGELICISM.

The "neo-evangelical" (*i.e.*, *new*-evangelical) has unfortunately for some time been well known. He is one who "moves with the times" and while professing to preach evangelical truth, adopts the new fashions in his service in order "to get the people in" and "attract the young people."

But now another development has taken place, for wherever "the flesh" is concerned "the dose has to be increased." The new term is "Catholic-Evangelical," *i.e.*, one who combines the highest ritual at the "altar" with fervent evangelical teaching in the pulpit! And "so they wrap it up" (Mic. vii. 3).

THE SPREAD OF THE LEPROSY.

"Father" Black in a recent sermon at St. Columba's, Kingsland Road (reported in the *Church Times* of Friday, January 31), said that "between 1,200 and 1,500 of the clergy in England and Scotland were now engaged in hearing confessions, whilst the number so engaged fifty years ago might safely be reckoned under a score." Still more appalling was his assertion, when he said "how great a matter that *a lad* or *a girl* should really know and confess their past faults [*i.e.*, in the Confessional], and be rid of the stains their Baptismal life has contracted. *How much more important than the mere acquaintance with Scripture* history or even dogma." This is popery pure and simple. There is nothing Rome hates more or fears more than the Word of God, and this is the point to which it all comes. Those who think that Rome has changed or that Romanism in the Church is not advancing may well take warning from "Father" Black's sermon in an English Church.

THE LIFE OF "CARDINAL" MANNING

just published by Mr. Purcell, has struck terror into the Romish ranks. The executors of the late "Cardinal" are at their wits-end to know what to say or do. Mr. Purcell is an ultramontane and a friend of the Jesuits. Dr. Manning was an enemy of the Jesuits and hence the terrible exposure, for the Jesuits spare no foe, be he Pope, Cardinal, Bishop, or Priest. True, Mr. Purcell has suppressed an important document written by Dr. Manning in 1890 against the Jesuits, but enough has been made public to open the eyes of the people to a truer knowledge of Popery and of Dr. Manning. His intrigue against Bishop Errington, his life-long animosity to Dr. Newman, his double-dealing, and other matters make together such an exposure as must be a great blow to the prospects of Romanism in England for some time to come.

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SPIRITIST SIGNS.

"IS IT WRONG TO INVESTIGATE THE BORDERLAND? AN APPEAL TO THE LAW AND TO THE TESTIMONY."

This question has now come to the front, brought there by the Spiritists themselves. Instead of denying the Bible, they now appeal to it, and deliberately put forth this challenge. They claim our blessed Lord Jesus as a Spiritist, and His example as a "precedent." They claim the Bible as "a Borderland document." They quote texts. They show how "Christians" are indebted to them for proof of "a future state." They cite the testimonies of "ministers" in the persons of Dr. Joseph Cook, Canon Wilberforce, Mr. Page Hopps, Rev. H. R. Haweis, and others. They advocate a "Religious reunion on a Psychic basis." So that it is time for someone to accept this challenge, and test these claims.

It is a subject that has to do not only with "things present" but with "things to come."

We do not deny all the phenomena of which Spiritists testify; neither do we accept all. There is much of trickery mixed up with much that is genuine. There can be no question of the fact that it has always been possible for men to have communications with spirits (not with those who are dead), and that it has been practised among all nations from the remotest times. The question is what does God say about it.

1. Spiritists admit the facts related in Gen. vi. 1-4, but deny that there is any connection between these verses, and the "corruption" which is described in the immediately succeeding verses. The passage is quoted up to verse 4, but surely the words which follow (in verse 5) closely connect the two, as cause and effect, "AND God saw that THE wickedness of man was great in the earth," *viz, the* wickedness which was the effect of the cause just narrated. So that the plea of "*non sequitur*," which is put in, cannot be allowed.

2. The words of our Lord are quoted "He is not the God of the dead, but the God of the living" (Mark xii. 27). This is quoted to show that the dead are not dead, whereas the words are used by our Lord to prove that the dead will be raised. In proof of this note the words in Matt. xxii. 31: "As touching *the resurrection of the dead*"; Mark xii. 26: "As touching the dead *that they rise*" (lit., are raised, *3rd pers. pres. ind. mid.*); and Luke xx. 37: "Now that *the dead are raised* even Moses showed at the bush when he calleth the Lord, the God of Abraham," etc. Spiritists answer this by saying "As touching the dead that they rise (not, mark well, hereafter rise)"! According to this, then, there is no resurrection! It is past already for those who are dead, which is the heresy condemned in 2 Tim. ii. 18; 1 Cor. xv. 12. If spirits be the raised dead, then death is the same thing as resurrection. But in this case In what respect is Christ "the firstfruits of them that sleep" and Who will be raised "at His coming?" It will be seen at once, that this perversion parenthetically thrown in is a direct denial of the great fundamental doctrine of Resurrection which is everywhere set forth in Scripture as the "blessed hope" of those who are in Christ.

3. The transfiguration scene is next appealed to as "the authority of Jesus Christ," and an example which is "worthy to be followed." The whole passage is quoted from the Gospels, in order to prove that Moses and Elijah were "glorified spirits." Very little argument is used. The simple quotation is relied on with a few deductions, to "pulverize" our position!

Jesus (it is averred) was holding "communication with the spirits of the departed." But the fact is overlooked that Elijah never died at all! that he was caught up to heaven without dying! changed "in a moment, in the twinkling of an eye": and that Moses, though he died, was buried by God Himself so that no man ever knew his sepulchre (Deut. xxxiv. 5, 6). Without doubt there was some special reason for this, and some special object in it. That object could surely be none other than that Moses was subsequently raised from the dead. This is distinctly implied in Jude 9, where we read of "Michael, the archangel, when contending with the devil, he disputed about the body of Moses." Doubtless the Devil, who had "the power of death" (Heb. ii. 14), did dispute over this rescue of his prey; as he will yet dispute the passage through the air (of which he is also "the powerful prince," Eph. ii. 2), of the redeemed when they shall be caught up to God and His throne (Rev. xii.). There will be the same Michael, engaged in the same work; there will be the same "contending" and the same "disputing," only intensified to such a degree as to involve the hosts of heaven in that great "war" which shall issue in the casting out of Satan into the earth, and the speedy revelation of the Beast (Rev. xii. and xiii., R.V.)

So that in the transfiguration scene we have no "glorified spirits" of any kind, but two men: one raised and changed, and the other changed without dying, both of them proving that there can be no "manifestation" of those who have died until one or other of those changes shall have taken place upon them.

Thus are the Scriptures perverted when they are appealed to by Spiritists.

And when we leave their appeals and pass from the negative side to positive statements of the Scriptures, then we are met at the threshold by this disclaimer:—"It is very difficult to answer effectively any one who thinks a text any argument at all!"*

It is equally difficult for those who do not believe that the dead are dead to cope with Spiritists, for it is this which is the whole foundation of Spiritism, as it is the foundation of many of the errors of Romanism.

Confining ourselves, however, now, to the appeal of the Spiritists "to the Law and to the Testimony" we quote a few passages, which while they prove the existence and workings of spirits and demons (not of dead people); at the same time condemn all communication with them in no unmeasured terms:—

Lev xx. 6: "The soul that turneth after such as have familiar spirits and after wizards, to g a whoring after them, I will even set My face against that soul, and will cut him off from among his people."

Lev. xx. 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

Deut. xviii. 10-12: "There shall not be found among you . . . a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these

* V. C. Desertis, *Psychic Philosophy and Religion of Law.*

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abominations the Lord God doth drive them out from before thee" (see also Deut. xxvi. 14).

1 Chron. x. 13: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it."

2 Chron. xxxiii. 6: "He (Manasseh) . . . used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke Him to anger."

Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; Should not a people seek unto their God? for [*should*] the living [*seek unto*] to the dead? "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."

So that it is in *this very connection* that this appeal "to the Law and to the Testimony" is used! This is most remarkable and probably it is unwittingly made by the Spiritists. But it is very significant.

We are further reminded by them of the New Testament injunction to "try the spirits." We are obeying that command now. It is not necessary "to investigate the borderland" in order to do this. He who gave the command has also pointed out and given the means by which we are to do it. It is very simply done. We have just seen how the resurrection is denied. Mr. Desertis, in his work on *The Law of Psychical Phenomena*, maintains that "there is universal agreement among all communications from Borderland, in condemnation of the doctrine of the atonement interpreted as a vicarious sacrifice"!

That will do! We have obeyed the Divine injunction. We have "tried the spirits." We bring their assertions "to the Law and the Testimony"; tested by them, it is manifest that "they speak not according to this word," and therefore it follows that "it is because there is no light in them."

Consequently, they and all who seek unto them are in darkness, and there we leave them.

Editor's Table.

We have received a large number of letters praising God for our testimony on behalf of the honour and glory of our beloved Lord—the Holy One. We have sought only the approval of the Master (2 Tim. ii. 15), but it is encouraging to feel that so many of His faithful ones have taken the trouble to write to hold up our hands. Especially would we thank A. S. (Glasgow), R. Y. (Bishopbriggs), M. E. M. (Rostrevor), E. R. (Kansas), D. R. B. (Nottingham), R. S. F. (Ontario), J. C. (Cury), C. F. (Eastleigh), S. F. (Worthing), F. N. (Worthing), W. S. (Bristol), H. A. H. (Cannes), H. T. (Lisbon), W. S. (Bristol), G. F. T. (Ireland), and many others for their kind letters.

B. W. NEWTON AND IRVING.

We have already explained, and we hope satisfactorily, that in mentioning these two names together in our November Number we alluded only to the *historical* fact of the "*pain*" caused by them respectively. Lest any should be led to infer that their doctrines were likewise identical, it is only just that we should put on record the following extract which will effectually prevent such a misapprehension. In a Tract on *Salvation by Substitution*, Mr. Newton devotes twelve pages to a refutation of Irving's doctrines, and concludes with these words:

"Such is the testimony of the Apostle John as to the nature of the Person who suffered and shed His blood, thereby to justify His people. John saw in those sufferings something more than 'the sufferings of a perfectly holy man.' But when the mind of any one has once been drawn to disbelieve the great mystery of the Incarnation, and to regard the Divine and Human natures in Immanuel as separate, in the same way in which the Holy Ghost is separate from the bodies of the saints in whom He dwells: and to regard sin, if bridled, as being no sin, we can easily see that a mind that has acquiesced in conclusions such as these may become the prey of any error, however, deadly. "*The flesh of Christ was as sinless, as devoid of sin or of any proclivity to sin as His Deity. When we speak of Him as 'the Holy One,' we use 'Holy' in the same sense in which we use it of Him who dwelleth in the Heavens; and under the term Holy One as applied to Christ, we include His flesh. We include His manhood when we say of Him that 'He knew no sin'—that sin was not in Him.*

"I might add more; but they, who are not convinced by what has been already said, will not be influenced by anything that could be added. The manner, in which they who maintained those evil doctrines, went on to claim for themselves the *miraculous* powers of the Holy Ghost, and to arrogate to themselves the Authority of the 'one Church of God.' will never be forgotten by those who witnessed the effects of that terrible delusion. Acquaintance with the doctrine taught by Mr. Irving and with the system founded thereon and with the results of that system would cause all who fear God and reverence His truth to tremble at the attempt now being made to hide the character of that pitfal, which is one of the most terrible and destructive that the great Adversary has ever placed in the way of pilgrims to the heavenly city."

THE "MYSTERY."

The Series of Seven Papers on this important subject is now completed, and has been published separately. In Leatherette, gilt, price one shilling; Paper covers, sixpence. It is published by Messrs. Eyre and Spottiswoode, Great New Street.

"THE LORD JESUS TEMPTED."

Dr. Neatby's article, which recently appeared in our pages, has been reprinted and is now published separately at the request of several of our subscribers. It is published by John F. Shaw and Co., 48, Paternoster Row, and can be obtained of the author, in quantities, at reduced rates, 81, Wood Lane, Shepherd's Bush, W. We need hardly add that we most heartily and warmly commend it, and trust that it may have a wide circulation.

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THINGS TO COME.

Vol. II. APRIL, 1896. No. 10.

Notes and Notices.

THE PROPHETIC CONFERENCES

already arranged are as follows:—

Preston	April 28-30.
Halifax	May 3-5.
Edinburgh	June 8-11.

AS TO FUTURE CONFERENCES,

we are asked to insert the following letter from the Convener, which we regret to have to do:—

To the Editor of "Things to Come."

MY DEAR SIR,

As there was practically no response to your appeal to Christians in the September number of *Things to Come*, I am in doubt as to whether we should move in the Keswick Conference for this year. It is not right that the burden should fall on two or three, and unless the children of God recognise their responsibility in this matter, and manifest their desire that the truths of the Lord's Coming should be spread far and wide by coming forward to help the Conference Fund substantially, I fear that this year the Keswick Conference will have to be abandoned. But nothing definite will be decided until the 15th of April, giving a clear fortnight after the publication of this letter for those desiring to help. They can do so by sending their offerings to you or to James E. Mathieson, Esq., 58, Ladbroke Grove, Notting Hill, W. I am very desirous of having our beloved brethren, Pastor D. M. Stearns, and Dr. James H. Brookes, over to this Conference; but wait definite guidance on the subject.

March 2nd, 1896. THE CONVENER.

OUR CIRCULATION.

A friend has recently spent twenty pounds in sending out over 7,500 extra copies, and we hope that the judicious distribution of these may help to largely increase the number of our Subscribers.

CORRESPONDENCE.

We are simply overwhelmed with letters from friends, praising God for the existence and testimony of *Things to Come*. We are replying to these personally as fast as we are able, and thank our correspondents for thus, as well as in prayer, holding up our hands.

THE DIVINE NAMES AND TITLES.

We are thankful to be able to promise a series of papers on this interesting subject from the pen of Dr. Bullinger. The fact that there is no complete treatise to be found on this subject ought to make this promised series of papers especially valuable. We hope to give the first in our next issue.

THIS APRIL ISSUE

is a double number, 32 pages with cover. Price twopence.

Editorials.

"There shall come in the last days, Scoffers.

walking in their own lusts, and saying, 'Where is the promise of His coming?'" (2 Pet. iii. 4). They have come. They are here. They are working side by side with a more active testimony to the speedy coming of our Lord. These scoffers are busy, walking according to their own lusts and asking their question. At a recent lecture in Ipswich on the Lord's coming, they were giving away a 4-page leaflet at the doors, and seemed extremely anxious that each individual should have a copy. The leaflet has neither author's, nor printer's, nor publisher's name, from which we may draw our own conclusions. It asserts that the only coming to be looked for is "in spirit, not in person." The Scriptures are appealed to, notably Luke xvii. 20, 21: "the kingdom of God is within you," but it is not seen that the marginal rendering must be the correct one, viz., "among you," *i.e.*, in the person of the King, and surely not "within" His enemies whom He was addressing.

Anything, of course, can be proved if the Scriptures are to be interpreted in the following fashion:

"Thy kingdom come" is said to mean the coming of "new principles" and wisdom.

"The clouds of heaven" mean "the letter of the Scripture."

"The sun shall be darkened" means "the darkening of men's souls when the Church became corrupt."

As for the Lord's personal coming, these scoffers bluntly declare that "the Scriptures do not mean it. The human race would be no better for it. It will not improve the world for the Lord to come in the air as an outward show; but it will do so to come into the souls of men and unfold higher and holier principles."

"The new heaven and new earth" mean "a new condition of society both in church and state," and "the last day with each man is when he finishes his probation and is raised by the Saviour to heaven!" But the cloven foot is seen when it speaks of "the dangerous notion that man can be saved by faith without obedience."

Here are the tactics of the old serpent, misinterpreting and misapplying the Word of God, and thus making it of none effect, perverting, and wresting it to support his own lie.

An Untenable Position.

Dr. Clifford's book on *The Inspiration and Authority of the Bible* has been described as "reverent rationalism," and the following remarks of *The Jewish Chronicle* show the untenable nature of his position.

Dr. Clifford's argument is practically this: the records do

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not matter, it is the life which they embody which counts. It is the character of Jesus, more than His reported sayings, which calls for men's admiration; the authenticity of the Gospels is of less moment than the authenticity of Christ's character. But how or where can one form an appreciation of that character apart from the Gospel narratives? If the latter are not authentic what becomes of the life they depict? Does not that become untrue and unhistorical also? After all, a Jew who says: I take the spirit of the Old Testament, I accept its lofty ideals, its true sense of righteousness, its fine social morals, and yet I reject the traditional theories as to the authorship and authenticity of the Holy Scriptures—such a Jew is after all in a different and more favourable position than is the Christian, for the latter cannot release himself from *some special attitude towards the person of Jesus*, which attitude becomes untenable if the Bible is not the Word of God.

The Song of the Well. Numbers xxi. 16-18. Professor Budde of Strasbourg, suggests that the last clause of verse 18 should form the concluding line of "The Song of the Well." In the Hebrew it is "from Midbar to Mattanah," but Midbar is translated "wilderness." If Mattanah is likewise translated *a gift* (which is its meaning), then the line will read "And out of the Desert a gift."

The song is based on the words of Jehovah, "I will give them water." It will run thus:

A | "I will give them water."
B | "Spring up, O well: Sing ye to it:
C | Thou well, dug by princes,
C | Sunk by the nobles of the people,
B | With the Sceptre and with their staves:
A | Out of the desert a gift."

Here in A & *A* we have the *Gift* of Jehovah.
,, B & *B*, the praise and *dignity* put on the well.
,, C & *C*, the *making* of the well.

"Swear not at all." The true interpretation of these words (Matt. v. 34. and see James v. 12) as addressed to the Jews at that particular time (and not to "the Church of God") receives great light from the teaching of the *Mishna*, which shows that the practice of oath-taking was painfully and exceedingly prevalent, blunting the moral sense of teachers and people, and leading to elaborated casuistry about oaths. In the *Mishna* this is all as carefully laid down as in the Romish casuistry about lying. And thus we see why our Lord so emphatically discouraged the use of oaths. While the Rabbis were, by their quibbles, obliterating the distinction between truth and falsehood, Christ enjoined a scrupulous care which invested every word with the dignity of an oath.

"Verily." Light is also thrown by the same Talmudic treatise on the use of this word at the beginning of an utterance. It is laid down that if one person doubted the veracity of a another, he might adjure him. If the latter answered "Amen" *i.e.*, "Verily," his statement was considered as being confirmed by an oath (this was doubtless based on Num. v. 21, 22). The Rabbis, of course, had greatly extended this, till it was used at the beginning of any weighty statement which had the nature of an oath, so as to meet and obviate any contradiction.

Peter's First Denial. The same Talmudic Tractate explains the words of Peter's first denial. The *Mishna* taught that when a question was asked, and one did not wish to admit the implied guilt, he might answer "I know not what thou sayest." This exactly corresponds with the words of Peter (in Matt. xxvi. 70, and Mark xiv. 68), who, by the use of this common expression, denies all knowledge of Christ.

"Thou Hast Said." "Thou Sayest." The former phrase is the reply to the Question of Judas (Matt. xxvi. 25), and to the adjuration of the High Priest (*v.* 64).

The latter is the reply to Pilate (Matt. xxvii., 11; Mark xv. 2; Luke xxiii. 3; John xviii. 37).

The popular interpretation takes both, merely as an emphatic affirmation. But the true meaning seems to be indicated by the presence in each case of the pronoun, "Thou," which is very emphatic, and answers the question from the mouth of the *questioner*. "Thine own lips have answered the question and witness to the inward suspicion which prompts the question." Compare Luke xxii. 70. So in John xviii. 37, it means that Christ leaves the claim as Pilate had put it forward.

This view is not modern. Origen (Cent. iii.), Victor of Antioch, (Cent. v.) Radbertus (Cent. ix.), and Theophylact (Cent. xi.) all held it.* It has the merit of being the natural meaning which would be given if the pronoun "*thou*" had been underlined and made emphatic as it is in the Greek.

Contributed Articles.

THE CHURCH AND THE BRIDE.

ON studying the last of the series of deeply interesting articles on "The Mystery," one reader of *Things to Come*, though impressed by the strength of the arguments adduced to prove that "the Church" is *not* "the Bride," was still unconvinced of the truth of this view, because of two apparently insuperable objections, founded on other passages of Scripture which seemed to point most unmistakably to the fact that the Church and the Bride *are* one. Perhaps this is the case also with other readers, who may be glad to hear how these difficulties vanished when the passages in question were not merely read, but studied, and how a little "searching" of the Word, in the light that can be given only by Him who inspired it! was rewarded by a "find," leading to the absolute conviction

* Professor J. H. Thayer has recently revived it with much force in *The Journal of Biblical Literature*. Parts I. and II., 1894.

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that after all, the Church and the Bride, though closely connected, are *not* identical.

The two objections, and the facts before which they disappeared, are briefly as follows:—

First, in Eph. v. 22-32, the strong point of the Apostle's argument "concerning Christ and the Church" seems to lie in the quotation (vers. 30-31, A.V.) of Adam's words describing Eve ("bone of *my* bones, and flesh of *my* flesh" Gen. ii. 23), who alone of all human wives that ever lived, way literally her husband's "own *body*" as well as his bride, and therefore apparently a perfect type of the Church—the Bride of the "Second Adam"! This conviction, however, vanished when a reference to the R. V. showed that these words (the modified form of which—"*We* are members of *His* Body, of *His* flesh and of *His* bones"—ver. 30, A.V., added considerably to the force of the supposed argument) were never quoted by the Apostle at all! The actual quotation commences, ver. 31, "For this cause (*i.e.* 'because we are members of *His* Body,' ver. 30, R.V.) shall a man . . cleave unto his wife, etc.," for St. Paul is exhorting husbands to love their wives "as *their* own bodies."

Secondly, in Eph. ii., "the Church" is described as a Building "built upon the Foundation of the Apostles and Prophets," and in Rev. xxi. "the Bride" is represented as a City built upon the Foundation of "the Twelve Apostles of the Lamb." The same Foundations cannot serve for two different Buildings—then surely these two must be identical! However, a closer study of the details revealed the following facts:—

I. THE CHURCH. (Eph. ii. 20-22.)
- (*a*) A Holy *Temple*;
- (*b*.) Its Foundation, "*the Apostles and Prophets*";
- (*c*.) "Jesus Christ," the Chief *Corner-Stone*.

II. THE BRIDE. (Rev. xxi. 9-27.)
- (*a*.) A Holy *City*;
- (*b*.) Its Foundation, "*the Twelve Apostles of the Lamb*";
- (*c*.) "The Lamb," the *Temple* of it (and "the Light" thereof).

The conclusion is so obvious that it cannot be avoided—viz., that the Church and the Bride are *not* one, for the two Buildings are *not* identical! (1.)—The Foundations are not the same; for "the Apostles and Prophets" (see Eph. iii. 5 11, ch. iv. 7-11, etc.) certainly include the Apostle Paul himself, and therefore cannot be "the *Twelve*". (2.)—The "Temple" is not the "City," but the City *contains* the Temple. (3.)—The "Corner-Stone" is an integral part of the Temple-Building; the "Lamb" is not part of the City, but dwells in the midst of it. And finally, (4.)—The "Holy City" ("the Lamb's Wife") is the BRIDE; and the "Holy Temple" ("the Lamb") is the BRIDEGROOM, Christ Mystical, *i.e.*, Christ and His Church, for the Head and the Body are one Christ, the Corner-Stone and the rest of the Building are one Temple.

One more illustration of the truth so constantly insisted upon by the author of "The Mystery"—viz., "The Importance of *Accuracy* in the Study of Holy Scripture."

E. J. BALDWIN.

THE LORD JESUS TEMPTED.

Further Observations, by W. BLAIR NEATBY, M.A.

There is no doctrine that we are more urgently called upon to maintain just now than the doctrine commonly known as the Impeccability of Christ. It is certainly strange that there should be any necessity to maintain, or even to state, a truth that ought to be so obvious. Special proof-texts are actually not called for. All who believe that Christ was God are shut up to the belief that, if Christ had sinned, God would have sinned; and the impeccability of God is happily not yet a moot point amongst theologians.

I have used this argument before now to find it shirked, but never to find it answered. And it never will be answered, for the best of reasons.

But what is the prejudice that has power to shelve an argument so obvious, so simple, and so conclusive? Simply a wide-spread feeling that it is impossible to admit the impeccability of Christ without excluding the reality of His temptation, and consequently of the sympathy that qualifies Him for His priestly office on our behalf. When we discover this we cease to wonder at the strength of the prejudice, however we may deplore its perversity.

We shall greatly err if we doubt that there are many simple and devoted servants of Christ to whom this strange view brings trouble and perplexity, even where true spiritual instincts are not so lacking as to allow of the doctrine of the Peccability being formally embraced. If we have the mind of Christ, we shall not fail either in patience or in zeal in the effort to save that which is lame from being turned out of the way.

As a preliminary to enquiring into the real grounds of the difficulty that has been stated, let us seek an exact knowledge of the meaning of some of the terms that are in use.

If we speak of Christ as *impeccable*, we mean that He was *morally incapable of sinning*. When we say "morally," we do not mean "approximately," as is sometimes done in loose popular usage. The blessed Lord was *absolutely* incapable of sinning, but His incapability was *moral*, and not *mechanical;* or, in other words, it was not the pressure of a power outside Himself, but the determination of a will incorruptibly holy, that made it an impossibility for Him to sin. There was no moral force in the universe that could be pitted against that recoil from evil which formed an immutable law of His being.

Those who teach the *peccability* of Christ maintain that, though He never did sin, either in deed, in word, or in thought, He yet might have done so without violating any *essential* principle of His nature; in other words, without ceasing to be Himself. It is obvious then that He was not, on this theory, holy in an absolute sense; since the assumption is that His repugnance to sin, though unconquered, was not invincible.

We lose then, by this theory, the Holy One of God. What do we gain? We are told that we gain a Saviour *truly* tempted like as we are, and therefore able to sympathise with us in our temptations. However strange this view may seem to us, yet if we find it widely influential we are bound to look into it.

But when we do so, we find that it has not occurred to

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any of its advocates that they ought to explain how our Lord's power of sympathy with us is increased by a liability to transgress that never led to so much as a sinful complaint or sinful desire, even in the face of the fiercest and most subtle temptations. There is something very impalpable about such a liability, and the comfort it affords would seem to rest on a very flimsy basis.

It is said that I am liable to sin, and that therefore Christ cannot effectually sympathise with me unless He too, when tempted, was liable to sin. Push the argument a little further. I am very often, when tempted, greatly *inclined* to sin. Shall we conclude, then, that our High Priest, when tempted, must also have been greatly *inclined* to sin? Let us go a little further still. Many of the Lord's tempted people are often tormented with the fiercest, the vilest, the most revolting passions. What are we to say now? Is He not able to succour, through His sympathy as a tempted One, *all* His people who are tempted? But does His ability depend on His ever having shared their deplorable experience?

If, then, it is agreed on all hands that the Lord Jesus never knew the presence of a sinful passion, nor of a sinful inclination responding to temptation from without, He is *infinitely* removed from my experience in these great respects; and a liability to sin, discoverable under no temptation that can test character, will not so much as help to fill up the gulf. Again, if a liability to sin is essential to him who would afford strengthening sympathy, it would seem likely that, other things being equal, the greater the liability to sin, the greater the power to help. But does the experience of man with man bear this out?

The doctrinal expedient in question is shewn, then, to be as futile as it is unworthy. We have sold the Christ of God for nought.

If it be asked wherein the sympathy of Christ does in fact lie, I refer to the January number of this journal for words of instruction on this great subject. My own object is the far humbler one of exposing fallacies that I know to have misled many. But I will quote a sentence that appeared in the article referred to. "*What we need . . . is not one to sympathise with our sin, but to sympathise with us in the trials and temptations that come upon us in a sinful world.*" The Lord Who knows the painfulness of our trials (for He has *suffered* being tempted), can go before me with the grace that is perfected in *sympathy*, that He may cause me to stand; and by the same grace He can restore me when fallen. He has measured in His own sacred experience the force of the circumstances that try me. Other sympathy than this is alien from the thoughts of Scripture; and that this is gloriously sufficient the voices of ten thousand storm-tossed saints declare. It is in His perfect *and essential* sinlessness that we adoringly consider the High Priest of our profession.

If, by grace, we only have opened eyes, we shall see that the glory of His Person is not more bound up with the true doctrine of His impeccability than is our own security under His priestly guardianship.

PRACTICAL EXPOSITIONS.

No. IV.

"THE BREAKER."

BY THE REV. JAS. C. SMITH.

THE prophet Micah forecasting the coming day of deliverance for Israel, exultingly exclaims: "The Breaker is gone up before them: they have broken forth and passed on to the gate and are gone out thereat: and their king is passed on before them and Jehovah at the head of them" (ii. 13).

The prophecy refers to the assembling of the whole of Jacob in the latter day (verse 12), when they shall be glad together like a flock in the midst of their pasture, after their God, having broken every bolt and bar, gate and yoke, has liberated them for ever.

The Breaker is Israel's Messiah-King.

It is a splendid title full of significance. We Christians know Christ by this title, too, but in a different way. We often sing:—

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

God be praised, this is true for the sinner saved by grace. Sin is first forgiven, then its power is broken. God deals with the penalty of sin, in the cross of His Son; He deals with the power of sin in the might of His indwelling Spirit.

"For me, Lord Jesus, Thou hast died,
And I have died in Thee,
Thou'rt risen, my bands are all untied
And now I live in Thee."

Thus, the child of God in this age, already rejoicing in resurrection liberty, is waiting for his Lord's return when there shall be accomplished the last act in this "great salvation"—"the redemption of the body." "The Breaker" will deal with death and break open the graves of the righteous dead. He will break in on the realm of mortality, also, and swallow up the mortal part of His saints in the victory of life. And then His redeemed ones clothed in the robes of eternal youth, will be like Him and with Him, evermore.

How truly we can already say, in Micah's words: "The Breaker is gone up before them." For Him the pangs of death have been loosed. He could not be held by death: He broke through it: came out of it: conquered it: rose triumphant. He is the Breaker of death. And He is "gone up"; yes, "gone up before them": and very soon they will go up with Him.

This is our purifying, liberating, comforting, separating Hope.

Let us purify ourselves.
Let us separate ourselves.
Let us exhort one another.
Let us love one another.
Let us watch and pray.

But *Israel* will yet know Messiah, as the Breaker. Micah's words apply primarily to Jacob. The return from Babylon is included in the prophecy as Isaiah testifies: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden . . . . . I will *break in pieces* the

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doors of brass, and cut in sunder the bars of iron. . . . . For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name" (xlv. 1-4).

This was accomplished. The brazen gates of Babylon were broken, and the decree was issued that the Lord's captives might return.

The day is also coming when Israel's God will shake all nations and break the yoke from off the necks of His people and gather them out of all countries and bring them into their own land. Men have impiously said and will yet say:

"Let us break their bands asunder
And cast away their cords from us";

but He that sits in the heavens will "have them in derision"; and, when His King gets the fulfilment of the Divine "decree," and asks for His inheritance, then He shall "*break them* with a rod of iron; and dash them in pieces like a potter's vessel." Thus, the opposing power will be laid low, and God's Messiah-King will be the guarantee of peace to this troubled world; for (during the thousand years),

"He shall judge the poor of the people,
He shall save the children of the needy,
And shall *break in pieces* the oppressor."

Already the cross has "*broken down the middle wall* of partition" between Jew and Gentile, and thus laid a foundation for international quietness and confidence when there shall come the glorious advent of

"The Breaker."

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE LORDSHIP OF CHRIST.

By Dr. Robert Anderson, C.B.

(At the Pavilion Hall, Keswick, July, 1895).

LAST words should have special weight, and I feel the responsibility of being called upon to speak in this the last hour of our Conference. There is one word, entirely in the spirit of our meaning, which I would cite at the beginning:—"That in all things *He* might have the pre-eminence." You remember the words in that passage in the first chapter of the Epistle to the Colossians, perhaps the most sublime in the entire Word of God, bringing before us the accumulated glories of our Lord Jesus Christ. And this should characterize not only our meeting to-night, but it should be the life aim of every Christian, "That in all things He should have the pre-eminence."

I turn back for a moment upon some of the words I spoke this afternoon with reference to the recognition of His Lordship, not only in our lives but with our lips; and I trust I may say without danger of offending or wounding anyone of my brethren present, that it seems to me we are greatly remiss and largely to blame on this subject. The characteristic testimony of the Church of the present dispensation is that Christ is Lord. Is there an unconverted sinner here who seeks to have life, here is the word that God gives you, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." You remember the kindred word in the 3rd verse of the 12th chapter of 1st Corinthians:—"No man can say Jesus is Lord but by the Holy Ghost." And it is my experience that while of course any lips can frame these words—a parrot in its cage can be taught to say them—the man who is not a Christian is almost sure to betray himself by this; he may speak of Him with every sort of paraphrase, but he will say never "Lord Jesus." I never heard an unconverted man use the words spontaneously. I repeat, it is the characteristic testimony of our time. We have in the Epistle of Peter, "Sanctify Christ in your hearts as Lord—not as Saviour (our selfishness would lead us to do that); not as king, for that is a wider thought; we, in our dispensation, know nothing of Him as King, unless we first know Him as Lord—sanctify Him *as Lord*. Here again is a text that I would take for the Convention that is to be held here next week. You will find it in the 2nd chapter of the Epistle to the Colossians:—"As ye have received Christ Jesus the Lord, so walk ye in Him." There is no Christianity beyond that. Keswick Conventions have nothing to teach you higher than that. The realisation of that is the life of Christ on earth; and there is no higher life for the Christian than thus living out the life of Christ. "As ye have received Christ Jesus the Lord, so walk ye in Him."

We cannot afford to be indifferent as to the recognition of our Lord Jesus Christ. Is it not a fact that the world around us knows nothing of His Lordship? Is it not a fact that irreverence is eating the very heart out of our Christianity? And even in Conferences and revival meetings you will find people who know nothing of His Lordship: aye, and I make bold to say that as a consequence you will find some who have come to doubt even His resurrection from the dead. tLet us be eager to own His Lordship.

But I want to deal with this on a wider ground to-night, and with reference to the great purposes of God, not merely for the days we live in, but from the beginning down through the ages, and right on to the end. What has been the great struggle, the great controversy, between God and the fallen creation? Turn with me to a striking passage in the Gospel of John, 8th chapter and the 44th verse. How unlike the altruism that we are told is the very highest development of Christianity! "How shocking," the Altruist will exclaim, "to call these devout pious people, the leaders of the Jews, children of the Devil!" But here are the words, "Ye are of your father the devil, and the lusts of your father ye will to do. He was a liar from the beginning, and abode not in the truth, because there was no truth in him." Now what is the meaning of "a murderer from the beginning?" Does it mean that he was a murderer from the time that he became a murderer? A more unmeaning statement there could not be. To say that he was a murderer from the beginning of his existence is blasphemy against God. He was made perfect, the noblest creature I believe that ever came from the Creator's hand. What then is the "beginning?" Look what follows. He abode not in the truth. What truth? Was it that he told lies? Respectable people do not tell lies; and why should a perfect creature do so? There is something more in it than this. "When he speaketh a lie"—or more literally, "When he speaketh *the* lie, he speaketh of his own." For, mark the words, "He is a liar and the father of it." What meaning is there in that to us? The father of the lie. What lie? Now you get a glimpse at what this thought is, "From the beginning." God's great purpose, not only in redemption; but back behind redemption, in creation, and right on to the new creation—God's great pur-

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pose is the glory of the Lord Jesus Christ. And when at "the beginning"—we know not when, but before ever Adam lived on earth, before the human race appeared upon the scene—God shadowed forth His great revelation of the One who was to be the first-born in all creation, this it was that seems to have rankled in the heart of that peerless creature, and from the very "beginning" of the revelation of Christ he became a murderer. And "the lie" relates to Christ. The devil is the father of it, for "he abode not in the truth." What truth? "*I* am the truth"—it is the great revelation of Christ. He apostatised there, and from that point it was, and not from the serpent's temptation in Eden, not from the death of our first parents, that began the great controversy between God and Satan, which culminated in the Cross of Calvary. Satan's great purpose "from the beginning" has been to drag Him down. When He first appeared as a babe in Bethlehem, Satan prompted Herod to put all the infants to death in order that he might destroy Him. Through the course of His ministry on earth, not a hand was ever laid on that Blessed One, except in loving service or in reverent homage, until that awful hour when God withdrew, when God gave Him up—that hour of which He said, "This is *your* hour, and the power of darkness." But Satan had tried by blandishments to lure Him from the path of dependent obedience. He had offered Him, not as a vulgar boast, but in the full recognition of what he was, the sovereignty of all this scene of earthly glory. Speaking of the kingdoms of the world, he said, "All these things and the glory of them are mine; and to whomsoever I will I give them." Do homage to me and I will give you all this glory. Now, once again, He comes face to face with him in the garden, and by wicked hands—for Satan is behind the scene—He is taken. He might have prayed to the Father and He would have sent legions of angels to deliver Him; but that was not the purpose of God. Him of whom it was said, "by whom the worlds were made," who was the express image of the Divine Person, for whom are all things, who upholds all things by the word of His power—we find dragged down to die the death of a malefactor; spat upon, buffeted, mocked with every indignity, and treated with all the hate of hearts inspired of Satan, and then at last gibbeted upon the Cross. There was Satan's triumph; there was the crowning achievement of this "murderer from the beginning." And now we see Him carried to the grave. But He breaks the bonds of death, and is called to the right hand of God. "He has made this same Jesus both Lord and Christ." He has given Him these glories, and it is ours thus to confess Him. All down the ages this great purpose of God is being slowly unfolded—this great conflict still goes on. Satan's effort is to drag Him down, and God's purpose is to exalt Him, and to bring Him to that place where at last *every* knee shall bow, and *every* tongue shall confess that He is *Lord*, to the glory of God the Father.

In these days when He is gathering out the Church which is the body, it is ours to confess Him and rejoice in him as *Lord*. And when we speak of His coming, is it merely that we may escape what seems the natural crisis of our life on earth, the deathbed and the grave, and pass into that scene, like Elijah, "with death untasted, and the grave unknown"? Is this the thought we have with regard to the Coming of our Lord Jesus Christ, or is it an earnest longing to hasten the fulfilment of this great purpose of God? Has this the place in your hearts that it ought to have? As you look at what is going on round about you in the world, do you realise that you have a part in the accomplishment of this, that you are working either for God's purpose, or against it, with regard to all these movements that characterize our times?

Do you imagine after the words that I have spoken to-night that I can question for a moment that there is to be a personal Anti-Christ? Sacerdotalism and a false Christianity! There is no man that hates them more than I do. Priestcraft in every development of it, I abhor. But this is only preparing the way for the great impersonation of evil which is coming. God became incarnate; He found a man to fulfil all His will, and He has given Him His throne and all His power and glory. Satan also shall become incarnate, and he too will find a man to do all his will. "And to him" we read, "the dragon gave his power and his throne and great authority." When that day comes there will be persecution indeed. There are dark places of the earth where God's saints know what it is to be persecuted; but fancy Christians in this 19th century in Christian England talking of persecution! Drawing-room persecution! Tea gown and slippers persecution! A little ridicule; a passing sneer! There are many worldly people who suffer more in the meanness of their struggles to get into society than you do as Christians for the name of Christ. This is not *persecution*. But the day is coming when the worship of God will be put down with an iron hand; when to confess His name will mean once again to be dragged to prison, to judgment, and to death. Then the awful purpose of Satan in his blind hate against the Lord of glory will be displayed in a final effort, and the result will be persecution the like of which there never has been on earth, and, thank God, there never shall be in all the days that are to follow.

But *God's* purpose shall triumph, evil shall be put down, and the Lord Jesus shall be exalted. Upon His head shall be the many diadems. Now, I repeat, it is for us in our little place, that seems as we look at it with the dim light of our own hopes and our unworthy appreciation of it, so poor, so mean, so little, to let in the light of God, and to realise that albeit we are but as puppets upon the stage, we are filling our part in the unfolding of this great purpose. It is for us to give Him this place in our heart and in our lives.

As to the testimony of our lips, it is hard to resist the conviction that Christians constantly speak of Him as "Jesus" out of sheer indolence, and because it is shorter and easier, and costs less breath than to say *the Lord Jesus*. When I hear people talk thus about Jesus, I am sometimes inclined to ask, what Jesus do you mean? Do you not think that in view of the great facts of the world around us, and of the great purpose that God is working out, it is fitting that we should give Him this title always, even in our secret prayers? Is not this in keeping with the exhortation to "sanctify Him as Lord in our hearts?" And not with our lips only but in our lives; and not merely when we come to these conferences, and on Sundays, but in our business, even in the busy hours of the busiest day, to remember that we are His, and that He is Lord. Do not let us have our Christianity separate from our life, but remember it is our life. If we are in a place where we cannot serve Him in our daily vocations, let us give up that place whatever it may be, although our doing so shall bring us to poverty. Leave that to Him, remembering that He is Lord. And in view of the coming Conference and the truth that characterizes it, remember that the recognition of His Lordship is the secret of all success, and of all true attainment in the Christian life. The blessing is to be gained, not by struggling to be something you are not, but by the realisation of what you are; it is simply by faith to enter into what God has given you, what God has made you in Christ. To Him be the glory for ever and ever, Amen. I close with the words I began with, "That in all things *He* might have the pre-eminence."

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ISRAEL AT SINAI:
A PICTURE OF THE FUTURE.

By Rev. J. C. Smith.

(At the Edinburgh Conference).

I WAS very much struck by the thought, so beautifully brought out by Dr. Neatby, of Israel coming in at the last on the ground of mercy. It seemed to come to me with such freshness and such fulness! We are all, more or less acquainted with the counter-thought, about the Gentiles coming in on the ground of mercy, and yet I am not sure that God's people fully realise that. We have a lingering idea that somehow the promises, the covenant, the commonwealth of Israel belong to us. Is not that a common idea? And yet, if you carefully read the fifteenth chapter of the epistle to the Romans, I think it must be irrefutably clear to you that we come in not on the ground of any of these things, but purely and solely on the ground of God's mercy. You have only to hear these verses read to convince you of that. In the fifteenth chapter of the epistle to the Romans, the Apostle says (verse 8), "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." The word *Made* is not in the Greek Testament; it is put in italics in our English version, but I read it without the word *made*, and then I see the force of it. "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises unto the fathers," and the promises thereby stand confirmed by the teaching of Jesus Christ as the minister of the Jewish people. That is the meaning of the word circumcision. He never went outside the bounds of Palestine; He was sent unto the lost sheep of the house of Israel, and He was the minister of the circumcision to confirm the promises unto the fathers. There, you have the aspect of Christ's ministry to the Jewish people. Then we go on. The next verse says, "And that the Gentiles might glorify God for His mercy; as it is written, for this cause I will confess to Thee among the Gentiles, and sing unto Thy name." Hence it is that all are now shut up to the ground of mercy, and Israel will come in on the same ground at the end, and it will be mercy from the first to the last, both for Jew and Gentile.

Will you turn to Exodus xxiv. for a moment. Let us translate ourselves to Sinai. The book is in two portions, —from the oppression in Egypt to Mount Sinai, up to the twenty-third chapter; then from the twenty-fourth to the end you have simply Sinai, and all that happened before they left it. There you have recorded all the events that happened in connection with Moses going up to meet God on the Mount. Let me call your attention to this truth—here we have a setting forth of the Israel connected with Moses as the same people that are going to be connected with Christ in the future, and thereby Moses stands before us as a type of Jesus Christ. Now you have, first of all in the 24th chapter, standing by itself, the great fact of the atonement. "The Lord said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel and worship ye afar off," etc. You know how that has been fulfilled in the case of the Lord Jesus Christ. Notice what transpires, first of all, in the 24th chapter of Exodus. Whenever Moses hears that he has to go up to the Lord he knows that he cannot go up into that glory without the blood of atonement. He knows that he dare not face the brightness of that ineffability of heaven without the blood upon the altar. He sets up the alters and twelve pillars corresponding to the tribes of Israel. The blood of atonement flows; and then the blood of atonement is divided, half is taken for the altar, and other half is poured into a basin, *i.e.*, after the altar gets its portion, the other half is taken. What is done with it? It sprinkles the book and the people. The book is sprinkled; the people are sprinkled; the altar has already been sprinkled. The altar and the roll of the Covenant and the people themselves are all sprinkled with the blood.

Such a scene has only once been in the world's history, and never will be again. In the ninth verse, we read, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." Then,—and *only then*. It was only when the atonement was completed that Moses dared to go up into that glory. What then? Read the tenth verse. "And they saw the God of Israel; and there was under His feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness." There was not a bit of darkness, not a cloud. There they were in the presence of this reconciled God by this precious blood. The eleventh verse says, "And upon the nobles of the children of Israel He laid not His hand; also they saw God and did eat and drink." In perfect peace they held the feast on the hillside in His blessed reconciled presence. You have the atonement in that 24th chapter. You know how the Lord Jesus Christ has fulfilled that. You know how Moses is the type of the Lord Jesus Christ here: how He stood at the altar, the cross, and met the claims of God. That atonement is going to be applied to His people Israel, concerning whom you have heard that He died for that nation. This atonement He accomplished; and it will be applied to them in a national way when He comes back in His glory, and the day of atonement will come in its final fulfilment.

In the chapters from 25 to 31, you have the *Ascension*. At the end of chapter 31 you have this remarkable verse, 18th, "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." I like that thought of communing with God so much, because it shows us that the forty days and forty nights were taken up by a most blessed season of communion between God and Moses. He gave him two tables of testimony, tables of stone, written with the finger of God. Let us remember that these two tables were *written by the finger of God*. Not only that, but what was the communion about? Read the portion from 25 to 31, and you will see how it is filled up, and what the communion was about. They communed about that marvellous and mysterious tabernacle, the outlines and pattern of which Moses got there, whilst he was with God, and they are described in this portion from 25 to 31, exactly in their right place. All the details of the tabernacle are given there. At the end of the communion, when he had got the whole pattern of the Tabernacle, he comes down, and that is exactly where we are to-day. The Lord Jesus Christ has gone up on high, into His Father's presence, and the people of Israel, and we are awaiting His return as those people, who were at the foot of the mountain, awaited the return of Moses. Christ is in ascension. What next? *Descension*. That you have in chapters xxxii., xxxiii., and xxxiv.

That is the descension of Moses to meet with the people and see the people after he came down from the Mount. I want you to notice the completeness of the type. Moses *came down twice* from Mount Sinai. He came down and broke the tables which was an emblem of the law having already been broken at the foot of the mountain. He dashed the stones to pieces to make a representation of the inward and spiritual breach of the covenant they had made in the meantime. God was to go no more with them. God said, "I will have nothing more to do with you." What came to pass? Moses fell upon his face and pleaded with God in that wonderful prayer which we have recorded in chapters 32 and 33. You have that wonderful verse,

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31st, "And Moses returned unto the Lord, and said, 'Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if Thou wilt forgive their sin—'" You have a dash put in there. Grammar is all at an end here. He cannot go on praying grammatically. He breaks down right in the middle of that prayer, and there is a dash to show how he broke down, and could not speak any more to God, he could only press it upon God, "If Thou wilt forgive their sins, and I do not know that Thou canst." There he interceded with God until he got the answer, and then the Lord was ready to go on with the people after that. He goes up again forty days and forty nights, and then he came back. What had transpired first? The first coming was *for judgment.* He took that golden calf and ground it to powder, scattered it amongst the water, and made the people drink it. That is what is coming to Israel in the future. Where is Israel in the Messiah's absence? They are making a god of their gold. It is exactly the same thing over again. If there is one thing that characterises the Jew to-day it is his love of money. When the Lord comes in power to reign, will it be the time of Jacob's trouble on earth, just as it was then. They said, "We don't know what has become of Moses." That is what the Jews are feeling now about the coming of the Messiah. They are all at sea about it. When He comes back He will make them drink a bitter cup of their own. Moses went up again and came back, not for judgment but *for mercy.* It needed two comings down to express the whole truth. The difference between these two descents of Moses is this, in the first instance *Moses went up to meet God:* in the second *God came down to meet him*, and to put him, the representative of the nation, into the cleft of the rock. When it comes to pass, after the time of Jacob's trouble, that the Lord will change the heart of Israel, and the veil will be taken from their eyes, then will come the fulness of this double type. God will stand with Israel in the place of Mercy and forgiveness, and by the intercession of the great Saviour they will be brought into blessed peace and millennial glory. What have we after that? Nothing but the *Tabernacle.* This is just how the whole thing lies, in beautiful sequence, in Exodus. Chapters 35 to 39 is *God's habitation with the nation.* Then the tabernacle is made. Moses brings the pattern with him, and the Tabernacle is constructed, and just as you see that Tabernacle spiritually in Hebrews, so you see it literally here in Exodus. The Tabernacle will then be filled with the glory of the Lord in the coming day of His millennial reign; just as it was filled with the glory of the Lord there, when Moses erected it. It says at the close of the Book of Exodus, the 33rd verse, "And so Moses finished the work." We have four great finishings recorded in the Bible. There is the finishing of *Creation*, the finishing of the *Tabernacle*, the finishing of *Redemption* on the Cross, and the finishing of the *mystery of God.* Each one of these is crowned with some special glory of God. Here the glory of the Lord filled the Tabernacle, and Moses was not able to enter into the tent of the congregation. The Lord so filled it that there was no room for ministry. That is to be realised fully when the Lord Jesus Christ comes back in His glory. Later, you see how the glory of the Lord is brought back to the Millennial temple.* The Lord is going to fulfil all for his people Israel that He has promised; and I think the whole story of the redemption, and the restitution, and the final glory, you will see in that second portion of Exodus—atonement first, ascension next, the descent of the representative of God thirdly, and then the completion of the Tabernacle, and the filling of it with His glory.

May He hasten the day! Amen.

* Ezekiel xlviii. 1-7.

"CAUGHT UP."

By Pastor F. E. MARSH.

(At the Carlisle Conference, June, 1894.)

IN the First Epistle to the Thessalonians, iv. 17, we shall find the two words "caught up." There are some words in the Bible that lay hold of us in a peculiar manner as we read the Scriptures, and stick to us as the burs do to the clothes as we go through a copse. Many of you, no doubt, have noticed some particular expression that has occurred in some one epistle—for instance, the "much mores" in the Epistle to the Romans. In the fifth chapter Paul speaks several times of the "much mores." In Corinthians we are impressed with the sentence, which occurs again and again, "Know ye not?" The epistle reminds the saints of several things that were their common privilege, and which they ought to know. "Know ye not that your bodies are the temples of the Holy Ghost, and that God dwelleth in you?" is a case in point. In reading the Epistle to the Galatians we are struck with the contrast that the Holy Spirit draws between the flesh and the spirit. We turn to the Epistle to the Ephesians, and are impressed at once with the words "in Christ," "in Christ Jesus." We turn to the Epistle to the Colossians, and are impressed with the sentence, "with Christ," "with Him." We turn to the epistle to the church at Philippi, and find that we are reminded again and again that it is the privilege of every child of God to be rejoicing, so that no less than eighteen times we come across such words as these, "joy" and "rejoice." Not once do we find the word sin in that epistle of Christian experience. Although this is an epistle of Christian experience, it does not necessarily bring out what is the experience of Christians. Christian experience is one thing, and the experience of the Christian is another. Christian experience is what God says the experience should be; but the experience of a Christian may be very different from what God says it should be. In the Epistle of John we are impressed with the words "we know." In the Epistle to the Thessalonians we are reminded again and again of the coming of the Lord Jesus. In the first chapter of the epistle we read. "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven." There are seven references to the coming of the Lord Jesus Christ in this First Epistle to the Thessalonians alone.

Not only are we impressed with some one sentence, but we are also impressed with the very words that go to make up the sentences. For instance, we take the words "in Christ." *Christ*, reminds us of the person spoken of. *In* Christ, of the position we have as believers. We are in Christ, not merely saved by Christ. In the circle of His protecting presence, protected by what He is, and surrounded by what He has done.

And so with this expression in the Epistle to the Thessalonians, in relation to the coming of the Lord Jesus. We are told that "we shall be caught up together to meet the Lord in the air." It was these words, "caught up," that specially arrested my attention in thinking of this meeting, and in asking God for a message for it. This word that we have here translated "caught up" is a very forcible one. The Greek word *harpazō* translated "caught up," means to take away by force, as when a wild beast seizes and carries off its prey, or as when one snatches a thing from another. It is of interest to notice where the same word occurs in the New Testament. In Matthew xi. 12 it is "*take by force*," in speaking of the violent taking the kingdom of heaven; in Matthew xiii. 19 the word is rendered "*catcheth away*," where it speaks of the wicked one catching away the seed; in John vi. 15 the same term is given, "*take by force*," where reference is made to the Jews, who would make Christ a king; in John x. 12 the word

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is given "*catcheth*," in speaking of the wolf catching the sheep, through the cowardice of the hireling shepherd; in John x. 28, 29, the word is rendered "*pluck*," where the believer is reminded that no one is able to snatch him out of the hand of Christ and the hand of the Father; in Acts viii. 39 the word is translated "*caught away*," in speaking of Philip being caught away by the Holy Spirit after he had been speaking to the Eunuch; in Acts xxiii. 10 the word is again given "*take by force*," when the chief captain commanded his soldiers to forcibly protect Paul from the rabble, and to bring him into the castle; twice the word is given "*caught up*" in 2 Corinthians xii. 2–4, in referring to the apostle being caught up to the third heaven; in Jude 23 the word is "*pulling*," in exhorting the Christian worker to pull the unsaved out of the fire; and in Revelation xii. 5 the term is rendered "*caught up*." From these references we see at once the forcible meaning of the word, which really means "to *snatch away*." When the Lord Jesus Christ comes for His own, we read that He is going to snatch us away and take us to Himself.

There are many things that are suggested to us in thinking of the subject of the coming of the Lord Jesus. The subject is so vast that the difficulty is to know where to begin and where to stop. There are over 380 references to the coming of the Lord Jesus in the New Testament alone. We thus see how frequently the subject is brought before us, and also the importance of it, and anyone that can read the Bible without seeing this truth certainly needs to read it again.

I would like to say seven things about this "catching away." It will be select as to the individuals taken; it is sure as to its occurrence; it is secret in the method; it is sudden in its operation; it is saving in its issue; it is satisfying in its outcome; and it is separating as it is believed.

First of all, this catching away is

SELECT AS TO THE INDIVIDUALS TAKEN.

Notice what the apostle says in *v.* 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Here the apostle is not speaking to the world, but to Christians. In the same way He speaks to the church at Corinth, when He says, "We shall not all sleep," etc. He is writing to those who are called "saints." That is not a position we are to struggle to be in, but it is a position to which we are called by God. A Christian is a saint, and as a saint he has to do certain things; hence we are told do this or that, "as becometh saints." The apostle in all the epistle is writing to Christians, and when he speaks of "If we believe," and "our gathering together unto Christ," common sense as well as Scripture will tell us that the Spirit of God is speaking of the fact that it is only believers who will be taken away when Christ comes again. Again, remember the words that were spoken to the disciples when Christ went away, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus shall so come as ye have seen Him go into heaven." Who saw Him go into heaven? The last sight the world had of Christ was upon the cross. They said, "Away with Him, and crucify Him," and that is the end of Him as far as the world was concerned. We find the Apostle Paul, in 1 Corinthians i. 15, giving a list of those to whom Christ appeared after His resurrection. Just as the disciples saw Jesus go into heaven, so only believers, when He comes back to the air, will see Him. You say, "You are making two comings." No, I am not; but two stages in the one coming. There were two stages in the first coming. He came to the manger, and then to the cross; first to Bethlehem, and then to Calvary. First of all He comes to the air for His people, and then He comes to the earth with them, according to Zechariah xiv. I cannot believe, as some do, that only the watchful ones will be taken away. I believe every child of God will be caught away, for the whole argument is based upon, "If we believe that Jesus died and rose again," then certain consequences will ensue. We believe that Jesus died for our sins. We cannot be Christians without. We believe that Christ was crucified for our offences, and was raised again on account of our justification.

In the next place, this catching away is

SURE AS TO ITS OCCURRENCE.

The last word of the Lord Jesus Christ in the Bible is this, "He which testifieth these things saith, Surely, I come quickly." The Greek word *nai* rendered "surely" is an affirmation, meaning certainly. It is translated "*Even so*" in Matthew xi. 26, and "*Verily*" in Luke xi. 51. "Even so," Jesus said, in speaking to His Father, in noting how He had revealed the truth not to the learned and the wise, but to the babes, "even so, Father"—surely, certainly—"for so it seemed good in Thy sight." So the Lord Jesus, in speaking of His return, says, "Surely, I come quickly." The world says such and such a thing is as sure as death; but a Christian should not speak in that manner, because the most unlikely thing for a Christian is to die. Read with me Hebrews ix. 27, a passage which is often misunderstood. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Death and judgment are the common lot of men because of sin. But the Lord Jesus Christ has come and died the death and borne the judgment, so that we are looking neither for the one nor for the other, but the coming of our Lord Jesus. Death and judgment are behind us; grace and glory are before. Dear friends, we are on the resurrection side. We should not be looking for death, but for the coming of our Lord. You say, "We may die." We may, truly, but the Lord does not say we shall, and I pray you not to look upon death as a certainty.

In the third place this catching away is

SECRET IN ITS METHOD.

There is a terrible time coming which is spoken of in the Old Testament as the "time of Jacob's trouble," and in the New Testament as "the great tribulation." We read of those who shall be saved out of it, for before that time the Lord Jesus Christ comes for His people and takes them away. I think we have that illustrated in Rev. xii. We read there was a wonder in the heaven—"a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." Then a great red dragon appeared in heaven. We read of the woman that she brought forth a man-child who was to rule all nations with a rod of iron, and her child "was caught up to God and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days." If the days are reckoned up it will be found that they answer to the last half of Daniel's seventieth week. One thousand two hundred and sixty days answers to the three years and a half of the last half of the 70th week of Daniel's 70 weeks of years. The prophetic year is 360 days. Three times 360 is 1080, and half 360 is 180, corresponding to the "time, and times, and the dividing of time" of Daniel vii. 35. In the second Psalm we read that Christ shall dash in pieces the rebellious ones, like a potter's vessel, and in Rev. xix. we read, "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron." What is said of Christ is also said of Christ's. I cannot conceive a believer not being an overcomer. Unless we are overcomers how can we be believers? Our faith is the victory which overcometh the world. The very expression that refers to Christ's rule and power in

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putting down opposing forces being applied to this man-child, seems to me to identify the man-child not only with Christ but with His people; not only with the personal Christ, but it takes in what we understand as the mystical Christ, which is Christ and His members, and the connection you will see at once is this, that before the time of the woman's persecution —the woman represents Israel—the man-child is caught up to God and to His throne. I gather from this that we who are believers shall be saved from that great tribulation, and which, in the Old Testament, specially identifying it with Israel, is called "the time of Jacob's trouble." This is a very solemn matter. Some day the world will wake up and find that every Christian has been taken out of it. Some ungodly, unconverted husband will wake up and find that his godly wife has gone. The very thought that Jesus is coming, and that all who are in Christ will be taken away, should fill the unsaved with solemn awe.

Then, in the fourth place, this catching away will be

SUDDEN IN ITS OPERATION.

There are two scriptures which specially speak of the suddenness of Christ's coming, one with reference to His coming as the Son of Man, and the other with reference to His coming to complete the redemption of those who believe in Him. In one of these passages the coming of Christ is likened in its suddenness to the lightning flashing across the sky, and the apostle tells us that we shall not all sleep, but we shall be changed, in the twinkling of an eye. In an atom of time, so small that it cannot be reckoned, it cannot be analysed, this momentous change will take place. We may be at some meeting, or we may be in the pursuit of our ordinary daily occupation, when the change will come, and mortality will put on immortality. In a moment we shall be caught up to meet the Lord in the air, and in that moment we shall be in our glorified state. Some Christians speak of the departed ones having glorified bodies, but I do not think there is anything in the Scriptures to justify this. Our loved ones are in the conscious presence of Christ; I believe they are consciously happy, but they are not in their glorified state yet. That will not be until the Lord Jesus Christ comes back again. Then we, with them, will be changed. These bodies will be like the glorified body of our Lord. Wherefore we may well cry, "Come, Lord Jesus, come quickly."

In the fifth place, this catching away will be

SAVING IN ITS ISSUE.

"We wait for the Saviour, the Lord Jesus Christ, who will fashion anew the body of our humiliation, that it may be conformed to the body of His glory." (Phil. iii. 20, 21.) How the Holy Spirit loves to play upon the personal pronouns that relate to Christ. The following four "Him's" are very precious in their relation:

"*Meet* Him,"
"*See* Him,"
"*Like* Him,"
"*With* Him."

To meet Him is good, to see Him is better, to be like Him is best, and better than the best is to be with Him, for that ensures the rest. Oh, it will make our heaven heaven to meet Him and see Him, and look into that face which was once marred more than any man's, to see that face lit up with the glory of God, and not only to see Him, but to be with Him; not only to be alongside of Him, but to be like Him; just as Moses and Elijah were transfigured with Him in the mount, so that they were not only with Christ but like Him. It seems to me that Moses and Elijah transfigured are a picture of the coming glory. We have the word of the Holy Ghost for it. In the second epistle to Peter he tells us that what he saw in the holy mount is a type of the coming glory of our Lord. Notice the three persons in the glory. Christ is the central figure; on one side is Moses, on the other is Elijah—Elijah representing those who will be caught away without dying, Moses representing those who have fallen asleep. Our bodies, which has been humiliated by sin, will then be saved and glorified.

Sixth, this snatching away will be

SATISFYING IN ITS OUTCOME.

It is Christ Himself that we long to see. Nothing else will satisfy our hearts. In studying prophecy do not let us forget or lose sight of Him as the central figure. We long to see that lovely One; we long to see Christ face to face, for when we see Him we shall be satisfied, and, more than that, He will be satisfied. "The Lord direct your hearts into the love of God and into the patience of Christ," was Paul's word to the church at Thessalonica. What is the patience of Christ? The patience that Christ is exercising now in waiting till the Church is complete, and then He will come to take us to Himself. He will not be satisfied until His redeemed are with Him. And we with the Psalmist say, "I shall be satisfied when I awake in His likeness."

In Rev. xxii. 3–5 we have seven "shalls."

Perfect holiness. "There *shall* be no more curse." Nothing more of that which brings the curse, which is sin, and therefore there is perfect holiness.

Perfect rule. "But the throne of God and of the Lamb *shall* be in it." No opposing force.

Perfect service. "His servants *shall* serve Him." With a perfect service we shall serve Him. We shall not sit and sing ourselves away to everlasting bliss, as the hymn says. We shall serve Him without weariness.

There is *perfect vision* also. "We *shall* see His face."

Perfect likeness. "His name *shall* be in their foreheads.

Perfect day. "There *shall* be no night there."

There shall be *perfect glory.* "They *shall* reign for ever and ever."

Does not this satisfy the heart? Well may Rutherford say, as he refers to Christ's coming, "I have not a balance to weigh the worth of my Lord Jesus. Heaven, ten heavens, would not be the beam of a balance to weigh Him in. Oh, if that Fair One would take the mask off His fair face, that I might see Him! A kiss of Him through His mask is half an heaven. O day, dawn! O time, run fast! O Bridegroom, post fast, that we may meet! O heaven, cleave in two, that that bright face and head may set itself through the clouds!"

Finally, this catching away will be

SEPARATING AS IT IS BELIEVED.

"Every man that hath this hope in Christ purifieth himself, even as He is pure." No one can believe that the Lord Jesus Christ may come at any moment, without being separate in his life—separated from the world, separate from self, separate from sin, separate from everything that is not of God. He must of necessity be a separated man, who believes that the Lord may return at any time. Let us get away from this smoky world, above it, over it, into the clear vision of God. As Rutherford says, "Stand fast in the hope that you are called unto. Our Master will rend the clouds, and will be upon us quickly, and clear our cause, and bring us all out in black and white. Clean, clean garments in the Bridegroom's eyes are of great worth. Step over this hand-breadth of world's glory into our Lord's new world of grace, and ye will laugh at the feathers that children are chasing in the air. I verily judge that this inn, which men are building their nest in, is not worth a drink of cold water. It is a rainy and smoky house; best come out of it, lest we be choked with the smoke thereof."

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THE JEW.

By the late Mr. L. Liesching.

(*At the York Conference*, 1894).

THE Jew is a problem to the philosopher, a rival to the trader, a scorn to the Pharisee, a burden to the statesman, an offence to everybody. You meet him wherever you go. There is no getting away from him. He is like the rabbits in Australia; he offers no resistance to your attempts to exterminate him, but when you think you have succeeded he turns up again. This has been the case with him since his sojourn in Egypt; the more they afflicted them, the more they grew. Now, how is it that there is no getting rid of them? There was a man called Moses, and he predicted that this was to happen. Some say it was not Moses; well, whoever it was, he made a very good hit. He tells us that Jehovah promised a man called Abraham, that in him all the nations of the earth would be blessed. The Jews are Abraham's descendants, and Moses warned them that if they did not do as the Lord their God commanded them, He would scatter them among all the people from the one end of the earth to the other. He told them that the Almighty would give them trembling of heart, so that in the morning they would say, "Would God it were evening;" and at evening time they would say "Would God it were morning," for the fear of their hearts. We live in the 19th century, and every man is supposed to have full liberty to do as he likes, so long as he does not interfere with the rights of others; and this liberty is enjoyed by all with one exception, and that exception is the Jew. We have only to read the papers as to what goes on in Russia to see this; and where there is no actual persecution there is an intense animosity towards the race, especially in Eastern "Christian" Europe. At this moment the Jew has more liberty in Turkey than he has in Russia.

Dr. Bullinger, in one of his admirable sermons on the second advent, has drawn attention to the three unconditional covenants made with man by God. Generally there are two contracting parties to a covenant. In Galations iii. 20 we read, "Now a mediator is not a mediator of one, but God is one." A "mediator" is a "go between;" for instance, the house-agent is the "mediator" between the two covenanting parties, respectively called the landlord and the tenant; Moses was the "mediator" at Mount Sinai between Jehovah and the people, but in the three unconditional covenants of Scripture, no obligations were laid on man, no promises were required of him—the Almighty was the only contracting party; so that no act of man can destroy or nullify those contracts. They were, *first*, the covenant made with Noah, Gen. viii. 22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." However wicked the world may become, it can never again be destroyed by water or by universal famine.

The *second* unconditional *covenant* is recorded in Gen. xv. 18, "In the same day the Lord made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt to the great river, the river Fuphrates.'" No conditions were required of Abraham or his seed in respect to this promise. That promise in all its fulness has never yet been fulfilled; but "God is not a man that He should lie; neither the son of man that He should repent; hath He said and shall He not do it, or hath He spoken and shall He not make it good?" (Numbers xxiii. 19) and that promise will yet be fulfilled. I read the newspapers in the light of prophecy. Sometime ago I saw that a writer ridiculed the idea of all the Jews in the world occupying the small region of Palestine. He was right; but had he been a Bible student he would have known that this is just what the Word says. The land of Judea as it was will be "too strait" for them when they shall return, but they are to occupy all that was promised to Abraham. What is the real Eastern question and what is its solution? The Holy Land for the holy people. When that takes place, the problems will be solved.

The *third* unconditional covenant is that which God made with David. In 2 Samuel vii. 12, Nathan says to him by the word of God, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee;" and again verse 16, "Thy throne shall be established for ever." The promises to Abraham and to David are in effect the same. When God promised Abram to give the land to his *seed*, He had a definite reason for using the singular number seed which shews us the importance of verbal accuracy in the use of the Scriptures. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal. iii. 16, and in the next verse we see that as this promise was unconditional and "confirmed before of God in Christ" the failure of the Israelites to keep the covenant they made at Mount Sinai 430 years after, could not annul the covenant with Abraham. In Psalm lxxii. 17, which refers to Christ, it is written, "His name shall endure for ever; His name shall be continued as long as the sun—all nations shall call Him blessed." Again in the Psalm lxxxix. verses 34, 35, we read, "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Now these promises are connected with the glorious future of the Jew, and they cannot be broken. But some of our Gentile brethren have a very curious way of reading the Scriptures. They give all the curses to the Jew, and take all the blessings for "the Church." Take for example our Lord's words, "behold your house is left unto you desolate," Matt. xxiii. 38. "Yes," say they, "but that was predicted of the Jew"—but our Lord goes on to say, "Ye shall not see me henceforth, till ye shall say, 'blessed is he that cometh in the name of the Lord'" (39), to which they reply, "That is a promise for the Church." Again the prophet Hosea says (chapters iii. 4) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." See what a literal fulfilment say they—but what says the next verse? "Afterward shall the children of Israel return and seek the Lord and David their King; and shall fear the Lord and His goodness in the latter days;" to which the reply is, "that means the Church, the spiritual Israel," which is saying that the first part is literal, and the last figurative!

I would now ask your attention to the fact that whenever in the Old Testament a warning was given, that warning was really a prophecy; and I think arguing by analogy that it will be the same with New Testament warnings. When for instance our Lord says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares," Luke xxi. 34, it means that professing Christians will be so doing when He comes. So also in that remarkable allegory of the olive tree in Romans xi. 13, and we are told that we Gentiles (as Gentiles) are a wild olive tree graffed in and so made partakers of the root and fatness of the tree, which signifies the Jew; and then Paul goes on to say, "Because of unbelief they were broken off and thou standest by faith. Be not high minded but fear; for if God spared not the natural branches" (see the pre-eminence accorded to the Jew) "take heed lest He also spare

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not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; *otherwise thou also shalt be cut off*, and they also if they abide not still in unbelief shall be graffed in; for God is able to graff them in again." The whole passage should be read, for there is more to the same effect; and it seems to me a prophecy that there will be a Gentile apostasy which will be followed by a Jewish restoration; "blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer (Christ) and shall turn away ungodliness from Jacob" . . . "they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

This, dear friends, is what I would impress on your minds, that the only hope for this ruined world which is waxing worse and worse; so that men (simply under the influence of the devil), blow up or assassinate others against whom, personally, they have no animosity, and glory in their deeds—I say the only hope for the world lies in the Coming of the Lord Jesus; and His Coming is intimately connected with the restoration and conversion of the Jew, who is to be the great agent during the millennium, of carrying the message of salvation to the remote parts of the earth. God's purposes cannot be frustrated. He created man and placed him on this earth for His glory, and in the end man shall dwell on this earth renewed and sanctified and reigned over by Jehovah, when Satan and all His enemies shall be for ever removed from it. That will be the final consummation; before that will be the blissful period of the millennium, when Satan shall be bound, and Jerusalem shall be the metropolis of the world, and the Jew the favoured race, and the promises to Abraham and David fulfilled. Yes, not London, nor Paris, nor Berlin, nor Vienna, but Jerusalem shall be the joy of the whole earth.

Why is it that the way to India is no longer round the Cape of Good Hope? Why were the P. & O. Company led to direct their navies to the long forsaken route, via the Mediterranean, to convey their passengers across Egypt? Why were the railway and then the Suez canal constructed? Little did those engaged realise that they were fulfilling prophecy. It is not to promote the glory of England, but to prepare the way for the time when Jerusalem shall once more be the possession of the Jew, and when the ships of Tarshish shall bring her sons from afar, their silver and their gold with them; when the sons of strangers shall build up her walls, and their kings shall minister unto her—yes—the nation and the kingdom that will not serve her, shall perish, Is. lx. 9, etc. She is to be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God (Is. lxii. 3). The Jew as at present, downtrodden, despised, avoided, is no doubt very often a contemptible and unsavory individual; but nevertheless there survive in him relics of his former position. Give him once more a country, an independence, a home, and the national traditions contained in his inspired book will, under the influence of the Holy Spirit, develop all in him that is noble, but has been suppressed by ages of wrong wherever, even under existing conditions he has had the chance, whether in the state, the army, the law, the bank; in literature, art, science, he has carried the palm on many occasions, and the Anti-Semitic spirit is largely fostered by jealousy—he will rise to greater things—on his native soil he will develop to full manhood; and when he shall turn to his God and realise in Christ his Messiah, the glory of which his prophets have written will be his. Brethren, "pray for the peace of Jerusalem; they shall prosper that love thee—peace be within thy walls and prosperity within thy palaces," Ps. cxx. 6 7. "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth," Is. lxii. 7-8.

THE GOSPEL OF JOHN.

By Mr. G. W. Carr.

(*Concluded from Page 159.*)

In the twelfth chapter we find redemption by blood. We read in *verse* 24: "Except a corn of wheat fall into the ground and die," etc. Who was the seed of corn? The Lord Jesus. And He is telling to the world how the seed must die. We learn in these days even, that all life springs out of death, and we only live as we die, and the more we die the more we live. God never gets any fruit out of you, my brother or sister, until you are as good as dead. And it is only on resurrection ground that fruit ever can grow. If you are familiar at all with the Tabernacle in the wilderness you will see in this twelfth chapter the Brazen altar. The tenth is the door. Jesus stands, and says, "I am the door," etc. Immediately you have stepped beyond the curtains you find the brazen altar. That is the twelfth chapter: "Without shedding of blood there is no remission of sins." Next to that you find the brazen laver—that is the thirteenth chapter. O, how many times I read this wonderful story about Jesus taking a basin and girding Himself with a towel, and kneeling and wiping the disciple's feet. I could not see its significance until I learned the teaching of the Tabernacle in the wilderness. Yes, next to the brazen altar comes the brazen laver. "Without holiness no man can see the Lord." Nothing that defileth shall enter therein. And we read that unless the Priest wash his hands and feet he would be cut off and should not enter into the Holy Place. Do you see the significance? Jesus had done with Israel; so He begins to take His disciples on to higher ground. Immediately in the fourteenth chapter He begins to tell them of "things to come." No more of things down here; but things that are up in the mount. And like as Moses went up into the mount to see the Glory of God, so He takes His disciples up and says "In My Father's house are many mansions, etc." God is going to prepare a place for the man who never had a place to live or to be born, or lay His head, or even to die. But God has given Him a large place; and He has gone up there to prepare a place for His disciples. He says to them, "If you are true to Me you will have as little place as I had down here: but I will make a place for you. "And if I go, etc.," you cannot spiritualise that—for He will come back just as literally as He went.

Now, follow the picture of the Tabernacle a little bit further. After the brazen altar, and the brazen laver and the Holy Place you find the fifteenth chapter, "Herein is My Father glorified, etc." . . . Where do you find fruit-bearing? Not on the outside. But the man that abides in the Holy Place is the man who bears the most fruit for God. Fruit comes from abiding in the vine. He is the vine, and it is only as we abide in Him that we bear fruit. Fruit is not what we do: it is what we are—and what we are is what He has made us. Therefore in this fifteenth chapter you find fruit and how to get it.

In the sixteenth chapter you find the parting words—the secrets of the inner sanctuary, and the promise that if He goes away He will send the Spirit. One goes and another comes. Oh, how much better—blessed as it would have been for any of us to have accompanied the Lord here in His journey—how much better are we that one has come into our hearts to abide for ever, and to teach us all things, and to show us "things to come." If you want to study prophecy, get on your knees before God, and take the best of all teachers, and He will show

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you things to come as He has promised. Many tell us that the book of Revelation is a sealed book. I simply answer by asking this question, "What did the Lord Jesus say?" "When He, the Spirit of truth is come, He will teach you all things, *except the Book of Revelation?*" I believe that the Book of Revelation is as easy to teach as the Book of Matthew; but it needs the Spirit of God. The secrets of the inner sanctuary are inside, and are only revealed by the Spirit of God, and only to the spiritual man.

Now we come to the seventeenth chapter:—In this chapter we have the Lord's Prayer. His work is finished, and He is simply asking the seal of the Father upon His finished work. Oh, how blessed if we who have laboured in the cause of Christ for any length of time could say at the finish of our life, "I have glorified Thee on the earth—I have finished the work, etc." But, beloved, if we were to tell the truth I believe we would have to say "I have glorified myself on the earth, and have neglected the work which Thou gavest me to do." Well, He asked the seal of the Father, and if you notice you will see that in the whole of this prayer there is not a single request for Himself. It is all about the disciples: and His very last thought as He goes out to meet the power of darkness is for you and me.

In chapter eighteen He comes out as the Son of God to meet the powers of darkness. In your study compare the eighteenth chapter and find out how the Lord goes—there is no weakness here. It is the Son of God; and I do not wonder that He says, "I am the Son of God." He told them in the very quietest voice, and they fell like dead men before Him. There was the God of heaven, yet He absolutely laid down His life because He was the Almighty One.

In chapter nineteen we find a garden. In Scripture we find three most remarkable gardens. The first is in Genesis—the garden of Eden. The fruit of it, man falling into sin and shut out. The second here—(Gethsemane) and the fruit of it man suffering for sin. The *third*—the garden of the Sepulchre—and man triumphing over sin. There is no weakness here; it is the dignity and triumph of the Son of God.

In the twentieth chapter we see that as man He goes to the grave, lays down His life, and through the weakness of His flesh makes way for the power of resurrection. And notice (and I thank God for it) that when He went down through the very gates of death, He came up with the keys. And He Himself has said, "I am He that liveth and was dead; but I am alive for evermore, and have the keys of hell and of death."

Now this twenty-first chapter seems to me to be one of the most remarkable chapters. Here the Shepherd, who lays down His life for all His sheep, comes back for one stray sheep—Peter. Read that marvellous story that speaks of Peter's fall, and then of his restoration, and how our Lord, like the one who left the ninety and nine in the wilderness, went after the one that was lost—the one solitary sheep. And He comes back in resurrection to restore one stray sheep. Don't you think He will restore one backslider to-night out on the mountain cold and wild? He is just ready to take you in His arms and carry you back to the fold. It is beautiful to see how He brought this man who had three times denied Him back to Himself, and tells him to feed the sheep, and strengthen the brethren. And I love to think at the very close that here you get the beloved John who leans on His bosom, and the stray sheep who was just as dear to Him as the one who lay on His bosom. There is no respect of persons with God. They are all dear to Him. And I trust all we have heard to-night, and all we will continue to hear, will lead us to study the Book, and love Him who wrote the Book, and honour the One who Himself is the great subject of the Book, and gave Himself for us.

Selected Gleanings.

THE 144,000 OF REV. VII. WHO ARE THEY?

By the Rev. Dr. Seiss.

SOME have inferred the necessity of taking these Jewish tribes in a mystic sense, from the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. But these are circumstances from which I infer the exact contrary. If it were the common body of all believers that is meant, the proper symbol would be the complement of the common twelve tribes, as historically known. But here is a new enumeration, and quite a different order developed, so far as respects this sealing. It is, therefore, a new and original thing to itself, in which one of the historical tribes appears to be omitted altogether. Besides if we are to take these tribes mystically of the whole Church, it is impossible to find anything to correspond to it in all the history of the Church, past, present, or to come. On that theory the vision has never been, and cannot be explained. Hence, we are driven back upon the literal sense, which was the accepted sense in the time of Irenæus, and which introduces no such embarrassing difficulty. The tribes mentioned by name are the tribes meant. So, at any rate, I read the sacred account; and if I err, I err with "many," and err on the side of the most direct and plainest sense of the word, as God has caused it to be written. Nor have I ever yet seen the argument for any other acceptation, which does not seem to me to torture and browbeat all the records that bear upon the case, set aside all safe laws of exegesis, and bring the whole Apocalypse into inextricable confusion.

But these 144,000 are not simply Jews, for there are many of Jewish blood, and even of the saved among them, who are not of this number. They are Jews of a particular class, singled out from the Israelitish populations on account of spiritual attainments and character not found in the rest. They are not only descendants of the Hebrew patriarchs, living in the time of the judgment, but such of those descendants as shall then correspond in their characteristics to the signification of the several tribal names by which they are designated.

In Genesis V. we have the names of the antediluvian patriarchs, from Adam to Noah. In the meaning of those names, taken in the order in which they stand, we have a singular epitome of the history of the race, and of the principal teachings of Holy Scripture from first to last. Taking these tribal names of the 144,000 in the same way, we also find a very striking indication of their personal character, on the ground of which their peculiar honours are based. All Jewish names are significant, and the meaning of those which here are given, is not hard to trace. Judah means confession or praise of God; Reuben, viewing the Son; Gad, a company; Aser, blessed; Nepthalim, a wrestler, or striving with; Manasses, forgetfulness; Simeon, hearing and obeying; Levi, joining or cleaving to; Is-

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sachar, reward, or what is given by way of reward; Zabulon, a home or dwelling place; Joseph, added, or an addition; Benjamin, a son of the right hand, a son of old age. Now put these several things together in their order, and we have described to us: Confessors or praisers of God, looking upon the Son, a band of blessed ones, wrestling with forgetfulness, hearing and obeying the word, cleaving unto the reward of a shelter and home, an addition, sons of the day of God's right hand, begotten in the extremity of the age.

This certainly is very remarkable, and cannot be taken as mere accident, particularly as the order of the names, and some of the names themselves are changed from the enumerations of the twelve tribes found in other places. The same will also account for the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. Those names are not of the right import to describe these 144,000. Dan means judging, or the exercise of judicial prerogatives; but these 144,000 are not judges, and never become such. Ephraim means increase, growth by multiplication; but these 144,000 are a fixed company, with none of the same class going before them, and none of the same class ever to come after them. The idea of increase or multiplication is altogether foreign to them. These names are therefore unsuitable, and are superseded by others better adapted to describe the parties to whom they are applied.

These 144,000, then, are Israelites, living in the period of the judgment, who are only then brought to be confessors and praisers of God, whilst the most of their kindred continue in unbelief and rebellion. Viewing the Son, as their fathers never would view Him, they acknowledge Him as their Messiah and Judge. As Jews, they thus constitute a distinct company to themselves, and are blessed. As the result of their conversion, they are also very active in practical righteousness. They strive and wrestle against their own and their nation's long obliviousness to the truth as it is in Jesus, hearing and obeying now the voice of the Lord, cleaving unto the shelter and heavenly home promised by the prophets as the portion of those who call upon the name of the Lord even at that late hour. They are not of the Church proper; for their repentance comes too late for that. They are a superaddition to the Church —a supplementary body—near and precious to Christ, but made up after the proper Church has finished its course. As Paul in his apostleship was like one born out of due time, so they are in the position of children belated in their birth;—sons of God indeed, and destined to follow the Lamb whithersoever He goeth; but sons begotten in the day of God's right hand, in the period of His power and judgment, in the last extremity of this age. All this comes out naturally and distinctly, without the least straining of a single word.

As to the number of this company; there could not be a clearer or more definite announcement than that which is given. John says, "I heard the number of the sealed; a hundred and forty-four thousand,"—twelve thousand out of each of the twelve tribes named—twelve times twelve—not a unit more, nor a unit less.

Owing to the fact that most of our expositors suppose this company to embrace all the saved of all the natural children of Jacob, or the whole Israel of God, both Jewish and Gentile, they have generally taken these numbers as mystical—a definite number for an indefinite. Unwilling to believe, as they well might be, that only 144,000 of all the children of men, or of all the children of Abraham, are finally saved, they propose to understand a much greater number than the figures give. But such views of this body of sealed ones are thoroughly erroneous. These 144,000 are not all the saved, either from among the Jews and Gentiles together, or from among the Jews alone. They are a particular class of the saved, gathered up from among the seed of Jacob in and during the period of the judgment. And with this made out, as I think it is most conclusively, every reason for taking these numbers in any but a literal sense entirely disappears. John heard the number of them announced as twelve times twelve thousand; and I know not by what right they are to be accounted any more or any less. *

DR. HORATIUS BONAR ON "THE SEVENTH OF ROMANS."†

"WE regard Mr. Pearsall Smith's book on the 7th of Romans as a most mournful example of how far a man may go, under delusion, or under a determination to wrest the Scriptures to suit his own views. He asks, on the title-page of this book, "Is Romans VII. to be the continued experience of the Christian?" We answer, Yes, assuredly, until the very last dregs of sins are purged away, and its last shadow has departed from the being of the believer. Mr. Smith most strongly objects to Paul's exclamation, "O wretched man that I am! who shall deliver me from the body of this death!" But we have to ask Mr. Smith a question. Suppose that a glorified saint after the resurrection, should one day discover that there remained about him, in some real though mysterious way, not involving his standing before the throne,—we do not say even so much of the remains of sin as Mr. Smith admits to be possible,—but just one faint shadow of it coming at intervals across the bright and holy horizon of his spirit, could his exclamation be anything less than one of the bitterest, most agonised anguish? And if he further recognised the terrible shadow as unmistakably belonging to his former self, can Mr. Smith not imagine that the cry would become intensely more agonising and personal? Then how much more may not Paul, notwithstanding his great attainments in holiness, when brought into close contact with the 'holy just, and good,' the spiritual law of God, exclaim, on turning from his glance at the law to look on himself, 'Alas, I am carnal!' And when he finds the presence of sin lurking about him, and even coming across his holy 'delight in the law of God after the inward man,' how natural does his cry seem, 'O wretched man that I am!' especially as 'the body of death' is in a real sense his own. The holier the man the more sensitive must he be as to the terrible incubus.

* From Dr. Seiss, *Lectures on the Apocalypse*, No. xv.
† From the *Journal of Prophecy*. April, 1871.

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Mr. Smith, however, is another stamp of saint altogether. He calls the exclamation of the apostle a 'God-dishonouring and bitterly humiliating' experience, and shelters himself from this 'bitter humiliation' of the apostle beneath the notion of a perfect holiness 'up to the measure of his consciousness!' Surely this is, to take the kindliest view of it, deplorable delusion. Surely it is an utter misuse of words to talk of anything as perfect holiness except such as will bear the scrutiny of Jehovah's searching eye. Mr. Smith tells us he is conscious of perfect holiness—unconscious of sin.

Hence he writes down the apostle's experience, and, indeed, cannot account for it at all, except that for a time, as he supposes, Paul must have been 'falling from grace, and coming under law in his practical ways,' and so got into darkness. But we ask Mr. Smith and those who follow him: So long as sin in any form or under any conditions remains about the believer, is it safe, nay, must it not suggest something seriously wrong if at any single moment he can be unconscious of it? What! the enemy lurking within, and he believing it dead and gone! Impossible! But if conscious of it, how can the consciousness of the believer take any other form than that so touchingly expressed by the Apostle, 'O wretched man! who shall deliver me'?"

Dr. Bonar again observes:

"The Lord, indeed, answers our prayers for holiness, but He does so, not in Mr. Smith's but in His own most blessed way. Mr. Smith seems to expect an answer in the way of immediate miraculous interposition. He tells us, in relating his first experience of his new way of holiness, that, with the act of faith, there distilled into my heart like the gentle dew, the sweet consciousness of the presence and power of Jesus.

"Then he proceeds to tell us of 'full-hearted obedience' 'purified affections' and re-adjustment of the whole nature—'spirit, soul and body,' and the experience already quoted, of being tempted like our Lord, yet, like Him, not sinning.

"All this, we are told, followed at once upon that one 'act of faith,' after his previous seven or eight years of 'wilderness experience.'

"But is this the Lord's way? We read of no such results, either described or promised to the Church, with a view to the attainment of personal holiness. Do we ask for cleansing? He at once refers us to His words, and warns us to 'take heed' to our way according thereto.

"Would we build upon our faith a superstructure of 'gold, silver, and precious stones?' He tells us to give 'all diligence' still according to the Word. Do we ask for enlightenment? He still sends us to the 'Commandment of the Lord.'.

"Would we be advanced from the state of infancy out of which Mr. Smith would have us believe he was rescued at once by the 'act of faith' after trying the progressive way in vain? The Lord sends us to the 'sincere milk of the Word, that we may grow thereby.' Although as we have said, the reader of Mr. Smith's works will find many very orthodox passages, yet he will not fail to perceive that whatever purpose such passages may be designed to serve, the really new and distinctive doctrines advanced by Mr. Smith point to something quite at variance with the idea of gradual growth into personal holiness, which the Word of God, in so many different ways, sets before us as being His plan and purpose with regard to His people."

[We reprint a leaflet on the same subject by the late Rev. George Lovely, of Ipswich *]:

THE SEVENTH OF ROMANS.

1. Strange things are often said as to the latter part of the seventh of Romans.
2. Sometimes it is said that it expresses the experience of the *natural man*; and sometimes that of a Believer, but before he gets into that higher or blessed life, when he makes as they say a *full consecration* of himself to God, then he is done with the conflict of the seventh chapter and by a wonderful spring he is out of the seventh, and has got into the eighth.
3. By such persons, this seventh chapter is called an "arid wilderness," and they even say, it is the experience of one, who is "ignorant of God's secret."
4. In opposition to such views it may be remarked, that in the midst of these verses there are found expressions both of the *highest spiritual experience*, and of the most *triumphant faith* in the Lord Jesus Christ.
5. For example ver. 22: "I delight in the law of God after the inward man," and ver. 25: "I thank God, through Jesus Christ our Lord," surely it is an error to say that this is the experience of *the natural man*, or of the young believer only, or of one who is "ignorant of God's secret."
6. Remark further, that the Apostle is not speaking only of a past experience, but of what he was *at the time he was writing*. He speaks throughout in the *present tense*, "I find," "I delight," "I am."
7. In opposition further to such erroneous teaching, it may be well to recall the testimony of some of the godly men of by-gone days, whose memories are still revered by the Church of God, and shall be to the end of time. John Newton says "I believe the seventh of Romans is applicable to the most holy Christian on earth." Romaine, the Author of *the Life, Walk, and Triumph of Faith*, says "Thank God for the seventh of Romans."
8. The older the Christian becomes; the *more humble* he becomes, the *more he mourns* over his infirmities, and short-comings. The more he comes out into the light and liberty of the Gospel the more he sees his own *unworthiness*, and the *sharper* he feels the "fiery darts of the wicked one." In this constant warfare against the world, the flesh, and the devil, he is often ready to exclaim, "O wretched man that I am! who shall deliver me from the body of this death," but by the grace of God he is enabled to triumph, and to say "I delight in the law of God, after the inward man." "I thank God through Jesus Christ our Lord."

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*Fragments Gathered Up. No. XI.

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THE BRITISH-ISRAEL DELUSION.

THE following extract from a valuable paper on "The Lost Tribes of Israel," by C. S.,* will be read with some interest by those of our readers who have been troubled by Anglo-Israelism:

"In conclusion, what is all this agitation and commotion about? Is it not a grand diversion? Many may be little aware what it is. I remember when a boy, when the first sounds of the midnight cry were beginning to be heard, Satan raised up a diversion, the Johannaites; it was the very same Israelitish theory I heard once from a noted preacher of theirs, as is now propounded by more learned folk. Then came the Millerites, then the Mormon delusion. What were all these for, but to throw discredit on the awakening hope of the Lord's return?

"In each of those cases the delusion was very great and unaccountable. In the first the frame of a counter Jerusalem was built, where Ashton-under-Lyne now stands. And numbers prepared to ride to Jerusalem *on white asses*. In America the effect of the Millerite movement was a vast amount of the infidelity of this very day, and Mormonism is known to all.

"But it may be asked, What harm is there in the present movement? Is it not stirring great numbers to read the Scriptures? I hope so, and I confess frankly, my object in writing this paper is to direct them in reading the Scriptures from error to truth.

"What harm? This harm: the Spirit of God is awakening the whole Church of God to the blessed hope of the return of the Lord. Satan can no longer keep men in the error of the wicked, saying, Where is the promise of His coming? (2 Peter iii. 3–17.) He can no longer delude the Church of God by the cry of peace and safety, a good time coming, and the world's conversion by the preaching of the gospel. The midnight cry is going forth, these unscriptural views are vanishing before the awakening virgins. The very world seems aware of the near approach of judgment. Christians are again beginning to wait for the Son from heaven. Their eyes are being opened to see, and their hearts to receive, the blessed truth in such scriptures as 1 Thess. i. 10; ii. 19; iii. 13; iv. 14–18; Heb. ix. 28; Col. iii. 4; Titus ii. 13. 14. Now what must Satan do? It will not do to let the Church of God awake to this long-lost, blessed hope without a desperate struggle. Now or never he must have a great diversion; men's minds must be diverted from this blessed hope of so soon meeting the Lord in the air, when the deep longing desire of His heart shall be fulfilled: 'Father, I will that they also, whom Thou hast given Me, be with Me where I am.' Oh, wondrous words of untold love! Is it to Palestine, think you, He would have us with Him as Anglo-Israelites? Hear Him, believe Him. 'In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.' (John xiv. 2, 3.) Oh, tell me. Do you believe Jesus? Why should we distrust or fear Him? Oh, how He loves! In Scripture, is not this supreme moment the nearest, yea, the first event for which we wait? No heart can think what joy it will be to Christ to receive us from this sinful world to Himself. In the same glory, the same incorruptible bodies. When we see Him we shall be like Him. Oh, blissful hope!

"And is there no harm in giving up this blessed hope of so soon seeing and being like and with Him we love? Blessed Lord, we would not give it up for the universe. Universe! What is it all to compare with Thee? Yes, the enemy may seek to supplant this true, scriptural, blessed hope for the hope that we are *Anglo-Israelites*, instead of being caught up to meet the Lord, as all the redeemed will shortly be, at His coming in the air, and all the eternal glory that awaits us with Him. Our thoughts and hopes must not be diverted to white asses, trains, or steamers to take us to Palestine! No harm! Are Christians thus again to be deceived? Not one word would I say to detract from the bright and glorious hopes of the tribes of Israel through the long millennial times of Messiah. But this is not the hope of the Christian. His calling, his hope, his destiny are heavenly. The Holy Ghost will never deceive *him* by putting before him the hopes of Israel. Therefore the present Anglo-Saxon Israelitish movement cannot be of the Spirit of God. He cannot be the author of confusion. We shall enter the glad fruition of all these blessed heavenly hopes in a moment, in the twinkling of an eye, if still alive and remaining here. (1 Cor. xv. 52.) If sleeping in the graves, we shall be raised first. (1 Thess. iv.) Thus if a believer, justified from all things, you may before you close this paper be for ever with the Lord.

"Israel cannot enter upon theirs, even those gathered in unbelief, and their temple rebuilt, without passing through those three and a half years of tribulation, such as never was and never shall be again. (Matt. xxiv. 15–31; Rev. xii. 14; xiii. 5; Dan. xii. 1–11)

"The manner, time, and order of gathering the whole house of Israel, and setting up the kingdom of Messiah on earth, it would be very interesting to inquire into; but it would stretch this paper far too long. If the Lord will, we may take it up on another occasion.

"Beloved brethren in Christ, search the Scriptures. There is no pretension to infallibility in this paper: test every thought by the word of God, and reject whatever is not clearly revealed therein. The mere quotation of isolated texts proves nothing. Study in prayerful dependence on the teaching of the Holy Spirit the distinctive character and object of each book in the Holy Bible. And on this subject it is of all importance to keep clear and distinct the earthly hope and calling of Israel, and the heavenly calling and hopes of the Church of God. And how much depends on the state of one's soul when studying that blessed word! Unless you are born again, and have the indwelling of the Spirit, you cannot understand anything aright. (Compare John iii. 3 with 1 Cor. ii. 14.)

"Beware, then, of meddling with these questions until the great question betwixt God and your own soul is settled for ever. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them; for they are spiritually discerned.'

"The Christian student of the word of God, when examining these subjects, will find great help in observing one peculiar mark of the present period, that is not found either in the dispensations before it, or in the Messianic dispensation which is to come after it. He will find the mark in the following scripture: 'Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.' (1 Cor. x. 32.) We never find these three parties before or after the present dispensation. Where in the Old Testament history of Israel do we get such a distinction? There was the assembly of Israel in the wilderness, but it was Israel.

"But now there is the Jewish nation, though scattered; and there are the Gentiles; and, besides these, there is the *Church of God*, totally distinct from both, and gathered out of both.

"Now in all the prophecies, from Genesis to Revelation, that speak of the glorious kingdom of Messiah, we never once,

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after the Church of God is taken up to heaven, find a single instance where these three parties are found on earth again. The Jews, or Israel, and the Gentiles, are constantly found, as in Isaiah lx.; but never once the Jews, the Gentiles, and the Church of God. Now this is a very important mark to guide us in the study of dispensational truth. It may sound strange, but many Christians have never seriously examined what the Church is, as distinct from the dispensations past and future.

"Not only is it a mistake to apply those Old Testament promises to Great Britain as a Christian nation, a thing utterly unknown in and contrary to Scripture, but it is also a grave mistake to apply them to the church of God. The mystery of the Church was kept hid—was not made known—until revealed to the apostles and prophets of the New Testament. (Eph. iii. 3–10.) It is not a nation, but every individual Christian on earth, forming and formed by the Holy Ghost into one body—the body of Christ. 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles,' &c. (1 Cor. xii. 12, 13.)

"The idea of a Christian nation, and the misapplication to the Church of Old Testament scriptures, which only speak of the nation of Israel at the times of restitution, all this has well-nigh obliterated the true knowledge of the church of God. The hope too of the Church is to be quickly caught up to heaven, to be with the Lord. Such a hope is never presented to Israel in the prophecies. Thus the church of God has not to wait or to look for the fulfilment of prophecy; but, resting in the precious words of Christ, she waits for Him from heaven. Do not then for a moment suppose you can understand the Old Testament without the New. A clear understanding of what the church of God is will greatly aid in a right application of all Old Testament prophecies. We would therefore earnestly entreat all who have been aroused to search the Scriptures, to seek the teaching of the Holy Spirit as to that which is totally distinct from both the Jews and the Gentiles—'the church of God.'"

APPENDIX.

"The letter inserted below came into the publisher's hands as the second edition was going to press. The dishonour done to the Lord Jesus, and the denial of all need of His atonement, is such as should be a warning to all Christians as to the issue of E. H.'s teaching. According to this absurd theory Paul spent a life of wickedness in seeking to win his countrymen to Christ. C. S.

"'In the matter of Jewish conversion I reason thus: It is needless, because God declares He will accept Jews under Moses. (Ezek. xliii. 27.) The highest favour we can gain is acceptance by God. The ten tribes redeemed by Christ gain no greater favour than the two tribes accepted by God under Moses. For a Jew to leave Moses when promised by God acceptance under him would imply doubt, mistrust, want of confidence in the promise made by God. God commands the Jews when they return to serve under Moses, and to offer young bullocks, blood, kids of the goat, rams of the flock, and make sin, burnt, and peace offerings. (Ezek. xliii. 18–26.) For a Jew not to do this when commanded by God to do so would render him a disobedient and rebellious son of God. This being so, for me to try and coax a Jew from Moses by attempting to convert him to Christ, when he could not be obedient to these Mosaic commands, would render me, or anyone else sanctioning and encouraging this disobedience, a doer of iniquity and a committer of wickedness; and knowing this to be fact, I never will, God helping me, sanction the *wickedness* of trying the base attempt of converting the Jews.

"Signed, 'EDWARD HINE.

"'*September*, 1883.'"

Illustrations of Bible Structure.

THE PHYLACTERIES.

THE Phylacteries are small square boxes made of parchment or skin in which are enclosed slips of vellum on which are written four portions of the Law. These are bound round the head and the left arm by pious Jews on week-day mornings during the time of prayer.

The word means either *a prayer-fillet*, or *a surrounding band*.

The instructions concerning them are found in Ex. xiii. 16; Deut. vi. 8, and xi. 18.

The portions of Scripture were *four* in number, and were written out in full in parallel columns, thus:—

I.	II.	III.	IV.
Ex. xiii. 3-10	Ex. xiii. 11-16	Deut. vi. 4-9	Deut. xi. 13-21

It will be seen therefore that if there is any correspondence between these passages, the corresponding parts would be parallel with each other.

When we examine them we find that the four consist of two pairs; the *Exodus* pair, and the *Deuteronomy* pair, and the late Rev. Thomas Boys has pointed out the correspondence between them.

THE EXODUS PAIR.

No. 1.
A | Ex. xiii. 3-5: "And it shall be," etc.
B | 6, 7. Separation of Days.
C | 8. Thou shalt show thy son, etc.
D | 9.—And it shall be for a sign, etc.
E | —9, 10. For with a strong hand, &c.

No. 2.
A | Ex. xiii. 11. "And it shall be," etc.
B | 12, 13. Separation of first-born.
C | 14, 15.—"When thy son asketh thee," etc.
D | 16—. "And it shall be for a sign," etc.
E | —16. For by strength of hand, etc.

THE DEUTERONOMY PAIR.

No. 3.
F | Deut. vi. 4, 5. "Hear, O Israel," etc.
G | 6. "These words," etc. (heart).
H | *a* | 7. Thou shalt teach them, etc.
b | 8. And thou shalt bind them, etc.
I | 9. And thou shalt write them.

No. 4.
F | Deut. xi. 13-17. "Ye shall hear diligently," etc.
G | 18—. These my words, etc. (heart).
H | *b* | —18. Bind them for a sign, etc.
a | 19. And ye shall teach them, etc.
I | 20, 21. Thou shalt write them.

It will be seen that the subject-matter of the members indicated by "*italic*" letters, corresponds with that of the members marked in "roman" letters; and thus the importance of the Law of God and the Word of God is emphasised, while it is seen to be perfect in Structure as in all beside.

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The First Principles of Prophetic Study.

No. IX.—THE RESURRECTION NOT "GENERAL"; AND "THE THOUSAND YEARS!"

We now consider an objection to the doctrine of the literal first resurrection. It is sometimes asserted that the doctrine of a special resurrection of the people of God, is only mentioned once in Scripture, and that in the Apocalypse, an obscure and mysterious book. It is true that the Apocalypse has much that is obscure and mysterious, nevertheless it is a *Revelation*, and if so, it reveals something previously unknown. And if nothing which it contains is to be accepted unless it were previously revealed, then its value as a "revelation" is not apparent.

The acts of rulers and the changes of empires are no doubt veiled under symbols, that the foreknowledge of them might not affect the freedom of human agents during the period of their probation; but those prophecies which refer to the material universe, or which affect the destinies of men beyond the period of mortal probation, seem to furnish no occasion for such mysterious symbolism; and may consequently be accepted in their simplest and most obvious sense.

But the assumption that the doctrine of "the first resurrection" is only found in the twentieth chapter of Revelation, while the doctrine of the "general resurrection" is continually taught in the Scriptures, seems to indicate a singular forgetfulness of the actual facts in the case. Indeed the "general resurrection" is a phrase entirely unknown to the Scripture; and though the universality of the resurrection is clearly taught, yet it will not be easy to find proof that all the dead are to rise simultaneously. In fact the *universality* of the resurrection may be regarded as one of the later developments of divine revelation; while the idea of a *special resurrection* of the *people of God* runs through the entire Scripture.

The faith of Abraham, that God was able to raise his son even from the dead, "from whence also he received him in a figure" (Heb. xi. 16), was certainly a faith in a special resurrection. The resurrection-hope of Job, who said, "I know that my Redeemer liveth," and "in my flesh shall I see God" (Job xix. 25, 26), was a personal and special hope, which decided nothing definitely concerning the human race at large. The Psalmist's anticipation of being quickened again and brought up from the depths of the earth, and thus being satisfied when awaking in the divine likeness (Psalms lxxi. 20; xvii. 15), was an expression of his personal hope; and so far as it bears upon the subject, it intimates his faith in a special resurrection. The resurrection which Ezekiel foresaw and foretold, when God should open the graves of His people and cause them to come up out of their graves (Ezek. xxxvii. 12), was a special resurrection, in which only the people of God are brought to view. The resurrection which Hosea foretold, when God's people were to be ransomed from the power of the grave and redeemed from death (Hos. xiii. 14), was clearly a special resurrection. The "better resurrection" to which the martyred Hebrews looked forward when they were tortured, not accepting deliverance (Heb. xi. 55), could not have been a "general resurrection." The "resurrection of the just," at which those who care for the poor, the maimed, the lame, and the blind, shall be recompensed (Luke xiv. 14, is manifestly a special resurrection. "The resurrection from the dead" which they that "are accounted worthy" shall obtain, when they shall be equal with the angels, being the children of God and of the resurrection (Luke xx. 25, 26), was not a general resurrection of the dead, but a special "resurrection *from* the dead," leaving others behind. The argument of our Lord which silenced the cavils of the Sadducees, who denied the resurrection of any of the dead (Matt. xxii. 31, 32), though amply sufficient for that purpose, had reference only to a special resurrection of those of whom, as of Abraham, Isaac and Jacob, the Lord proclaimed Himself the God; and it had no bearing upon the question of a universal resurrection. The *outrising* (*exanastasin*) from the dead, for which Paul laboured, "if by any means" he might attain unto it (Phil. iii. 11), was certainly no "general" resurrection. The resurrection of those "that are *Christ's* at His coming" (1 Cor. xv. 23), is certainly a special resurrection. The resurrection of the dead in Christ who "shall rise first" (1 Thess. iv. 16) * cannot be made to include the whole human family; and the prophecy of the first resurrection which is of the "blessed and holy" (Rev. xx. 6), clearly stands in the same line of truth which has pervaded the pages of divine revelation from the earliest ages down.

In addition to these passages where the resurrection of individuals, or of a *class*, and *that class* the *people of God*, is foretold, there are other passages where *two classes* are mentioned as destined to be raised; but these classes are always mentioned in a certain order; and in every instance the people of God are *named first* in that order. Thus, the prophet Isaiah declared: "*Thy* dead men shall live, together with *my* dead body shall they arise. Awake and *sing* ye that dwell in dust: for thy dew is as the dew of herbs, AND the earth shall cast out the dead" (*r'phah-eem*). Isaiah xxvi. 19. Here we have, first, the resurrection of the Lord's dead, who, together with the dead body of the prophet, are to awake and sing, arising from their dwelling in the dust. But after this it is declared that the earth shall cast out THE DEAD, *r'phah-eem*;—an entirely different Hebrew word being used to describe the latter class, which the earth is to cast out; a word which, though rendered in English "the dead," is never applied to a righteous man, whether dead or alive, but was a Hebrew term which designated the ancient giants, the enemies of God and His people.†

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* 1 Cor. xv. 23, and Thess. iv. 16, refer to a Special Resurrection of the members of Christ's body—the Church, and is quite independent of the "first" Resurrection. The "first" and "second" Resurrections were subjects of Old Testament prophecy, and would necessarily have taken place quite apart from the Church.—[ED.]

† The Hebrew word *r'phah-eem* occurs eight times in the Hebrew Scriptures. It is rendered *deceased* in Isa. xxvi. 14; *dead* in Job xxvi. 5; Ps. lxxxviii. 10; Prov. ii. 18; ix. 18; xxi. 16; Isa. xiv. 9, and Isa. xxvi. 19, where Bp. Lowth renders it: "The earth shall cast forth, as an abortion, the *dead tyrants*." The term is defined by Gesenius: "The quiet, the silent, *i.e.*, the *shades*, *manes* dwelling in Hades. . . . As a proper name, the founder of a race of tall men. See Gen. xiv. 5; xv. 20; Deut. ii. 11, 20; iii. 11, 13; Joshua xii. 4, etc. In later writings, after their extermination, they were accounted as *dead*, as tenants of the dark abodes of Sheol; and the man who wandered out of the way of understanding, went down to join this congregation of the *r'phah-eem*."

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Again in the prophecy of Daniel we are told, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii. 2. Here, as in other passages, the class awaking to life are mentioned *first*, the others afterwards. So also our Saviour informs us, that "the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have *done good* unto the resurrection of life, and they that have *done evil* unto the resurrection of damnation." John v. 28, 29. Here those who come to the resurrection of life are mentioned first. The same order of expression occurs in the Acts of the Apostles, where Paul declares: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also look for, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14, 15.

In all these instances where the resurrection of both classes is named, we have *first* the resurrection to life and glory, and afterwards the resurrection to shame and contempt; so that the entire course and current of Scripture statement seems to imply a *special* and *prior* resurrection to the people of God, followed by a resurrection of "the unjust,"—of "all that are in the graves," "the dead, small and great."

In strict harmony with these representations of the prophets and apostles, we find in the book of Revelation the doctrine of twofold resurrection clearly brought to view. First the resurrection of the "blessed and holy," and subsequently the resurrection of "the dead, small and great," who shall stand before God. Throughout the Scriptures there is no previous intimation of the precise time which may elapse between the first and the subsequent resurrection; but here this closing revelation informs us that "the rest of the dead lived not again until the thousand years were finished,"—or that, as in the prophecy of Isaiah, between "the acceptable year of our Lord, and the day of vengeance of our God," many centuries must be interposed; so here, between the "resurrection of the dead, both of the just and unjust," a period of a thousand years must elapse.

The Thousand Years.

There are interpreters who regard the thousand years of Revelation xx. as past, and the binding of the dragon as a figurative representation of the subjugation of some civil power. But it may be questioned whether a personage so accurately described, under so many different *aliases*—as the dragon, the old serpent which is the devil and Satan, who deceiveth the nations,—can be thus disposed of. And the difficulties in the way of thus locating the fulfilment of this prophecy, are neither few nor small.

To grasp the true sense of this prediction, we must omit the unauthorized division into chapters, and commence as far back as the sixteenth chapter, and read to the close of the book. We note first that it is said: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are the spirits of demons, working signs; which go forth unto the kings of the world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)" In the seventeenth and eighteenth chapters we read of the judgment upon great Babylon, and in the nineteenth chapter, of the triumphal song in heaven over her downfall, and over the marriage of the Lamb. Next, the prophet sees heaven opened, and beholds Him Who is called Faithful and True, coming forth, in righteousness to judge and make war. The armies of heaven follow him, as he smites the nations, and treads the wine-press of the fierceness of the wrath of Almighty God. Against him are now arrayed those hosts which have been marshalled by the three unclean spirits sent forth by the dragon, the beast and the false prophet. Their fate is thus described: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war upon him that sat upon the horse, and against his army. And the *beast* was taken, and with him the *false prophet* that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh. And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the *dragon*, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

The three grand agents who instigate and prosecute this war against the King of kings and Lord of lords, are described as the dragon, the wild beast and the false prophet. In the struggle here described, the dragon is not visible; but the wild beast appears with the kings of the earth and their armies. These are overthrown, and the wild beast, and the false prophet who wrought signs before him, are taken, and cast alive into the lake of sulphurous fire. The nineteenth chapter of the Apocalypse thus records the overthrow of *two* of the instigators of this rebellion. The twentieth chapter, without the slightest break in the narrative, disposes of the *third* member of this unholy alliance, the dragon, who is arrested by an angel from heaven, and cast into the abyss and shut up, that he may deceive the nations no more "until the thousand years are finished," after which he is to emerge from his prison for a little season, practise his last deception, and meet his final doom in the lake of fire and brimstone.

We do not here undertake to explain this prophecy in its minutiæ, or to apply all these names or terms. The prophecies were not intended to make prophets of us, and their fulfilment often puts their interpreters to shame.

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And while the Lord never fails to accomplish His own word, He does not undertake to fulfil the expositions and comments of those who rashly misinterpret and apply it. We may perhaps be able to trace, even at the present time, indications of the workings of unclean spirits like frogs, deceiving and deluding the nations; and if we watch and pray we shall in due time learn all that we need to know concerning these mysterious things. The Church of God is not in darkness, that the day of God should overtake it as a thief. They are the children of the light and of the day. But light not only enables us to see whatever *is* to be seen, but also prevents our seeing things which do *not* exist. Gloom and obscurity are often peopled with distorted and hideous forms; a clearer light assists us to look more carefully, to see less, to restrain the exuberance of imagination, to perceive that which God reveals, and to wait for further information concerning things which He has not disclosed.

But, whatever obscurity may linger about the details of this prophecy, there seems no good ground for dividing asunder things which God has here joined together, and thus applying a part of one connected prophecy to some indefinite period in the past, while the rest is unquestionably in the future. When the King of kings shall come, these events here predicted will transpire. The wild beast and the false prophet will be overthrown and consigned to the flames, and the dragon also will be bound and hurled into the abyss. At that time, the dead described in Rev. xx. 3, shall arise, and they shall live and reign with Christ a thousand years.

We are not from this to infer that their reign is then to terminate. They *live* and *reign* a thousand years. The passage no more asserts that they *cease* to *reign* at the end of the thousand years, than that they cease to *live*. "They *live* and *reign* a thousand years," but they live for ever; the life given is an everlasting life; and as for their reign, "they shall reign for ever and ever." The end of the thousand years is not marked by the termination of the *reign* of Christ, or of His Saints, but it *is* marked by the loosing of Satan from his prison, the consequent overthrow of the last rebellion that he shall ever instigate, and the introduction of those happy ages of immortal joy and perfection, when sin, and pain, and death shall be no more, and God shall be all in all. H.L.H.

Questions and Answers.

QUESTION No. 79.

A. M., BRISTOL. 1 Kings vi., "The 480TH year," &c. In *The Coming Prince*, advertised in your columns, this is the 480th year of God's dealings with the Israelites, the 93 years of various oppressions recorded in Judges forming no part of the Divine chronology—the Israelites being reckoned as "Lo ammi" during the 93 years. Is this argument valid in explanation of the difference in years, bearing in mind that the reading of Acts xiii. 18, 20 in the R.V. does not give 450 years as the time of the Judge's rule, as in the A. V.? also *were not the Israelites as much in bondage nationally during the whole of Daniel's 69 weeks*, as during the time of the Judges? and if so—"Why should the 93 years of bondage in the one case form no part of the Divine reckoning, but 483 years of bondage be reckoned in the other?" I should be glad of your opinion on this matter, as the explanation of the difference in years, although ingenious, and such as would only be advanced by a devout and spiritually-minded person, as is evident from the note at foot of page 83 of *The Coming Prince* seems based upon the A. V., rendering of Acts xiii. 20, and upon an argument, which, if applied to the 69 weeks of Daniel, would not stand.

The point is of great interest as to the reading of 1 Kings vi. 1, as I have seen the explanation of Dr. Anderson quoted by several writers.

As to Acts xiii. 18-20. We agree with Alford, that the reading adopted by the R.V. was an ancient attempt at meeting what was supposed to be a difficulty.

Taking the actual years, we have:—

	Year.	Captivity.
From the Division of Land to first Captivity. According to Ussher in A.V., 1444 to 1406 (B.C.)	38	—
First Captivity (Judg. iii. 8) ...	—	8
Othniel (Judg. iii. 11)...	40	—
Second Captivity (Judg. iii. 14) ...	—	18
Ehud & Shamgar (Judg. iii. 30, 31) ...	80	—
Third Captivity (Judg. iv. 3) ...	—	20
Deborah & Barak (Judg. v. 31)... ...	40	—
Fourth Captivity (Judg. vi. 1) ...	—	7
Gideon (Judg. viii. 28) ...	40	—
Abimelech (Judg. ix. 22)	3	—
Tola (Judg. x. 2)	23	—
Jair (Judg. x. 3)	22	—
[Fifth Captivity, Judg. x. 8, was local, not national, and only on East side of Jordan, 18 yrs.]		
Jephthah (Judg. xii. 7)	6	—
Ibzan (Judg. xii. 9) ...	7	—
Elon (Judg. xii. 11) ...	10	—
Abdon (Judg. xii. 14) ...	8	—
Sixth Captivity (Judg. xiii. 1) ...	—	40
Eli (1 Sam. iv. 18) ...	40	—
Now if we add these up we have	357	93

And these together, make up exactly the 450 years of Acts xiii. 18-20 (viz.: 357 + 93 = 450).

This harmonizes perfectly with the fact, that the Foundation of the Temple was laid in the Four-Hundred-and-EightTIETH year after the Exodus:* the numeral being *ordinal*, not cardinal.

Nor is the period of 70 years captivity in Babylon out of harmony, for the actual years exceed *by exactly that number*, reckoning from the Dedication of the Temple to "the going forth of the Commandment to restore and to re-build Jerusalem" (Dan ix.). The deduction of that number (70) leaves another period of seventy sevens (490 years).

There were not 483 years of bondage at all in the succeeding period, but of *restoration*. The present interval, in this period, answers to the 93 years in the one, and the 70 in the others, in order to make up the Prophetic period of 490 years or seventy sevens.

QUESTION No. 80.

H. G., MANCHESTER. "Do the following passages apply to the Church of God, *i.e.*, the Mystery or Body of Christ:—Matt. xvi. 18, xviii. 15-20; Acts v. 11, xii. 1, xv. 3?"

We should say that the word *ecclesia* is used in these passages, in its ordinary and general meaning of *assembly*

* By adding to the 357 the 40 years from Exodus to Division of Land, the 40 years of Saul, 40 years of David, and 4 years of Solomon, equal 480.

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and not of the special body of those who are members of Christ. It will be seen from the second paper which we have inserted on "the Mystery" that the word *ecclesia* had a very wide meaning and usage before it was afterwards applied specifically to the Body of Christ. There is no reason why we should so apply it in the above passages.

QUESTION No. 81.

H. G., MANCHESTER. "Is not the 'Breaking of Bread' the Lord's Supper in these two passages:—Acts ii. 42; xx. 7? In the former passage one would hardly expect to find the 'ordinary meal' spoken of in the midst of doctrinal teaching; the latter way an ordinary meal is specified with the first day of the week."

It seems certain that from the time almost immediately after the resurrection the first day of the week was observed by the Lord's followers, not as paying any special honour to the day. There is no trace of any *sabbatical* observance of this day, and the transference of the Jewish Sabbath from the seventh day to the first was a comparatively modern idea.

On this first day then when they came together in fellowship they partook of food together (Acts ii. 42). This developed into the *agapæ*, or love-feast. Tertullian says that "its nature may be gathered from its name. "However much it may cost us, it is real gain to incur "expense in the cause of piety; for we aid the poor by "this refreshment; we do not sit down till we have first "tasted of prayer to God; we eat to satisfy our hunger; "we drink no more than befits the temperate; we feast as "those who recollect that they are to spend the night in "devotion; we converse as those who know that the "Lord is an ear-witness." Contributions, or oblations of provisions and money were made on these occasions, from which the poor were relieved.

This *agapæ*, or feast, would be commenced in the same way as any other meal. See Acts xxvii. 35, 36, where on board the ship Paul "took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then were they all of good cheer and they also took some meat."

But later it became the custom to *conclude* this feast with the Lord's supper. (In Chrysostom's day they *commenced* with it.) It is an historical fact that the two were inseparably connected until abuses which crept in (see 1 Cor. xi.) put an end to the practice. Until this separation took place the Lord's supper was *unknown as a separate ordinance.*

Romanist interpreters appeal to these very passages (Acts ii. 42, and xx. 7) as their main support, and ground the practice of administration only in one kind, notwithstanding the fact that the Lord's supper is always spoken of as of both kinds, "bread and wine." See Matt. xxvi. 26, 27; Mark xiv. 22, 23; Luke xxii. 19, 20; 1 Cor. x. 16; xi. 23-28.

You cannot, therefore, restrict this reference of the "Breaking of Bread" to what we now call the "Lord's Supper" *without violating historical truth.* The act, the fact, and the practice of partaking of the Lord's Supper together on the first day of the week may be perfectly scriptural. The real question is one of *terminology*—whether we ought to use of it a term which properly belongs only to the *agapæ*, instead of using the more scriptural term "the Lord's Supper. In any case, you cannot alter history.

QUESTION No. 82.

M.A.S.B., BARNET. "Will you kindly give an explanation of 1 Cor. xv. 29, about being baptized for the dead?"

First, note that this verse occupies its own particular place in this chapter. From verses 1-11 we have the subject of the Gospel which Paul had received and preached:

A | 1-. Declaration of the Apostle.
B | 1, 2. The Gospel which he preached.
A | 3-. Declaration of the Apostle.
B | 3-11. The Gospel which he had received.

Then in verses 12-58 we have Resurrection as the great subject, which may be thus presented:

C | 12. The difficulty stated: (as to the *fact*). "How?"
D | 13-32. The difficulty met.
E | 33, 34. Practical application.
C | 35. The difficulty stated: (as to the *manner*). "How?"
D | 36-57. The difficulty met.
E | 58. Practical application.

Now it will be seen that the verse in question forms part of the member marked "D," which is therefore intended to meet the difficulty as to "How," as a matter of fact, the dead are raised.

But this member "D," is also complex, and is able to be expanded thus:

STRUCTURE OF "D" (verses 13-32). "The difficulty met."

D. a | 13-18. Negative hypothesis and its consequences.
b | 19. Conclusion (positive) as to Christ.
a | 20-28. Positive assertion and its consequences.
b | 29-32. Conclusion (negative) as to Christ's.

From this we learn that verse 29 ("*b*") corresponds to verse 19 ("b,") and that verses 20-28 ("*a*") are practically in a parenthesis, verse 29 reading on from verse 19, and not from verse 28.

To see the connection, therefore, we must read on continuously, omitting for this purpose verses 20-28.

Before doing this, we wish to submit that we propose to punctuate verse 29 exactly as Rom. viii. 34 is punctuated. We all know, and must always remember that punctuation is not inspired, and is absolutely human, forming no part of inspiration. Rom. viii. 33 and 34 reads, "Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who is he that condemneth? *It is* Christ that died," etc.

There is an *ellipsis* of the verb substantive which has to be supplied. While the A.V. puts it in italics, the R.V. does not consider this necessary, and even suggests another tense in the margin. "Shall God that justifieth? . . . Shall Christ Jesus that died?" which we believe, with many others, to be much better.

Now if we punctuate 1 Cor. xv. 29 in this manner, and read on from verse 16 we get (with our own translation) this sense:

16. "If the dead are not raised, neither is Christ raised. 17. But if Christ has not been raised, vain is your faith, still are you in your sins. 18. And then those who have fallen asleep in Christ have perished. 19. If only in this life we have hope in Christ, more miserable are we than all men . . . 29. Otherwise what shall they do (*i.e.*, what shall they gain) who are being baptized? *It is* (or *will be*)

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for the dead, if the dead are not raised at all! Why then are they baptized for the dead? (*i.e.*, as those who are to remain dead and not rise). Why do WE also stand in jeopardy every hour? every day I die! (I protest by the joy I have in you in Christ Jesus our Lord). "If, *to speak* after the manner of men, I have fought with *wild* beasts at Ephesus, what, to ME, is the advantage, if the dead are not raised!"

The argument here used is further explained by a reference to Romans vi. 3, 4.

"All of us who have been baptized into Christ, have been baptized into His death. We have, therefore, been buried with Him by baptism into His death."

If therefore Christ be not raised, what is the good of it? We have been baptized into Christ to remain among the dead with no hope whatever of being raised again.

Ah! but Christ HAS BEEN RAISED, and therefore, WE shall be raised! for "if we have been united with Him in the likeness of His death, so shall we be *united* in *that of His* resurrection" (Rom. vi. 5).

QUESTION NO. 83.

H. G., MANCHESTER. "Is it correct to use the following Scriptures at the Lord's Table, when showing forth the death of Christ: Luke xxii. 19, 20; 1 Cor. x. 16; 1 Cor. xi. 23-26. And for not discerning the Lord's Body, some were sickly and slept. Was it spiritual or physical?"

We should prefer to use the passages from the *Epistles* rather than those from the Gospels, for the future *kingdom* is included in Matt. xxvi. 29, Matt. xiv. 25, Luke xxii. 18.

There can be little doubt that there were special circumstances which practically confine the interpretation of 1 Cor. xi. 31-32, to the Corinthian Saints. It would seem that there were some special abuses connected with their *Agapae* and with the Lord's supper which can hardly apply to Christians to-day. It is difficult to say whether spiritual or physical judgments are meant.

QUESTION NO. 84.

H. G., MANCHESTER. "What is the doctrine of the Nicolaitanes in Rev. ii. 6, 15?"

Rev. ii. 6 refers to the "deeds" of the Nicolaitanes which the church of Ephesus is commended for hating. While in verse 15 it is their "doctrines" which are in question, and the church of Pergamos is blamed for harbouring some who held them.

It is doubtful as Neander says whether "the actual existence of such a sect can be proved."* At any rate, those to whom these Epistles were addressed, and who first read them must have understood what was meant, and received the promised blessing for hearing, reading, and keeping this word. In the *futurist* application yet awaiting fulfilment after the Church has gone, then, too, there will be blessing for the readers of these so-called "Epistles." If there be also (as we believe there is) a *present* application of these Epistles to Christendom at large, either in different aspects or in successive stages, then the meaning of the word "Nicolaitanes" is not a little significant of present or latter-day evil, and leading up to the near future. The word means by etymology, *the people-conquerors*. And are not *social* questions connected with *the people* the questions of the day, and are not "great swelling words" characteristic of our times? 2 Peter and the Epistle of Jude abound with allusions to "their pernicious ways."

* *Church History*. Vol. ii. p. 188.

QUESTION NO. 85.

A. M., BRISTOL. "Is there any Scriptural authority for saying that the curse (Gen. iii. 17) will be removed during the millennium. Many writers state that it will, but give us no proof. Rev. xxii. 3, seems to give the new creation as the occasion of its removal.

If Rev. xxii. 3 refers to the post-millennial state, then there is no definite Scripture statement as to the curse being formally removed until the New Creation shall have taken place. But with Satan bound, and the Lord enthroned, and the physical marvels which shall turn the wilderness into a garden (Is. xxxv.), it looks as though its traces will be few and far between.

"Oh, what a bright and blessed world
This groaning earth of ours will be,
When from its throne the Tempter hurled,
Shall leave it all, O Lord, to Thee!"

As we can hardly imagine what the corruption will be when the Church has been taken away; so it is impossible for us to picture what the peace and the glory will be when Satan is bound!

QUESTION NO. 86.

A. M., BRISTOL. 2 Thess. ii. 8, says, respecting the Anti-Christ: "Whom the Lord shall slay (or consume)," Rev. xix. 20, says, that the Beast and false prophet were "cast alive into the lake of fire." Will the Anti-Christ be slain, and then raised to life to meet his doom?

No. We take it that the two passages explain each other. The first describes the *fact* that he will be slain, or consumed, while the second describes the *manner* in which this will be effected.

QUESTION NO. 87.

A. M., BRISTOL. Isa. xxiv. 20. If the judgments mentioned are pre-millennial, how can the words "not rise again" be reconciled with millennial blessing.

(1) The word "Earth" is *Eretz* which is translated indiscriminately "country" (140 times), "ground" (96), and "the land" or "the earth" very frequently. The context must determine its limitation. Here in Isa. xxiv. it is "earth" in ver. 1; "land" ver. 2; "earth," vers. 4, 5, 6; "land," vers. 11, 13; "earth," vers. 16, 17, 18, 19, 20. The mention of Zion in ver. 23 clearly indicates that it is "the land" which is spoken of (see vers. 10-13, ch. xxv., xxxvi. 1). As the Lord is to reign there after these judgments have been executed, they must be interpreted accordingly, and the words "not rise again" is the Hebrew idiom, "*shall not add to rise*," and as the verb "*to rise*" means to rise in its former condition, it implies that the Land after these terrible convulsions shall be so cleansed and purged that its condition will be quite different, as many other Scriptures testify.

QUESTION NO. 88.

F. S., BOURNEMOUTH. With regard to *some* being left at Christ's coming, would not 1 Thess. v. 9, 10, seem to indicate the sleeping ones will also be taken. The word does not seem to indicate death.

And then, 1 John ii. 28, "ashamed," surely, if we unworthy ones are left we shall know nothing of His coming, and therefore, have *no feeling of shame*.

You are perfectly right. The word that is used

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for "sleep" in the *fourth* chapter is not the same as is used in the *fifth* chapter.

In the *fourth* chapter it is *Koimaōmai*, and means *to fall asleep* involuntarily, and hence is used (in nearly every place) of *death*, but then only of Saints. See every occurrence of the word, Matt. xxvii. 52; xxviii. 13; Luke xxii. 45; John xi. 11, 12; Acts vii. 6; xii. 6; xiii. 36; 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51; 1 Thess. iv. 13, 14, 15; 2 Pet. iii. 4.

In the *fifth* chapter the word is *Katheudō*, and means *to go to sleep* voluntarily: hence it is not used of death, but either of taking rest in sleep, or of the opposite of watchfulness. See all the occurrences of the word: Matt. viii. 24; ix. 24; xiii. 25; xxv. 5; xxvi. 40, 43, 45. Mark iv. 27, 38; v. 39; xiii. 36; xiv. 37 twice, 40, 41. Luke viii. 36; xxii. 46. Eph. v 14. 1 Thess. v. 6, 7 twice, 10.

Here in 1 Thess. v. it is contrasted with the word *grēgoreō*, which is rendered *wake*, but only here. In every other place where it occurs it is rendered "watch," "watchful," or "vigilant," which proves that the word for "sleep" is chosen in 1 Thess. v. 10, on purpose to emphasize the fact that it does not refer to those who are dead, but to those who are not watchful.

Notes for Bible Study.

What it is to be "In Christ."

1. To be "in Christ" is new creation (2 Cor. v. 17). Such are part of a spiritual race, as all in Adam are part of a natural race. A new creation it is termed, because nothing like it ever before existed. It is perfectly new in kind. Moreover, it is needful for us in order to be fruitful for God, for we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephes. ii. 10). Before this truth the question of circumcision drops into utter insignificance. "For neither is circumcision anything, nor uncircumcision, but new creation" (Gal. vi. 15).

2. To be "in Christ," manifests that each one, of whom that is true, was chosen in Him by God before the foundation of the world (Ephes. i. 4).

3. To be "in Christ," assures us that we have been blessed with all spiritual blessings in heavenly places in Him (Ephes. i. 3).

4. To be "in Christ," assures us of being by-and-by in person in heaven, who are now seated in the heavenlies in Christ Jesus (Ephes. ii. 6).

5. To be "in Christ," assures us of no condemnation (Rom. viii. 1). All question of divine judgment has been settled for God's saints. The Lord is beyond it. For them in Him there can be none.

6. To be "in Christ," reminds us that God hath made Him to be sin for us, who knew no sin, that we might become God's righteousness in Him (2 Cor. v. 21). For the display of this we wait till the heavens shall declare God's righteousness, as the Psalms had announced (Ps. l. 6; xcvii. 6).

7. To be "in Christ," reminds those formerly Gentiles, and, as such, far off, that they have been made nigh by His blood (Ephes. ii. 13), and share in all the privileges enumerated in the end of that chapter (18-22).

8. To be "in Christ," reminds us also that His condition as regards sin and the world is ours. He has died to sin, and the law. We, as now in Him, died with Him to sin, the law, and the world, and are to reckon ourselves dead, indeed, unto sin, and alive unto God in Christ Jesus (Rom. vi. 11). And as for the world, to remember that we are risen with Him (Col. iii. 1), because "in Him." What was then true of Him, when He died and rose, is true of us with Him (Col. ii. 20), because we are now "in Him."

Thus we can give an answer, in some measure, to the question, What is it to be "in Christ"?

C. E. S.

Correspondence.

TO WHOM ARE THE EPISTLES ADDRESSED?

ON opening my Bible once in my brother's presence, I was met with this remark—"Ah! but to whom is that addressed?"—And that should always be a matter of attentive consideration. As on opening a letter by the daily post our first attention is to whom is it addressed—to me, or some other person? What serious mistakes we might make in matters of this life were it not so! Observe such a Psalm as cvii. commencing with "O give thanks unto the Lord, for He is good," it is added, "let *the redeemed of the Lord* say so." Then on searching the Scriptures we find the redeemed of the Lord are divisable into different companies. Israel was a redeemed people, so is the Church, but each has its own place, and in the Scriptures they are distinguished one from the other.

It is not intended to say that a passage of Scripture may not have a further application than that primarily intended—such for instance as Gal. vi. 7: "Whatsoever a man soweth, that shall he also reap." This is written to believers (as all the epistles), but no doubt it has a much wider application than to those to whom it is addressed.

It is needful also to call particular attention to the fact that we are looking at it from a different point of view from that generally accepted *which we also fully accept*. But remembering with the Psalmist that "Thy word is exceeding broad" (Ps. cxix), so we do not wish to confine it to a narrow view, and therefore think we may take the writings of Peter and John as yet to be used, after the present Church of God has been translated, by the faithful of that future time, now not far distant.

We would remind you of our previous letters on James and Peter, in *Things to Come*, August, 1895, page 36 on chapter ii. 2 of John's epistle bearing out this very point, "ours only," *i.e.*, "His own" of Gospel (xiii. 1), Jews to whom he was writing in contrast to the *Gentiles*, or the whole world. The world is often used to mean the Gentiles

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in this sense; compare (Rom. xi. 11) "through their (Jews') fall salvation is come unto the Gentiles . . . . now if the fall of them (Jews) be the riches of the *world*, and the diminishing of them the riches of the Gentiles" (remark ver. 15) "For if the casting away of them, be the reconciling of the world." This passage helps us also in John iii. 16: "God so loved the world," *i.e.*, the Gentiles, not the Jews only, but both.

John's epistles or letters are a concluding section of, and form a completion of, the Gospel. The opening verses are an expansion of John i. 14: "We—*i.e.*, ver. 12, as many as received (welcomed Him—behold His glory, the glory of the only begotten of the Father."

The imagery of the blood-sprinkled Mercy-seat, and the glory in the Holiest place (vers. 5-7). Compare the Spirit, the Water, and the Blood of ch. v., suggesting the Glory, the Laver, the Brazen Altar. The many Anti-Christs already present and the *Anti-Christ* soon to come indicate the time for which John writes—viz., the first three-and-a-half years of the seventy weeks (for we believe besides the present application of these letters to this "present evil age," they will be useful to the succeeding times of the apostasy), of which John writes a fuller account in the Book of Revelation. In the second letter, Jesus is expected in the flesh—for so the words in the original of ver. 7, may be construed. Therefore ch. iii. of the 1st epistle corresponds with John xiv. In the Gospel He promises to fetch them: in the Epistle they expect to see Him—in both "His own" are those addressed (comp. Gospel xiv.-xvii.)

We have previously looked at James as not in the category with Paul, yet if some of those addressed in James are begotten of God (ch. i. 18), in Peter they may be seen as "babes" at the breast (1 Peter ii. 2).

In John we have children, youths, and fathers (ch. ii. 12-28).

Ver. 12: *Teknia*, "children," addressed as

Vers. 13, 14: *pateres*, "fathers."

Vers. 13, 14: *neaniskoi*, "young men."

Vers. 13, 18: *paidia*, "young children"

Ver. 28: *teknia*, "children" again.

And there is besides progress in experience, progress in destiny also.

The *Johannine* Company expect heaven.

The *Petrine* Company expect to be the priesthood on the earth of the millennial temple.

Note, in much, Peter and John are to be classed together: both are heavenly. Observe that the "inheritance" (ch. i. 4) refers to the resurrection spiritual body which the martyrs of the Fiery trial (1 Peter iv. 12; comp. Rev. vi. 9, etc.) are to possess.

James addresses the people of God, "my brethren" and they are those of Matt. xxv., *i.e.*, the seed of Abraham, according to the flesh. The privilege of blessing in James iii. 10 is merely that of Gen. xii. 2. But Peter expects the higher privilege of blessing according to Ps. cxviii. 26 . . "We bless you out of the house of Jehovah."

But 1 John i. 3 is the heavenly executive, the occupants of the dais (Rev. iv.-v.) where the court of the Lord Jesus Christ is seen preparing in heaven, *i.e.*, the occupants of the throne, the Lamb, and four Living-Ones. James, Cephas, and John were and are ministers of the circumcision (Gal. ii. 9). *They* saw the Lord on earth.

Paul saw the Lord in heaven (1 Cor. xv.)

The opening verses of the epistles should be attended to; see James i. 1, "James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are in the dispersion*," and 1 John i. 1-4.

"Peter (i. 1), an apostle of Jesus Christ *to the elect sojourners of the dispersion* throughout, etc."

1 John i. 1-4: "That which was from the beginning which *we* have heard, which *we* have seen with our eyes, which we looked upon, and our hands handled concerning the Word of Life; (for the life was manifested, and *we* have seen and bear witness and announce unto *you*, eternal life, who was with the Father, and was manifested unto us;) that which *we* have seen and heard announce *we* unto *you* that ye also may have fellowship with us, etc.

The time has now come for two or three (Rom. xi. 18, see margin Newberry's Bible), to make a list of the different redeemed companies mentioned in each N.T. book in the following order, and when they agree and see eye to eye as to grouping and summarizing, then to publish the result:—

1. Paul's letters.
2. Hebrews.
3. Apocalypse.
4. John's letters and Gospel.
5. Peter's letters and Mark's Gospel.
6. James' and Jude's epistles and Matthew's Gospel.
7. Luke and Acts.

Hoping we may be permitted to pursue this thought.

I am yours in the faith and obedience of the Gospel,

G. S. WINDHAM.

Poetry.

TO-DAY.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin—
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed—
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself—
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips—
Just for to-day.

Cleanse and receive my parting soul;
Be Thou my stay;
O bid me, if to-day I die,
Go Home to-day.

So for to-morrow and its need
I do not pray;
But keep me, guide me, hold me, LORD—
Just for to-day.

The above choice lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Willon Road, Victoria Station, London, S.W. Price, 7d. per 100; post-free, 9d.

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Signs of the Times.

JEWISH SIGNS.

THE Jew continues to occupy the attention of the world in an ever increasing degree. The magazines and newspapers are constantly recurring to the subject of the "Jew," who is rapidly becoming

"A BURDENSOME STONE."

A grave protest against "the tyranny of the modern Jew" comes from the last *Quarterly Review*. A reply to this appears in *The Fortnightly* on "The Modern Jew and the new Judaism." This is "to be continued."

Then the January number of the *Nahludatyel* (*Observer*) surveys the Jewish invasion of Western Europe from a hostile point of view. It says that all European States are gradually recognising the importance of this question, and in many cases the people have taken the law into their own hands.

The following comments on this from *The Review of Reviews* sums up and describes what it calls

"THE JEWISH OCTOPUS,"

but our readers will recognize the Biblical term, prophetically given many centuries ago:—"a burdensome stone."

The writer carefully surveys the extent of the Jewish invasion. The same thing is seen in Austria, Germany and France. The Jew controls the money market, is rapidly buying up the land, and is gradually but steadily drawing the newspapers into his net. In Galicia, 70 per cent. of the landed estates are already owned by Jewish proprietors. In Bohemia, Baron Rothschild has purchased eighty of the largest estates, formerly possessed by the old nobility. In France the same family is the owner of 200,000 hectares of land. The full significance of this fact is only appreciated when it is pointed out that the total land endowments of all religious bodies only amount to 20,000 hectares. In Hungary, a Jewish gentleman, Herr Parker, has acquired nearly half of an entire district, with the curious result that a Jew has the livings of sixty Christian churches in his gift. Two-thirds of the whole press of Germany, Austria, and France, Mr. Liprandi asserts, are controlled by Jews, and the same is the case with most of the telegraphic agencies. Berlin has only two papers which are still free from the far-stretching arms of the Jewish octopus—the *Kreuz-Zeitung* and the *Reichsbote*. The French Bourse is completely under Jewish influence, and a review of the recent French scandals shows us how all-pervading the Jewish element is.

"*OUR ONLY SAVIOUR.*"

"The governments of Western Europe, the writer thinks, are quite powerless to make headway against Jewish aggression. Some of them have already succumbed. He is alarmed lest all Europe should pass under the yoke. His one hope is that Russia may prove to be again, as she has been in the past, the saviour of European civilisation. She alone recognises the threatened danger in all its magnitude.

"This view of the Jewish question is no doubt very largely held on the Continent, and the anti-Semitic movement is doubtless one which will have to be taken into account. But it is very much to be feared that those who would make a racial war out of a question which goes deeper than that of race, will find too late that they have made a fatal mistake and been the worst enemies of the cause which they have at heart."

If "coming events cast their shadows before them," then, in all this, there is surely evidence of near approach of that coming day when Jehovah's words will be fulfilled, "In that day will I make Jerusalem a burdensome stone for all people" (Zech. xii. 3).

"ISRAEL A NATION."

Such is the heading now often seen in the world's Newspapers. Last month we referred to Dr. Hertzl's proposals. Since then Mr. Holman Hunt has startled the world with another plan. Before quoting either we give the following comments from the Jewish Press on the comparison of the two schemes.

"MR. HOLMAN HUNT ON A JEWISH RESETTLEMENT IN PALESTINE"

"The letter from the pen of Mr. Holman Hunt, the distinguished painter, will be read with respect and sympathy even by those who doubt the practicableness of his ideas. Written before the appearance of Dr. Hertzl's article on "A Solution of the Jewish Question," Mr. Hunt's letter offers fresh testimony to the wide-spread attention which the subject is now receiving. There are, however, some notable points of difference between the two plans. Dr. Hertzl's Scheme is a scheme of despair, wrung from him as the only possible antidote to anti-Semitism. It is, moreover, conceived mainly in the interests of the Jews, for whom deliverance from their present troubles is to be found only in the re-establishment of a Jewish State, either in Palestine, or elsewhere. Mr. Hunt, on the contrary, has the Holy Land alone in his mind's eye. It is the rightful heritage of Israel, and to Israel it ought once more to revert. But this reversion is desirable in the interests not only of the Jew, but of the world. The transference of Palestine from the Turks to the Jews, by purchase or by gift, would not merely solve the Jewish Question, but satisfactorily dispose of a thorny political problem, to the manifest advantage of the world's peace. The Jewish State, thus revived, would be a model State. Palestine, of course, would be rescued from the slough of despond in which it has been held fast for so many centuries. The neglect and misrule which have wrought so much physical evil for the country would disappear. Good roads, plentiful water, effective cultivation of the soil, would "renew," as if by magic, "the face of the ground." But, beyond this, Jewish State-craft would be an example for other nations to follow. Wise laws, even-handed justice, genuine freedom, perfect peace, would go to make Palestine an ideal land."

"*THE DREAM OF A RETURN.*"

"This is Mr. Hunt's dream, expressed or implied. No one can gainsay its attractiveness. But has it no other quality? Is the idea of a Return, partial, if not universal, quite as visionary as some people—some Jews even—in their haste pronounce it to be? Is not Jewish Colonisation of Palestine a question deserving of a place in the domain of practical politics—one to be approached with more general enthusiasm and in a more practical spirit than have marked its treatment hitherto? The idea may prove as impossible as it seems; but, like Paris, which was once declared to be worth a Mass, Palestine is surely worth even a failure. At any rate, its resettlement by Jews may well be adopted as a working ideal by men of light and leading in Israel, instead of being persistently regarded as a mere hobby of amiable visionaries. A letter such as Mr. Holman Hunt's is a rebuke to Jewish scepticism and supineness. With no other motive save indignation at Jewish wrongs and horror of threatening wars, he puts forth this scheme, and even offers to share in the pecuniary responsibilities its realization would entail. We commend his letter to the attention of our readers. His disinterested and spirited championship of Israel's cause affords the Jew abundant food for serious thought."

"PALESTINE AGAIN A SPIRITUAL CENTRE."

The *Spectator* has published a sympathetic article on Mr. Holman Hunt's plan for the resettlement of Palestine by the Jews. It is astonishing how the report of such a deliverance reverberates throughout the literary world, in time, let us hope, to reach the sphere of action. It was taken up in a portion of the daily press, but the most accurate presentment of Mr. Hunt's idea, in his own language, will naturally be found in his original letter published in the *Jewish Chronicle*. The *Spectator* does not dwell upon the political advantages to be realized from a Jewish State to form part of a neutral zone between Russia and England if the successors of the Sultan prove unable to retain his powers. It wonders whether any marked spiritual outcome would result from the opening of such a chapter in a "most wonderful and separate history." To see the hoped-for destiny of the Jews realized would excite a passionate interest, perhaps deepen religious faith throughout the Christian world. Our contemporary does not anticipate or desire a wealthy Palestine. There are bankers and stevedores enough in London and New York. The Jewish names of interest are not those of great financial houses, but Paul and Maimonides, Spinoza and Lassalle. Here the *Spectator* writes with its own picturesque and almost adorable unfairness. It does not want "any Rothschild, or Bleichroder, or Sassoon," yet philanthropists of the purest and most amiable character have proceeded from the great mercantile families of later Israel; and it is even from such houses that the musicians and poets have in more than one instance arisen. Little forget-

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fulnesses may readily be pardoned an eloquent writer who still awaits from the lips of Israel that message which Jewish prophets of our own day or of the coming generation are, as we also believe, destined to re-formulate. "The wanderers of any nation, Greek or Roman, or Anglo-Saxon, have done little in the way of thought; and it might be that the Jewish genius once more concentrated in a land which must have helped to make it separate, might once more flower, and give to mankind again some irresistible impetus upon the road of spiritual progress. The Jew is European as well as Asiatic, and the multiform variety of his experience might fire some brain until the thoughts it produced were such as to remove from human intelligence the burden of some of its great doubts."

POLITICAL SIGNS.

"PEACE AND WAR."

WE have often expressed our belief that in spite of the pamphlets, etc., which persistently speak of "the coming war," "the great war," etc., it is the coming "peace," for which we have to look in the immediate future.

There is a war coming, but it will be first made "in heaven" or the heavenly places (Rev. xii.); and then when Satan is cast out into the earth, the Beast will rise up whose beginnings will be marked by peace—"he shall come in peaceably" (Dan. xi. 21) and "by flatteries." True; his end will be with "a flood" and "war," (Dan. ix. 26, 27), but it is *peace* which will mark his beginnings.

Is not this exactly what we see before us and around us at the present time? With all the talk about, and preparation for war, everything is making for peace. Witness the outcome of the recent friction with America. It has given rise to a new movement, which has been set on foot, addressed to the English-speaking race, and forming an "Anglo-American Social Union for Arbitration." It was launched at Sion College, on Jan. 14, 1896, with W. T. Stead as Hon. Secretary, and a large representative committee—so representative indeed as to embrace and unite all religions. Bishops (10), Cardinals, Deans, Canons, Presidents and Ex-Presidents of various Nonconformist Churches, Unitarians, Romanists, Jews, Spiritists, Earls, Lords, Members of Parliament (146), Mayors (82), have all united in affixing their signatures or expressing their sympathy.

In the *Daily Chronicle* of February 17 we read:—

"Arbitration is in the air. President Cleveland is arbitrating between two South American Republics. Great Britain and the United States are arbitrating over the Behring Sea damages. France and Great Britain are arbitrating over the Niger and other matters. And now the French Senate and Chamber, instead of precipitating a national crisis by their falling out, have begged President Faure to arbitrate between them. If only the great arbitration between ourselves and our "kin beyond the sea" could be announced, a very long-sighted and optimistic person might almost be excused for thinking that he was catching sight of *the far-off glow of the millennium!*"

Then, again, the *résumé* of the opinions of

Foreign Statesmen on the Political Situation,

published in *The Daily Telegraph* (Feb. 6), tends to the same result. Russia and England are urged to adjust their differences and come to a mutual understanding. The wonderful effects of this are set forth, and it is declared that "England would find after such an agreement had been a decade or two in existence, that the day on which it was drawn up deserved to be regarded as the beginning of *something like a political millennium.*" England is therefore urged to "cordially grasp the hand of friendship which has more than once been held out, and inaugurate an era of peace and prosperity for Europe and the World."

Exactly so. This has ever been the aim of Satan and the effort of man, to procure a *millennium without Christ!* And they will get one before long! But like all Satan's counterfeits and man's inventions, it will issue in unparalleled disaster and ruin. We see in all this, therefore, a "sign of the times," for we are told that it is when men shall be saying "peace and safety" that then "sudden destruction shall come upon them" (1 Thess. v. 3).

"Peace on Earth" was once proclaimed (Luke ii. 14), but man rejected the "Prince of Peace," and since then the proclamation is "Peace in Heaven" (Luke xix. 38), and until the "Prince of Peace" shall come again from heaven, in vain will man struggle and strive to bring about "Peace on Earth."

RELIGIOUS SIGNS.

"PHILANTHROPHY A FAILURE: AND WHY!"

In *Macmillan's Magazine* the lamentation is taken up "that philanthropy despite its superabundant activity, has failed. The richer people are nervous. The poor are more restless. Philanthropy fails to create peace and goodwill."

This lamentation is a very eloquent contribution to the "Signs of the Times."

The outcome of this confession is expressed by the words

"WANTED, A HIGHER MOTIVE."

It is pointed out that there is too much fitfulness and impatience and trust in mere Acts of Parliament which mark all philanthropy, and what is wanted is, "a higher motive." "Philanthropy must rest on religion." Yes, but *what* religion—the writer does not say! Nor does he recognize that religion apart from the Christ of God is false, and a curse.

"Religion" may be a "higher" motive, but it certainly is not *the highest*! After all, Philanthropy is of the earth, and tends to the earth, and ends in the earth. It rises no higher than "green spaces accessible to the tired and feeble, frequent baths, clean streets, healthy homes, picture galleries, libraries and lectures"!

This is the height of man's vision. Let the world engage in it, for it knows no better, and has no better remedy to offer; but in the name of all that is sacred, let not the Church partake in it. Its motto is "Glory to God in the highest" and this is not merely a foundation for Philanthropy to rest on, but the foundation from which alone true Philanthropy can flow. There can be no "good-will towards men" which will be of the slightest benefit that does not begin with and end in "Glory to God in the highest," *i.e.* in Christ, whose birth this song heralded, and who is the Glory of God. Philanthropy may accomplish all that it aims at, but the "green spaces" will be accessible only to fallen creatures: "frequent baths" will never wash away the corruptions of the old nature; "clean streets" will still be filled with violence, oppression and immorality; "healthy homes" will still be filled with unhealthy minds and often with broken hearts; "picture-galleries, and libraries and

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lectures" will still manifest the solemn truth that man's ways and man's thoughts are all in opposition to God's.

No! What man needs is

"A NEW NATURE,"

and until he gets this he will continue to pervert and abuse and mis-use the best gifts which God has ever given. "A new heart" will do more for a man than all that Philanthropy ever dreamed. It will bring true cleanness into our streets, and true health into our homes; and nothing short of this will ever do it.

Philanthropy, *i.e. the love of man*—apart from the love of God in Christ, shed abroad in the heart by the Holy Ghost, will be a gigantic "failure," and yet in spite of this fact, and of this confession which we have quoted, the great majority of so-called Christian men and their magazines are engaged in substituting what is rather a gospel of sanitation than "the Gospel of the grace of God," or -in so mixing them up together as to make the latter of none effect.

What the end of this must be is clear: and thank God it is near.

A BOWDLERIZED BIBLE.

Chicago is keeping up the character ascribed to it by Mr. Stead. Its Board of Education has resolved to adopt a New Bible. We have heard of the Child's Bible, the Salvation Army Bible, the Temperance Bible, the Woman's Bible, the Art Bible, etc., and now we have what we may call a Bowdlerized Bible. Thomas Bowdler in 1818 brought out an edition of Shakespeare expurgated according to his own ideas, and hence his name has been given to any book which has been mutilated and ruined by expurgation. In the judgment of the wise men of the West the lives of the Patriarchs do not tend to edification, so have been cut down to suit the refined tastes of Porkopolis. The story of Joseph is cut up into serial form, and the Lord's Prayer is set to music. There is a splendid confusion about the order and arrangement. The New Bible opens with passages from the middle of the Gospel of Mark, and this is followed by the Books of Proverbs and Job.

The passages from St. Mark are inscrutibly selected. For the first recommends the love of God and of your neighbour as yourself; while this is immediately succeeded by the passage "Is it lawful for a man to put away his wife?" Considering the reputation Chicago has obtained, even in the United States, the question comes in very curiously; except, as we understand, that in Chicago the question should be put the other way round!

Only selected passages from the Psalms commend themselves to the refined taste and elevated reason of Chicago.

Man has opposed the Bible; he has burnt it and destroyed it, but was there ever a time when the Bible was thus dealt with? After all, however, Chicago is only doing actually that which the higher critics are doing in theory, and have prepared the way for. There is more than one way of cutting up the Bible!

CHURCH ENTERTAINMENTS EXTRAORDINARY.
How They do Things in America.

An Episcopalian clergyman in Massachusetts, Rev. W. B. Hale by name, has collected from various sources, in the years 1894-5, accounts of church entertainments announced or reported, and gives the results of his horror-struck observation in the January *Forum*. He starts with the card of a Church Fair—"a programme of ingenious devices for obtaining money under false pretences." He notes the candour of a clergyman who opens a bazaar by telling the people "they came to be cheated," and suggests this genesis of the bazaar, thus:—

"The Baptists had just had a War Concert; the Universalists a Lawn Fête; the Free-Will Baptists a Chocolate Drill; the Congregationalists a Mrs. Jarley's Wax-Works Show; the Unitarians a Fancy Dress Ball; the Swedenborgians a May-pole Frolic; the Episcopalians a *Café Chantant*; and the Zion Church a Cake-Walk. What was there left but a Bazaar?"

He grants there are signs of improvement:—

"The lottery has almost disappeared from Church entertainments. The Roman Catholics retain it; a favourite device with them being the making of 'books' upon contributed articles—a form of raffle. At one Roman Catholic fair barrels of beer were among the prizes. There has not come to my notice a single Congress of Beauty. The selling of kisses, with which some sections used to be familiar, has been entirely discountenanced by growing discernment of the proprieties. No Midway Plaisance has come to my notice this year."

But Mr. Hale finds plenty of room for more improvement. The advertisement of a performance at "the People's Church," Boston, promises a "distinctly livelier show" than that announced for a notorious variety-hall. The Church of the Epiphany at Winchester, Mass., is lauded by the local press for its presentation of "The Mikado" and the account enthusiastically concludes:

"the Church of the Epiphany, as the producer of light operatic diversion, has crowned itself with glory."

The Baptist Church of Avon gave a Living Picture show, with "Over the Garden Wall" and "Rock of Ages" as interludes. In Stoughton "the Universalist Church, with an eye single to the glory of God, gave a Female Negro Minstrel Show." Female minstrel shows have been this year the most popular of Church entertainments in Massachusetts. "At Middleboro the Unitarians enlivened their minstrel performance with a song-and-dance turn, an impersonation of the Bowery Girl, and a skirt-dance."

St. John's Church, Bangor, Maine, announces a "Menagerie of Living Animals."

"In the Congregational Church of Middleboro, Massachusetts, on Sunday, March 24th, 1895, being the Lord's Day, at the regular hours for divine worship, morning and evening, a sale of small pictures was conducted. The pictures found nearly a hundred customers, and brought from one to two dollars each. They were sold by the pastor, the communion-table being turned into an auctioneer's stand. The payments were made, and the goods delivered—on the spot!"

Mr. Hale is terribly shocked at these and similar performances. He charges this "desecration and commercialisation of holy things" chiefly to the competitions between some hundred-and-forty sects, the consequent need of money, and novel ways of raising it.

What an awful warning is this for those who tell us we ought to "move with the times." Our answer is that we know full well from God's word whither the "times" are going. They are going on to judgment.

A "BASEBALL SERVICE."

"A sensational preacher in the town of St. Louis, Central Michigan, has lately been startling his congregation by holding a 'baseball service.' The church was decorated with all the implements used in playing baseball, and in his sermon the preacher compared features of the game with phases of life. He spoke of the 'pitcher's' nerve, and likened him to the Christian soldier; said that the 'first base' was meditation, the second conviction, the third repentance, and the 'home plate' Heaven; he dilated on the qualities of the 'batsman,' the 'catcher,' and the 'shortstop.'"

But what we may notice as most significant, he said nothing about the "umpire." His judgment on all this is yet to come!

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Editor's Table.

"*Parousia, Epiphaneia, and Apokalupsis.*"

A small tractate on these three words has been sent to us, presumably for review, and we desire to warn our readers against it. Its author, Mr. Robert Brown, asks whether these three words can be separated as referring to the coming of the Lord? His answer is No! He assumes them to be used as technical terms, and inseparable; therefore he argues that the various phases of the Lord's coming are inseparable also, and that there is only one act of coming, and this is *after* the Great Tribulation.

Our answer to Mr. Brown's question is very different. For, in the first place, we entirely reject his assumption that the three words are to be used as *proper terms* apart from their signification. There is no such thing as "the" *Parousia*, or "the" *Epiphaneia*, or "the" *Apokalupsis*.

The three expressions are not proper, transferable terms, but are *translatable* words; and are always translated, as they ought to be. "Parousia" means *presence*; "Epiphaneia" means *manifestation*; and "Apokalupsis" means *Revelation*. Each may be used, according to its meaning, of the two stages of the Lord's coming; though there may be a sense in which one meaning is more appropriate and specifically applicable to one stage, than to another.

Mr. Brown gives a very useful compendium of every passage where the three words respectively occur. We are thus able to easily check his use of them, and to use them ourselves. From these lists we see clearly (1) that when Christ "comes forth" "for" His saints, and calls them up to "meet" Him in the air, there will be, in a very special manner, His presence (*parousia*) with them. But there will be also the shining forth, or appearing (*epiphaneia*) of His glory upon them; and He Himself will be unveiled, and there will be a revelation (*apokalupsis*) to their admiring eye. (2) So when afterwards He "comes unto" the earth "with" His saints, that will be in a very special manner the shining forth (*epiphaneia*) of His glory, and the Revelation (*apokalupsis*) of Himself, and His power, and His wrath. But there will be His presence (*parousia*) here, just as there had before been the presence (*parousia*) of the Antichrist; and just as there had been His presence (*parousia*) with His saints in the air, and the revelation (*apokalupsis*) of Himself and His glory to them there.

Mr. Brown's plan is first to take these words as technical or proper terms, and then, because they are each used of what we hold to be the two stages of the Lord's coming—His "coming forth" into the air, and His "coming unto" the earth—he concludes with the *inference* that these are "*not* distinct as to time."

But we deny his hypothesis. We say that the words must be *translated*, and their signification given in harmony with the context; and not *transferred* and improperly used, as technical terms.

But this is not the worst point of this tractate. Mr. Brown very rightly lays it down at the outset that "*positive* and *absolute* statements of the *Divine* Word must, of necessity be received before, and must therefore over-ride, all *inferences* from other passages, as such inferences are, of course, merely *human*" (his italics).

But what does Mr. Brown do? He takes a number of passages right out of their context, and strings them together, thus putting each into *a new context*, in which the Spirit of God never put them! For example: he prints in full 1 Thess. iv. 15-17; then Heb. xii. 26, Psalm l. 4, 5, Jer. xxv. 30, Hos. xi. 10, and Rev. i. 7, just as though the whole formed *one connected passage* of God's Word. Sometimes the texts read straight on, and sometimes he himself connects them by interpolating "for" or "and."

Again (p. 20), he quotes Matt. xxiv. 42, 44 (putting in parenthetically Eph. i. 14, and Rom. viii. 23, to explain that "redemption," which is then to be looked for as then drawing nigh, is "the redemption of the body," the resurrection! though, how, if those who are dead, we can yet be alive and obey the command to look for resurrection, he does not stop to explain!). He then goes on, without a break, to connect Luke xxi. 25-36, and, still without a break, 1 Cor. xv. 58, and iv. 5; and, still without a break, he concludes with Heb. xiii. 21.

This is indeed a "dividing of the word of truth," but is it "*rightly*" dividing it? Emphatically we say No! and, moreover, we affirm that the result of such a process cannot be "truth," but error.

It is garbling the Word of God, and treating it as no writings of man would ever be treated. When anyone violently wrenches verses from the context in which God has set them, and interpolates them into other context in which God has not set them, he necessarily mutilates the word of God and makes it of none effect: for though the words, by themselves, are the words of God, yet, put together thus, the arrangement is man's.

And of the inferences drawn from such arrangement, we may truly say, in the words of Mr. Robert Brown himself, "such inferences are, of course, merely *human*!"

We must be pardoned if we prefer, as we do, God's contexts to man's.

I am coming: a Book of "that Blessed Hope," by JAMES H. BROOKES, D.D., of St. Louis. London: Jas. E. Hawkins & Co., 17, Paternoster Row. Glasgow: Pickering & Inglis, 73, Bothwell St.

This is the fifth edition of a useful little work which has gone through four editions in the United States under the title of *Till He Come*. It has pleased the Lord to bless its testimony to many Christians in that country, and hence it has been now enlarged and published in England with the new title "I am coming." May the Lord abundantly own and bless it and His servant the author.

Bethesda Chimes.

This is a new penny monthly, edited and brought out by our brother, Pastor F. E. MARSH, of Bethesda Chapel, Sunderland. It is by no means intended to be a local magazine, though it opens with a portrait of the late Pastor of Bethesda, the late Mr. A. A. Rees. It will coniain the "Bethesda Pulpit," but "Peals from other Turrets" will also be given. We wish *Bethesda Chimes* every success.

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THINGS TO COME.

Vol. II. MAY, 1896. No. 11.

Editorial Paragraphs.

Prophetic Conferences. THESE, as at present arranged, are Preston, April, 28-30; Halifax, May, 3—5; Edinburgh, June, 8—11.

Dr. Hertzl and his "Solution." DR. HERTZL, whose "Solution of the Jewish Question" is receiving wide discussion, has recently been seen by a friend who writes that the author of the *Judenstaat* was formerly the Paris Correspondent of the *Wiener Neue Freie Presse*, which is considered as the best paper in Vienna. He is now living in Vienna, and engaged on the same journal. Our correspondent says "Lately I attended a meeting of university students, in which Dr. Hertzl's proposition was most enthusiastically adopted. Dr. Hertzl is a rich man (married), perhaps not an orthodox Jew, but, as far as I can make out, certainly not an unbelieving Jew. I asked him how he came to write his book? for I was anxious to see if he was trying to fulfil prophecy: but this is not the case—for he seemed *to know nothing of the special prophecies*. 'We are hated,' he said, 'therefore what can we do? We had better go willingly, than be driven out.' In his book he says: 'Der Judenstaat ist sin Welt bedurftniss,' *i.e.*, the Jew is only allowed to live on sufferance. This seems to have guided him."

All this is very important and interesting, and shows how men and things blindly work together, as we have seen them work so often before in history, to accomplish the purposes of Jehovah.

The Primitive Faith. THE Pre-millennial advent of Christ was the orthodox faith of the whole church in its earliest and purest age. Giesler (*Ch. Hist. 1. 100*) says "In all the works of this period (*i.e.*, the first two centuries), Millenarianism is so evident that no one can hesitate to consider it universal." Herzog (*R. Encyc. 10. 579*) says "The Apostolic tradition was so decided that Chiliasm was the ruling belief in the first three centuries of the church." How is it then that it became obscured? The answer is that Augustine was the first to confound the kingdom with the *church*. He first taught that the kingdom, which Christians had heretofore identified with the personal coming of Christ, was the same as the Ecclesiastical state which had come in through the enthronement of Constantine. This perversion of the truth became the foundation of the whole Papal system—and for a thousand years this great doctrine lost its living hold upon the church, and the consequence was that gross darkness, error and corruption covered the earth. With the Reformation came the revival of the blessed hope, but only in part, hence we, in our day, have to do our utmost to remove the rubbish and restore the ruins. This hope was the secret of Missionary action in the primitive church, and in vain will men try to rekindle the flame of Missionary zeal apart from this hope, which is its life and its power.

"Peace on Earth." A CURIOUS document has been issued in the shape of an Appeal "by the American, Irish and English Cardinals," on behalf of a permanent "Tribunal of Arbitration." Time was when the Pope was the Arbiter of States, and this is only an attempt to revive that state of things. *The Standard* truly says that the Appeal "assumes the right of the Court of Rome to interfere in the political affairs of other countries, an assumption which is just what this country has always most strenuously resisted." That journal points out that very little good has come of recent Papal interferences.

But this is not the only aspect of the movement. There is, besides, the evidence of the approaching false peace which will mark the first developments of Antichrist. And, beyond this, there is the further lesson as to the nature of that peace which alone can satisfy the world's need. The united Cardinals say that "it is a sign of divine influence in their midst when 'Nation shall not lift up sword against nation, neither shall they be exercised any more in war' (Isa. ii. 4), for it was written of a future time 'Come ye and behold the work of the Lord, what wonders He hath done upon the earth, making wars to cease even to the end of the earth' (Psa. xlvi. 9)."

True, but this is the result of the presence of a Divine PERSON, and not of a "divine influence," still less of "a Tribunal of Arbitration."

"Peace on earth" will never be known till the rejected "Prince of Peace" shall come again, and "the government shall be upon His shoulder."

The context of the two passages quoted by the Cardinals (from the Douai Version), most clearly shows that when "Nation shall not lift up sword against nation," it will be because "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). And, when "He maketh wars to cease unto the end of the earth," it will be when of Jerusalem it shall be said "God is in the midst of her;" and when Israel shall be able to say "The Lord of Hosts is with us" (Psa. cxlvi. 7, 11).

Neither Popes, nor Cardinals, nor Boards, nor Tribunals of Arbitration will ever be a substitute for Him who alone is "able" and "worthy" to do this mighty work, which is one of the many glorious things to come, whereof we witness.

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Contributed Articles.

THE DIVINE NAMES AND TITLES.

By the Rev. Dr. Bullinger.

I. Introductory.

A "NAME" is that by which a person or thing is known.

This is the meaning of the word, which is preserved in its actual derivation.

The Greek is "o-NOM-a." The Latin is "NOM-en," and both appear in the verb to k-NO-w. The Primitive Aryan root is GNA, to know, and the Sanscrit NAM-a.

Then a name is that which descibes; defines or declares a person or thing so that it can be KNOWn.

When God gives a name, that name does accurately describe the character and attributes of the thing. When He called man ADAM, it was because he was made out of *Adamah*, the ground. When He called the woman EVE (Heb. *Chavvah*), it was because life was to be continued and preserved in the earth by her.

It was the same in the case of names that were given by men when under Divine inspiration or guidance.

Apart from this Divine guidance, names, when given by man, do not necessarily describe the character or person.

This, then, is our starting point, that the name of God is identical with His character and attributes.

When we read of "the name of the Lord," it denotes God as He is known to His people: God as He has made Himself known, and revealed Himself.

"Save me, O God, by Thy NAME, judge me by Thy strength" (Ps. liv. 1), *i.e.*, God is *known* as a strong God, and His strength is a saving strength, hence He is known by this name.

"I will wait on Thy NAME" (Ps. lii. 9), *i.e.*, I will rest in Thyself, in that character in which Thou hast revealed Thyself, and in which I *know* Thee.

"They that know Thy NAME will put their trust in Thee" (Ps. ix. 10); *i.e.*, they that *know* Thee as Thou hast manifested Thyself in Thy word, in which Thou hast caused them to hope, will trust in Thee. We do not trust persons whom we do not know, or we are very foolish if we do. But we can trust the Lord—at least those who "know" Him, can and do. His NAME is one which can be trusted.

"The Name of the God of Jacob" (Ps. xx. 1), means the God whom Jacob knew, as is confirmed by verses 6,7. "Now *know* I that the Lord helpeth His anointed. . Some trust in chariots, and some in horses; but *we will remember* the name of the Lord our God."

"The Name of the Lord is a strong tower" (Prov. xviii. 10); *i.e.*, the knowledge of Jehovah which He has graciously made *known* to His people, enables them to find in it by a blessed experience and true knowledge, a tower and defence against all their enemies.

"Behold the Name of the Lord cometh from far, burning with His anger" (Isa. xxx. 27). This is a remarkable expression. How can a name come? It means that Jehovah will *make Himself known* to the enemies of His people by a righteous manifestation of His anger and wrath.

There are other of these expressions, but all may be explained and understood in this simple way.

For example we are exhorted to "honour," to "fear," to "love," to "praise," to "bless," to "thank," and to "rejoice in" His NAME: *i.e.*, not merely to love and fear Him, but to have such a *knowledge* of, and acquaintance with Him as shall fill us with such a sense of all His grace and goodness that we shall love Him and praise Him.

There are two expressions in the Minor Prophets which are noteworthy:—

"To walk in the NAME of God," (Micah iv. 5); "To walk up and down in His NAME," (Zech. x. 12). This means to live as *knowing* the Lord; to live in the *knowledge* of His sustaining grace, His presence and guidance.

A concordance will soon show a number of examples which will bring out the depth of the meaning and the fulness of the Divine word, when we look at them in the light of the context, the circumstances, or the occasion.

All that has to do with the Name of the Lord implies our intimate *knowledge* of Him. Thousands know about Him, but that is a very different thing from knowing Him! Sometimes we are asked, "Do you know such an one?" and we reply "No!" or we say "No, I can hardly say I know him; I have heard of him, or seen him, or met him, but I have never been *introduced* to him; I am not acquainted with him!" Or we may say, "Yes, I know him just a little; I have spoken once or twice to him!" or, "Yes, I know him well by sight, but do not know his *name!*"

This illustrates exactly what is meant by all these expressions connected with "the Name of the Lord."

This was the special work of the Lord Jesus. In prophecy He said, "I will declare thy name unto My brethren" (Ps. xxii. 22). In fulfilment, He could say, "I have declared unto them Thy name" (John xvii. 26). "I have manifested Thy name" (*v.* 6), *i.e.*, I have made known that Thou art their "Father" in Christ Jesus. That was the special revelation of Jehovah. To know this name in all that it means is eternal life. "This is life eternal, that they might KNOW Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3).

"There is none other NAME under heaven given among men, whereby we must be saved" (Acts iv. 12); *i.e.*, none other is *known* who possesses the grace or the power; none other is *known* who is "able to save;" none other is *known* who has wrought salvation, and is able to make it known in our hearts and lives by a blessed experience.

And, among the "things to come," there is none more blessed than that "at the NAME of Jesus every knee shall bow" (Phil. ii. 10). Jesus will then be *known* as Lord of all. When He shall be revealed to His friends and His foes, each will *know* Him and experience His love or His wrath, and "the knowledge of the Lord shall cover the earth as the waters cover the sea." A day is coming when it will be true in glory as it is now in grace—"All thy children shall be taught of the Lord." And the evidence and proof of such teaching, then and now, is this: "Every man, therefore, that hath heard and learned of the Father, cometh unto ME."

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These are the words of the Lord Jesus, and when He shall be exalted, and His name proclaimed as high above all,

"EVERY KNEE SHALL BOW"

in token of submission to His righteous rule.

Lord, hasten that day in Thine own time !

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

"THE PROMISES MADE TO THE FATHERS."

By Dr. Thomas Neatby.

(*At the Keswick Conference, 17th July*, 1895).

"NOW I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," Rom. xv. 8. Now that stands written with the finger of God for us to-day. Christ was the minister of the circumcision for the truth of God to confirm the promises made to the fathers:—not to transfer them to someone else; but to confirm the promises made to the fathers. Now on this verse alone it is distinctly dishonouring to the Lord to attempt any spiritualizing, or any transference of promises from those to whom they were made; because Christ is the minister of the circumcision for the truth of God to confirm the promises made to the fathers.

Now in connection with that, just let me read a verse that will appeal, I think, to every heart—I pray that it may. Exodus iii. 15: "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations." Then it is His memorial while I am speaking to you. He hears the words! "This is My memorial unto all generations." Has Israel been unfaithful? Never people so manifested their unfaithfulness in the histories given to us. If a history of the church could be written, it would be still more manifested; only there is no divine history of the church. Israel has been unfaithful to her Lord; but His name cannot alter—His name is for ever, and His memorial unto all generations is connected with the blessing of Israel.

Now let us refer to one of the promises made to the fathers; they were made to Abraham several times, to Isaac, and then when Jacob was outcast, with a stone for his pillow, God comes in and gives the promise again to poor, outcast Jacob, as if He would prepare him beforehand for the condition in which Israel is to-day. The promise stands good in Gen. xvii. 7: "And I will establish My covenant between Me and thee, and thy seed after thee, in their generations for an everlasting covenant." Do notice the words, beloved friends! Read the next verse, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God." It is not a carnal promise; it is a promise of the land. That may be a sort of carnal thing if you like; but it is a promise of the land, and in association with that, both before and after it, we have the words, "I will be their God." The heart can only listen—"I will be their God." Israel has a God. "O that the salvation of Israel were come out of Zion: when the Lord shall bring back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." There is the covenant promise of God, to which that name is pledged, that name which lasts for ever, that memorial which is for all generations. God be praised!

Now Israel's unfaithfulness does not make the faithfulness of God of none effect. It is God's purpose—who shall change it? "The gifts and calling of God are without repentance." That is a fixed point, my dear brethren, and you get great comfort from Him every day that His "gifts and calling are without repentance." Have not you failed since you have been a Christian? O beloved, how often, if it had depended upon you, would it have been lost altogether; but "The gifts and calling of God are without repentance." But it is with regard to Israel that this is said.

Now it is in that wondrous eleventh of Romans that God says His gifts and calling are without repentance. Every word of God must yet be made good with regard to that beloved people. Now we will see how God is going to make it good. But first of all I would connect with it the cross of the Lord Jesus Christ. You will notice that the fact of the Lord's being "A minister of the circumcision," is connected with Israel; but not only so: the cross itself is distinctly declared to be on behalf of that nation. Now Christ died for only one nation as a nation. He did not die for the English nation as a nation; He did not die for any nation as a nation, but for the one everlasting nation. It is a fact that God's ancient people are set aside for the present because of unbelief; but they are God's everlasting people—they are called so in the Word of God. As a nation they are His. Caiaphas prophesied that He should die for that nation, and not for that nation only, but for other purposes which he refers to, which I need not mention.

That Christ's death is for "the nation" of Israel is a very important point. Christ's coming is for Israel, Christ's mission is for Israel; so much so, that, more than once, the Lord says, "Go not into the way of the Gentiles; into any city of the Samaritans enter not—go rather to the lost sheep of the house of Israel." And when the poor Syrophenician woman calls to the Lord Jesus for help as the Son of David, He says, "I am not sent but to the lost sheep of the house of Israel." She got her desire because she had a splendid faith, a faith that drew its strength at once out of who Christ was, and out of her deep, deep need; and she said, "Truth, Lord, yet the dogs eat of the crumbs that fall from the Master's table." She gave Israel the place that God gives Israel; she took her place which was only that of a Gentile dog under the table. But was there not fulness there that could supply her need, without robbing the children of Israel that sit at the table? Yes! she got all that she desired.

Now, if you will turn with me for a moment to Jer. xxiii., you will see the purpose of God in the future with regard to Israel very clearly, Jer. xxiii. 3-8. Now you will notice that it is Jehovah that has scattered the people, and Jehovah that gathers—not another people, but the same. *He does not scatter Israel and gather a Church*, but He scatters Israel and gathers Israel, and shall bring them again to their folds, and they shall be fruitful and increase.

You notice the word "Branch" in verse 5. I wish I had time to follow out all the references to that word. You will find a most striking article upon it in *Israel My Glory*—one that made my heart dance when I read it. "I will raise up unto David a righteous branch." You know who the righteous Branch is? He is "Jehovah our righteousness." You have learned that—I have learned that, but it is in connection with Israel here. I would not move it an eighth of an inch—I would not dislocate it on any account. Read verse 6. Now this is no carnal blessing, but a deep spiritual blessing. Cannot God make Jehovah Tsidkenu to

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be everything to you, and yet reserve for that people all His joys? Is not the river of God full of water? O, my friends, it is full of water; we often bring a thimble to the river when we might bring a large bucket—and then you will not rob that blessed river of God. When you have been safely housed: when you have been gathered to the Father's house; when you have been enjoying the presence of the Lord Jesus in the Father's house, that word will still stand good for Israel—every word of God will be fulfilled in its season. Read Jer. xxiii. 8: "But the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Now, if that passage does not mean what I am now saying to you, what does it mean? Israel is to be gathered because the mouth of Jehovah has spoken it. Israel is to be saved by your Saviour, and mine. We shall be in His immediate presence above, enjoying Him for ever. We shall be connected with the earth beneath by that blessed ladder or rather by that of which the Lord was the figure—the ladder which Jacob saw, and we shall be thankful to be ministers of God's rich bounty to Israel in that day.

Turn to Isaiah xi. 10, 11, 12, 13. Refer also to Ezek. xxxvii. at your leisure, you will find that the prophet was to take two sticks, one representing the ten tribes, Ephraim, and the other representing the two tribes, Judah, and they were to become one in his hand. The explanation was given that God would make of the two, one; they should have one King and one Father; they should no more be two peoples. That has never been fulfilled. Now can you explain how verse 13 can be fulfilled except by the gathering of the ten tribes, and the two tribes? If you spiritualize it, what will you make of it? You would have a very hard piece of business to make anything spiritual of that. It is spiritual enough, and please leave it there. It is what God means as it now stands.

Then there are some conquests vouchsafed to them in the next two verses. Then there follows that beautiful song which we have just sung, and may well sing: "Jah, Jehovah is my strength and my song, and is become my salvation." It was not written about me, it was written about Israel. It will be made true of Israel to the letter; but I take it, and you take it, and we say it belongs to the Christ—it belongs therefore to us: but you must not rob Israel of it, God meant it for Israel. God says, "This people have I formed for Myself, they shall show forth My praise." "Well," you say, "but cannot we use it?" Ah! I wish we could. I pray God that we may use it; I pray God that He may make us to show forth His praise. But it is sweet to know that Israel shall yet be to His "praise,"—that the people that cried—"His blood be on us and on our children," shall know that blood upon them in quite a different sense.

Now turn to Zeph. iii. 14, "Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." I rejoice as I read the passage. I do thank God for your salvation and mine; I bless God for what follows. "The Lord hath taken away thy judgments, He hath cast out thine enemies, the King of Israel, even Jehovah is in the midst of thee." Pilate would give way to please Israel in almost everything, but he would not give way in regard to what he had written; he had written, "This is the King of the Jews," and he would not alter this to please Israel or any one else. God was behind that. That one who hung upon that cross was a great deal more than man, He was God-man, He was there as the King of Israel: His accusation was a true one that He was "King of the Jews." And now hear what this King of Israel has to say: "The King of Israel, even Jehovah is in the midst of thee, thou shalt not see evil any more." So the happy day is soon coming for which His heart endured all the pangs of Calvary. He looks forward to it with unspeakable joy; and when all the tribes are gathered around Him, He will find His joy in resting in His love. Oh, what a morning; and what does the church miss of joy unspeakable by refusing to see what God's purpose is with regard to Israel. May God make this verse to you and me, a happy song all the day, till the heart is so full that it is silent. Oh, how sweet is this imagery, how blessed, how divine: "The Lord thy God in the midst of thee is mighty." The Lord link our hearts to the thoughts of God both about His Church, about His people Israel, and about this world. May we prove what communion with the Father, and with His Son means, for His name's sake.

The First Principles of Prophetic Study.

No. X. THE DAY "AT HAND."

(*Concluding Paper.*)

THERE are numerous questions which may be raised in connection with these grand events, but into these matters of detail we do not enter. It is not our purpose to dogmatize or speculate concerning questionable things, but simply to call the attention of the devout student to the consideration of those facts which seem to be unquestionable, and which have commanded the general assent of the great majority of careful students of the Holy Scriptures. Hence we confine ourselves to the leading outlines of those coming events which are foreshadowed in the Word of God, and confessed in the testimony of His Church. And though we now see as in a glass darkly, and may not be able to understand the precise order of those wonderful scenes that are before us, yet the general outlines are broadly drawn, and are matters of distinct promise and prediction in the Scriptures of truth.

And while we may not know the times and the seasons, which the Father hath put in His own power, we may yet be well assured that "the coming of the Lord draweth nigh." More than eighteen hundred years ago, John, the forerunner of our divine Master, said, "The kingdom of heaven is at *hand!*" Christ, the great teacher, made the same announcement, saying, "Repent: for the kingdom of heaven is at *hand!*" Twelve apostles were sent forth by Him to proclaim the same fact; and, though the Jews rejected that kingdom, which was taken from them to be given "to a nation bringing forth the fruits thereof;" and, though the disciples were in darkness when they enquired, "Lord, wilt Thou at *this time* restore again the kingdom to Israel?" as they were also in error when they thought "the kingdom of God should immediately appear" instead of at some future time, when the absent and rejected nobleman should return from "a far country;" yet throughout the teaching of the apostles there ran the thought of the nearness and possible imminence of this great event. "Let your moderation be known unto all men; the Lord is at *hand*" (Phil. iv. 5). "The night is far spent, the day is *at hand:* let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 12). "The end of all things is *at hand:* be ye therefore sober, and watch unto prayer" (1 Pet. iv. 7). "Seal not the sayings of the prophecy of this book: for the time is *at hand*" (Rev. xxii. 10).

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This expression, "at hand," is not without significance. By tracing the prophetic Image, described in the second chapter of Daniel, we find there five great universal kingdoms delineated, four of which are earthly and temporary, and the fifth heavenly, divine and eternal. The first of these great kingdoms was Babylon; and when this was in its glory, Medo-Persia was "at hand," as this was the next in succession. When Medo-Persia had conquered and supplanted Babylon, the next kingdom "at hand" was the kingdom of Græcia. When Græcia had conquered Persia, and bore sway, the next kingdom "at hand" was Rome; and when Rome stretched the sceptre of universal dominion over the earth, then came the message, "The kingdom of heaven is *at hand*." This kingdom follows next after Rome, which, though divided, declining and tottering to its fall, still, as embodied in European civilization, maintains its hold on the world; and will, until it is overthrown, destroyed and succeeded by the everlasting kingdom of God. That kingdom, then, is "*at hand*." And when the disciples heard our Saviour predict the desolation of Jerusalem and its temple, they said, "When shall these things be, and what shall be the sign of Thy coming and the consummation of the age?" The Saviour, after answering this important question by giving a connected chain of events running through this dispensation, said, "When ye see these things coming to pass, know ye that the kingdom of God is *nigh*." The kingdom was "at hand" when our Saviour was upon earth; it seems now to be emphatically "nigh."

Again, we read in the New Testament such expressions as these: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by His Son." Heb. i. 1, 2. "Who verily was foreordained before the foundation of the world, but was manifest in *these last times* for you." 1 Peter i. 20. "It shall come to pass in the *last days*, saith God, I will pour out of My Spirit upon all flesh. Acts ii. 17. "Little children, it is the *last time*: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the *last time*." 1 John ii. 18.

Now if the days when our Lord Jesus Christ appeared were denominated "the *last days*," then the world at that time had certainly run more than one half its destined course. The first days are not the last days. If we are to-day in the world's infancy, then these Scriptures would seem to be misleading, for they evidently imply that, even at our Saviour's first coming, the world had run more than half its appointed course.

On a journey of six thousand miles, we cannot reach the last miles until we have passed the three thousandth mile stone. From that point, we shall be on the last miles of our journey, but still we may look forward again and speak of the last miles, as yet in the distance before us. And so, while the apostles already declared that they were then "in the last days," they yet looked forward to still later times which they also described by similar expressions. "In the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. iv. 1. "In the *last days* perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. iii, 1, 2. "There shall come *in the last days* scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Pet. iii. 3, 4. And the apostle James says in his warning to the rich, "Ye have heaped treasure together for the *last days*." James v. 3.

It is obvious that if we extend the period of this world's history on through many ages, then our Saviour was *not* manifested in "these *last* times;" nor was the outpouring of the Spirit on the day of Pentecost "in the *last days*." But if these statements are to have weight, and the dispensation in which we live, is fitly called "the last days," then we are apparently, near its close. And we may well adopt the language of the apostle, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. xii. 11, 12.

The times in which we live are ominous. We stand amid the rush and thunder of earth's most restless age. The gospel of Christ is speeding on its way to every land and tribe; many run to and fro, and knowledge is increased; art, science, invention and discovery wing their way over the globe; but meanwhile, iniquity abounds, the love of many waxes cold, dark shapes of evil stand in the pathway before us, infidelity, atheism, anarchy, confusion and turmoil swarm around us, and the church, divided into petty sects, and weakened by intestine strifes, is confronted by the legions of darkness, who march in solid column to the final fray. Against such hosts, the doctrines of men and the inventions of worldly wisdom are vain. Nothing will avail in such a battle, but the word of truth, the power of God, and the armour of righteousness on the right hand and on the left. The coming conflict may be fierce and terrible, but it will be brief and decisive. It will end, not by human might or human power, but by the power of Him who "giveth us the victory, through our Lord Jesus Christ." He shall break in upon the world's disorder and misrule, and shall crush the usurpers, and "destroy them that destroy the earth." He in His time shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; and they who have borne His cross and endured His reproach, shall hear with gladness the trump that heralds His approach, and shall answer back, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 9.

Toward these scenes we hasten; for we are of that number "upon whom the ends of the world are come." "The coming of the Lord draweth nigh." Eternal rest is before us, and the toil is very brief. But alas for a world that lieth in the wicked one! woe to a race that will not repent! The deluge and the Dead Sea tell us what God has done; the Scriptures tell us what He will do. The sword of wrath shall not always sleep in its scabbard. Ere we are aware it shall be unsheathed and stretched forth to smite a rebellious race. Watchman, upon the walls of Zion, set the trumpet to thy lips. Sound in the ears of a slumbering world the dread alarm. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND."

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Practical Expositions.

THE "GREAT RECOMPENSE" AND THE ADVENT.

By Rev. J. C. Smith.

THE day of Christ's appearing will be the day of rewards. Paul did not expect to wear the "Crown of righteousness" until "that day." Accordingly our righteous dead are neither crowned nor glorified, as yet. But as to crown-wearing, and palm-bearing, and reward-receiving, they will have no advantage over those who are living and left here unto the coming of our Lord.

The *time* of rewards is His coming. (See Matt. xvi. 27; Rev. xxii. 12; and 2 Timothy iv. 8).

The *place* of our reward is the judgment-seat of Christ. (See 2 Cor. v. 10).

The *measure* of our reward is according to labour, according to deeds done. (See 1 Cor. iii. 8, 9, and context, 10-15).

Justification is always according to faith, never according to works (I mean judicially in God's sight); and reward is always according to works, never according to faith. In the day of rewards there will be vast differences among the saved ones. Many will "suffer loss" for ever; many will acquire gain for ever. The devouring fire, the "everlasting burnings" of God's nature, will test and try every man's work, what sort it is; and will consume all that is contrary to that perfect will, for, "Our God is a consuming fire." (Compare Exod. xxiv. 17).

Now, in Hebrews, the recompense is called *great*, and it is distinctly connected with the coming of the Lord. "Cast not away, therefore, your boldness which hath great recompense of reward. For ye have need of patience; that, having done the will of God, ye may receive the promise.

For yet a very little while,
He that cometh shall come,
And shall not tarry" (Heb. x. 35-37).

For the prophet Habakkuk (from whom this is quoted), it was the vision, the promise; but for us it is the Lord—"He that cometh," the Promiser. We are waiting, not for a vision, but for a Person; not for *it*, but for *Him*. And when He comes, the great recompense of the reward comes.

The "great recompense" in Hebrews, is but one of six other great things in that wonderful writing. Everything in the new dispensation is great compared with the imperfection of the old. That word "great" therefore becomes a key-word in Hebrews; and the force of the expression, "great recompense," is fully seen only when it is compared with the other subjects, which, in the same writing, are also called great.

They are as follows:—

Great salvation (ii. 3).
Great High Priest (iv. 14, and x. 21).
Great . . . . . Man (Melchizedek) (viii. 4).
Great conflict (x. 32).
Great recompense (x. 35).
Great cloud of witnesses (xii. 1).
Great Shepherd of the sheep (xiii. 20).

Let it now be noted how the "great recompense" comes in between the "great conflict" on the one hand, and the "great cloud of witnesses" on the other hand. These witnesses are out of the conflict now and are waiting for the crowning day; but they call to us who are now in the heat of the battle, not to cast away our confidence, but hold fast. And, above all witnesses, we have the Apostle and High Priest of our confession; the Author and Finisher of faith; the great Shepherd of the sheep; we have Him waiting on high for the day of consummation. He is "expecting" and so are we. He is waiting for us, and we for Him. "And unto them that wait for Him, shall He appear a second time, apart from sin, unto salvation."

Let us not, therefore, cast away our confidence, but hold fast and hold out until He come. We have indeed, in these days of gathering gloom, need of patience and need of earnest activity too, for

"To do the will of God,
That is best."

If the conflict is great, the recompense will be great, and

"Oh, how will recompense His smile,
The sufferings of this little while!"

He has left us to do His work and to feed His household, and "blessed are those servants whom the Lord, when He cometh, shall find so doing." May that blessing be ours!

Selected Gleanings.

THE PROPORTION OF TRUTH.

By the late Dr. A. J. Gordon of Boston.

"WE desire to see our Eschatology restored to its Scriptural order and pattern. The serious fault we find with current teaching on this subject, is that it has tended, after the Roman Catholic fashions, to fix the thought and put the doctrinal emphasis on *the middle state*, when Scripture fastens it so overwhelmingly on the final or post-resurrection state. The history of Christ is the history of His Church in epitome. What would be thought of a Christology which should give larger space to the consideration of our Lord's three days in the tomb, than to all the glorious and carefully attested events of the forty days following His resurrection? Yet we can put our hands on systems of theology which give more room to the intermediate state of the believer than to the final state. What is the fact as to the Scriptural proportion in each case?

"We know nothing of Christ's condition during the three days of His entombment; and the attempt to magnify the importance of that burial period, has only proved injurious. Out of this emphasis has come the doctrine of a second probation for souls in Hades.

"As to the intermediate state of believers, there is almost the same silence. The texts which refer to it are confessedly

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few and very brief in their allusion. . . No revelation as to any employments or activities! No material Scripture for our modern sentimental novels of *Gates Ajar*, and *Gates Wide Open* [or for the *Yesterday, To-day and For Ever*, by a Protestant Dante], or for the hour-long sermons to which we have listened, describing the ministry and occupations of the disembodied soul. It is not heresy for us to be reticent, when the Scripture is silent. On the contrary, this magnifying of the intermediate state into the position of importance which belongs to the resurrection state, has from the beginning, proved a most fertile source of error. When the Church in the fourth century, yielding to Platonic influences, put the doctrine of the immortality of the soul into the place which had hitherto belonged to that of the first resurrection, the *post-mortem* state began to be peopled with human intercessors and mediators; then succeeded prayers for the dead, purgatory, mariolatry, the intercession of saints and martyrs, and much more. This is the Catholic Church: and in the Protestant Church the same result has followed the same cause, in Swedenborgianism, Spiritualism, and Second Probation. We simply desire to see the Eschatological emphasis restored to its proper sphere, the second coming of Christ, and the resurrection of the just.

"Under the current teaching, hundreds of evangelical preachers have so far lost sight of the Advent in this exaltation of the death-state, that the resurrection has come to be considered a superfluous transaction, and the doctrine has ceased to be preached or believed." *Primitive Paths.*

Fresh Studies of Old Truths.

No. III.

ISAIAH LII. 13-15.

By E. J. Baldwin.

V. 13. "Behold, My servant shall deal prudently. He shall be exalted and extolled, and be very high.

14 As many were astonied at Thee; His visage was so marred more than any man, and His Form more than the sons of men:

15 So shall He sprinkle many nations; the kings shall shut their mouths at Him. . . " (A.V.)

In this familiar rendering of the Authorised Version, the meaning is undoubtedly rather obscure; there being no connection evident between the "as" (*v.* 14) and the "so" (*v.* 15). Therefore, the "sprinkling" of the nations being apparently the sprinkling of the blood of Atonement, *i.e.*, the result of the sufferings which caused the "marring" of the visage; the "so" ("*So* shall He sprinkle many nations") is naturally referred to the second, instead of to the first, of the two sentences in *v.* 14.

The great prophecy of the Lamb of God that should bear the sin of the world (Isa. lii. 13, to liii. 12), commences, however, not with "the sufferings of Christ," but with "the glory that shall follow"—the first three verses (*i.e.*, the last three verses of ch. lii.,) containing only a passing allusion (in a parenthesis) to the vicarious sufferings described in detail in ch. liii. The passage, as rendered in the Revised Version, using the alternative marginal readings, is as follows:—

V. 13 "Behold, My servant shall prosper wisely. He
shall be exalted and lifted up, and shall be very
14 high. Like as many were astonied at Thee
(His Visage was so marred more than any man,
15 and His Form more than the sons of men); so
shall He startle many nations; kings shall shut
their mouths because of Him. . . . " (R.V.)

The meaning here is quite unmistakable, and the connection of thought perfectly clear; even the difference in punctuation being worthy of notice. The subject of this portion of the prophecy is the second coming of Messiah in power to reign, and the special point emphasised is that it is *as certain as* His first coming in humiliation to die. "*Like* as many (people) were astonied (at His first coming, when His Visage was so marred . . and His Form . . .), *So* shall He startle many nations." The "astonishment of many people" at "My servant," here prophesied, is among the innumerable details whose literal and exact fulfilment is recorded in the New Testament. St. Mark, by the way, who wrote of Christ as the "Servant of God," being specially emphatic on this point: "They were astonished with great astonishment"—"They . . . were beyond measure astonished." "They were astonished out of measure." (St. Mark v. 42, vii. 37, x. 26—see also ch. l. 22, and x. 24. St. Matt. vii. 28. St. Luke iv. 32, etc., etc.).

The "startling of many nations" in the midst of their eating and drinking, marrying and giving in marriage, by the coming of the Son of Man "as a thief in the night," and the speechlessness of the Kings of the earth before their Judge, will be *as certainly* fulfilled ("*Like as . . . so. .* ") when He who was "despised and rejected of men" (ch. liii. 3), shall be "exalted, and lifted up, and be very high" (ch. lii. 12.)

Many *people* were astonished at the wondrous revelation of Divine power in the life of humiliation and suffering. Many *nations* will be startled by the wondrous revelation of Divine majesty at the coming "in power and great glory."

He came first "to His own (land), and His own (people) received Him not." He came to the land of *Israel*, and as King of the *Jews;* as He said, "I am not sent but to the lost sheep of the House of Israel."

When He comes again to the earth, it will be in the sight of the whole world; not only "the tribes," but "every eye" shall see Him; for "as the lightning cometh out of the east and shineth unto the west, *so* shall also the coming of the Son of Man be." "*So* shall He startle many nations!" He will come to be, not King of Israel only, but "King over all the earth;" "King of kings, and Lord of lords," for "*all kings* shall fall down before Him: *all nations* shall serve Him." (Ps. lxxii. 11).

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Questions and Answers.

QUESTION No. 89.

M. T., Kensington, asks us to explain how it is that in Matt. xxvii. 38, 44, and Mark xv. 27, 32, *both the thieves* are said to have reviled Christ, while in Luke xxiii. 39, 40, it is expressly said that *only one* did so, and that the other rebuked him.

The answer to this, which is a stock infidel objection, involves and opens up another, a larger, and a very interesting question; *viz.*,—

HOW MANY WERE CRUCIFIED WITH CHRIST?

Our minds being so imbued with the impressions received from Rome's pictures of "the three crosses" from our youth up, we should at once say *two*. But, having learned to distrust man and all his works, and to question the truth of all that is popular, we ought to doubt it, and turn afresh to the Sacred Record.

(1) In the first place, note that, in Luke xxiii. 32, we are told that "there were also two other *malefactors* (*kakourgoi*), led with Him to be put to death."

(2) That one of these *kakourgoi* reviled (Luke xxiii. 39), and that the other *kakourgos* "rebuked" him (ver. 40, 41).

(3) That *after* Christ was put upon the cross, and *after* they had parted His garments, and *after* "sitting down they watched Him there," it says (Matt. xxvii. 38) "THEN were there two *thieves* (*leestai*) crucified with Him, one on the right hand, and another on the left." Mark xv. 27 speaks of the same two.

(4) The account in John xix. 16-18 is the same as in Luke. The *two* are not called either "thieves" or "malefactors," but simply "others." "They took Jesus, and *led Him away*; and He, bearing His cross, *went forth* into a place . . . where they crucified Him and two others with Him, on either side one, and Jesus in the midst." This was, of course, before the dividing of the garments, which took place later, and is recorded in verses 23 and 24. These were, therefore, the same two "malefactors" of whom Luke speaks in xxiii. 32.

From these *data* is it not clear that there were altogether *four* others who were crucified with Christ on that day? Two, who are called "malefactors" (*kakourgoi*), who were "led with Him" when He "went forth"; and two, who are called "thieves" (*leestai*), who were subsequently crucified after the garments were divided; and who were there and "then" crucified with Him.

Is it not also clear that, while both of the "thieves" reviled Him, only one of the "malefactors" did so?

At first, therefore, they would be thus placed—

Malefactor.	CHRIST.	Malefactor.
o	0	o

Jesus in the midst, and the two "malefactors," who were "led with Him," one on the right hand, and one on the left.

But afterwards, later, after the garments had been divided, when the two "thieves" had been brought, they would be thus placed, for, like the other two, they were placed one on the right hand and one on the left—

Thief.	Malefactor.	CHRIST.	Malefactor.	Thief.
1	2	3	4	5
Leestees.	*Kakourgos.*		*Kakourgos.*	*Leestees.*

This is confirmed beyond a doubt by the further reference in John to the "breaking of the legs." For, while at the beginning, in verses 16-18, he refers to the two who were "led with" Jesus when He "went forth," he clearly refers, at the end, to the *four*; for we read in verses 32, 33, "Then came (*eelthon*) the soldiers and brake the legs of the first (*i.e.*, No. 1, a "thief"), and of the other (*i.e.*, No. 2, a "malefactor") which was crucified with Him; but when they came (*elthontes*, on coming) to Jesus (who would be the next, the third in order), and saw that He was dead already, they brake not His legs," etc.

We do not know at which end the soldiers began; but, whichever end it was, Jesus would be the third, for the record reads quite naturally as we have placed them. But if, on the other hand, there were only three who were crucified, then we must assume that the soldiers must first have gone past Jesus, and afterwards have come back again to Him. This seems, however, to be quite contrary to the plain and natural meaning of the words, the repetition of the same verb representing a continued progression *in the same direction*.

There were, therefore, altogether, *five* who were crucified on that day: two "malefactors," who were "led with" Jesus, only *one* of whom reviled; and the two "thieves," who were afterwards brought, *both* of whom reviled.

And, further, the "malefactor" who did not revile, being "led" away with Jesus at the first, would be of the first two, and therefore placed next to, and thus able to converse with the Lord, as we are told that one of them did.

Thus we are not compelled to invent the hypothesis that the saved thief began by reviling Jesus, and afterwards repented (about which the sacred record says nothing, but rather implies the contrary); nor are we forced to ignore the mark of time, in the word "then," in Matt. xxvii. 38.

But, on the other hand, by simply taking the words as they stand, and giving to each its natural significance, *all* the passages are harmonised; the perfection of Divine Inspiration is brought out; the accuracy with which the words are employed is clearly seen; man's tradition and pictures are shown, as usual, to be wrong; and the objection of infidels proved to be groundless.

QUESTION No. 90.

M. H. S., Portsmouth. "Dr. Robert Anderson, than whom there are few more precise and careful writers, in his "Coming Prince" accepts Friday as the day of the week on which the Crucifixion took place. There being no question as to the Resurrection at earliest dawn of the first day of the week, the Lord's explicit statement particularizing three days and three nights as the term during which the Son of Man was to be in the heart of the earth, has always appeared to me irreconcilably at variance with the currently received idea. As I have not the least wish to maintain a position or to raise a point, I do not attempt to justify the reckoning which has appeared to me necessary namely, three days and three nights prior to the Resurrection moment; but as I feel no doubt Dr. Anderson has fully considered the point, I will only say that I—and I think many others—would be most thankful to have the matter cleared up to their understanding. I should perhaps add that to be satisfactory to those in the same position as myself, the explanation should be one not *dependent* on human learning or historical knowledge, however completely in harmony with it, but one consistent with the straightforward simplicity of the Lord's direct statement of facts."

The problem as set by M. H. S. is an impossible one. Words are but counters; and if we would know what ideas they represent, we are entirely "dependent on human learning." The question is, what meaning these words "three days and three nights" would convey to

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Jews, to whom they were addressed, and for whom they are recorded—for they occur only in Matthew, the Jewish gospel, (ch. xii. 40). The book itself supplies the answer. Ch. xxvii. 63 narrates how the Jews came to Pilate and said, "We remember that that deceiver said 'after three days I will rise again': command therefore that the sepulchre be made sure *until the third day*." It is entirely a question of habits of language and thought. To English ears the words suggest seventy-two hours completed; not so to the Jews. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a *nukthemeron*, and that any part of such a period is counted as the whole." See *e.g.* 1 Sam. xxx. 12, 13; 2 Chron. x. 5, 12; Esther iv. 16; v. 1.

Nor is this all. The Lord's words in Matt. xii. 40 must not be strained to make them inconsistent with His own explicit statement three times repeated in this same gospel, that He would be "raised again the third day" (xvi. 21; xvii. 23; xx. 19). This too is confirmed by the testimony of each of the other gospels. The vagary that our blessed Lord's death took place on the *fifth* day of the week is not only inconsistent with the plainest teaching of Scripture, but it involves a direct contradiction of the united testimony of all the gospels on the very point it is intended to cover.

There is no reason to suppose that Jonah was in the whale's belly for more than one entire day and some part of the first and third days. It is absolutely certain that our Lord lay in the grave only from the Friday evening till the Sunday morning. This is what the words used would convey to the Jew. This, it may be added, is precisely the meaning they would have in regard to a judicial sentence under English law. (See *The Coming Prince*, p. 260, *note* †. And on the general question, see chap. ix.). R. A.

QUESTION NO. 91.

J. C., Richmond.—"Does Acts i. 11 refer to the same event as 1 Thess. iv. 16?"

Clearly not. Acts i. 11 refers to Christ's coming "in like manner as He went up." He went up from the Mount of Olives; He will return to Mount Olivet (Zech. xiv. 4), when His feet shall stand again upon that mount; that will be His coming *with* His saints. In 1 Thess. iv. 16, it is His coming *for* them.

It is not correct, therefore, to interpret Acts i. 11 of the "blessed hope," though, of course, by application there is a general reference to the coming, only, there, it is to one particular aspect of it.

Poetry.

TO-NIGHT.

O Father, who my prayer hath heard,
And kept me since the morning's light;
Hear me, now when again I pray—
Just for to-night.

For blessings countless as the sand
Showered upon me since the light;
I thank Thee, and would ask for more—
Just for to-night.

Keep me, oh! keep me, Almighty King,
And thus display Thy gracious might;
Under Thine own protecting wing—
Just for to-night.

Thro' hours of darkness well I know,
I am not hidden from Thy sight;
But much I need Thy loving care—
Just for to-night.

From every hurtful thing defend,
And keep me safe till morning's light;
Send angels to protect this house—
Just for to-night.

The above lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

MISSION WORK AMONGST THE JEWS.

THERE is a significant remark in the report of one of the Foreign Missionaries of the Mildmay Mission to the Jews (in its last report). The writer speaks of his work as being that of Rev. vii., and expresses his belief that the "*sealing*" there spoken of is taking place. We do not stop to argue this point at all, but merely call attention to it, and to the questions which it raises as to much of Jewish Mission work. How many Jews merely assent to Jesus being the Messiah, and how many are convicted of their need of Him as their Saviour? How many are subjects of the Kingdom? And how many are baptized by the Holy Ghost into the Body of Christ?

These are important questions. Further light is thrown upon them by an article in the March No. (1895) of *Nathaniel*, a Jewish Mission fortnightly magazine, published in Leipzig, by Professor Strack and Dr. Dalman. After speaking of the National movement, it says:—

"The Jewish-Christian plans of Warszawiak, in New York, have not materialized, and the venerable convert, Rabbi Lichtenstein, of Budapest, who still declines to be baptized, but aims at the organization of a Jewish-Christian church, has been cast out by his people. Rabinowitz, of Kishnef, has given up all idea, seemingly, of organizing a distinctively Jewish-Christian congregation, and is virtually a *vox clamantis* among his people in Russia and the East. Pastor Gurland, of Riga, together with 72 Jewish Christians, went in June, 1893, to Palestine, but no further news has been heard of them.

"The most noteworthy fact in this connection is the organization of a Jewish-Christian congregation in Smyrna, in the summer of 1894. The head of this movement is a Karite from Sebastopol named Abram Levi, who, while an inmate of the Scottish Jewish Mission Hospital in Smyrna, through the study of the New Testament learned to know Christ, and began his work by calling together Jews for the study of the Sacred Scriptures. These men organized themselves into a separate congregation, the original number being 64 heads of families. Of these just one half again withdrew, leaving 32 families and 17 young men, or a total of 185 souls.

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"This association, in its statutes, says that it is 'a society of Jewish Christians; that its first principle is the faith in God and in the Trinity of God according to the teachings of the Messiah, but not according to the teaching of any commentary or principles of any other communion (thereby excluding the teachings of the Talmud); that each one binds himself to live according to the teachings of the New Testament; that circumcision shall continue to be practised, not as a law, but as a national symbol indicating that they are the children of Abraham and of the other patriarchs; that each one promises to live in accordance with the spirit of the Messiah—namely, in love, unity, and truth."

"Christians of non-Jewish origin have also recently attempted to organize Jewish converts into separate communions. The principal effort of this kind was made in London by John Wilkinson, the director of the Mildmay Mission, under whose leadership 11 converts were thus united into a 'Jewish-Christian Church.' A modification of this idea found its exponent in A. C. Gäbelen, of New York, who, in his jargon periodical, *Tikwath Israel*, reports the organization of a congregation consisting of 20 members. His position is practically that of Pastor G. A. Krüger, of France. His program is more distinctively Jewish-Christian than any other of its kind, and includes both the acceptance of Christ as the Messiah, and also *the continuation of the observance of the Mosaic law* in so far as this is not contradictory to the fundamentals of Christianity. In his organ, *Our Hope*, he pleads for the pure preaching of simple 'Messiahism,' without any admixture of Gentile Christianity. These are about the sentiments also put forth by Gedalius in Berlin."

All this is food for thought to those who "know the times," and who know also the difference between the Acts of the Apostles and the Pauline Epistles.

"THE JEWISH QUESTION."

We promised our readers to give them an idea of the "Solution," proposed by Dr. Hertzl, of Vienna, and which is now receiving discussion and consideration. We wish we had the space to fulfil our promise as we could wish; but we can give only a mere outline of it, with one or two extracts.

After removing and answering various objections, Dr. Hertzl states his case. He says:—

"WE ARE ONE PEOPLE.

"One People. We have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. Yet, in spite of all, we are loyal subjects, loyal as the Huguenots, who were forced to emigrate. If we could only be left in peace. . . .

"We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a state, and a model state. We possess all human and material resources necessary for the purpose. I will not enumerate these resources here. They are summed up in my pamphlet, which is a systematic refutation of all objections to my scheme that have come to my knowledge. I have laid my scheme before politicians, theologians, scholars, soldiers, artists, scientists, men in various branches of business, and particularly financiers. The whole matter is in its essence perfectly simple, as it must necessarily be, if it is to come within the comprehension of all.

"Let the sovereignty be granted us over a portion of the globe large enough to satisfy the requirements of the nation—the rest we shall manage for ourselves. Of course, I fully expect that each word of this sentence, and each letter of each word, will be torn to tatters by scoffers and doubters. I advise them to do the thing cautiously, if they are themselves sensitive to ridicule.

THE CREATION OF A NEW STATE

has in it nothing ridiculous or impossible. We have, in our day, witnessed the process in connection with nations which were not in the bulk of the middle class, but poor, less educated, and therefore weaker than ourselves. The governments of all countries scourged by anti-Semitism, will serve their own interests, in assisting us to obtain the sovereignty we want. These governments will be all the more willing to meet us half-way, seeing that the movement I suggest is not likely to bring about any economic crisis. Such crises as must follow everywhere as a natural consequence of Jew-baiting, will rather be prevented by the carrying out of my plan. . . .

"Everything must be carried out with due consideration for acquired rights, and with absolute conformity to law, without compulsion, openly and by light of day, under the supervision of authority and the control of public opinion.

"It can be clearly and tersely stated in the form of a simile: We surrender our old habitation to others and build a new and more beautiful one for ourselves. How the transfer of the old and the erection of the new establishments are to be accomplished is fully described in my pamphlet. The operation, simple in design, but complicated in execution, must be performed by a syndicate with large capital—call it

'THE JEWISH COMPANY.'

The Jewish Company will see to the realisation of all interests in property belonging to departing Jews.

"We must not imagine this departure of the Jews to be a sudden one. It will be gradual and continuous, covering many decades. We have numbers of unskilled labourers in Russia, Roumania, Hungary, Galicia, and elsewhere. The Emigration and Zionist societies would subordinate themselves to us, because our aim is more comprehensive than theirs, and because we represent the whole national idea. I calculate with confidence on the co-operation of these societies, whose assistance, however, is not essential to our success.

"The Jewish Company, with its immense business profits, will, in any case, be able to advance money to the poorest emigrants for their passage and tools. They will repay in labour. We shall introduce the seven-hours day, and thereby make an immediate politico-sociological experiment for the good of humanity. In all things we shall endeavour to place ourselves on the level of the consciousness of our age. Let this indication suffice here.

"In accordance with a previously settled plan, our labourers will construct roads, bridges, canals, railways and telegraphs, and build the first habitations for themselves and for our officials. Their labour will create trade, trade will create markets, and the markets will attract new settlers. The labour expended on the land will increase its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy."

After many more details, he comes to the great question:—

TO PALESTINE OR ARGENTINA?

And adds:

"Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of extraordinary potency. Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey. There we should also form a portion of the rampart of Europe against Asia, an outpost of civilisation as opposed to barbarism. We should remain a neutral state in intimate connection with the whole of Europe, which would guarantee our continued existence. The sanctuaries of Christendom would be safeguarded by assigning to them an extra-territorial status, such as is well known to the law of nations. We should form a guard of honour about these sanctuaries, answering for the fulfilment of this duty with our existence. This guard of honour would be the great symbol of the solution of the Jewish Question after nearly nineteen centuries of Jewish suffering." . . .

After discussing such questions as the New Constitution, the language, and other important matters, he concludes:—

"But we can do nothing without the enthusiasm of our own nation. The idea must make its way into the most distant miserable holes where our people dwell. They will awaken from gloomy brooding, for into their lives will come a new significance. Let each of them but think of himself, and what vast proportions the movement must assume! And what glory awaits those who fight unselfishly for the cause! A wondrous generation of Jews will spring into existence. The Maccabeans will rise again. . . .

"This is my message, fellow Jews! Neither fable nor fraud! Every man may test its truth for himself, for every man will carry with him a portion of the Promised Land—one in his head, another in his arms, another in his acquired possessions. We shall live at last, as free men, on our own soil, and die peacefully in our own home."

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RELIGIOUS SIGNS.

THE RELIGIOUS WORLD.

We have frequently had to comment on the Church becoming worldly. Here we have an example of how the world is becoming religious.

"The Music Halls have not been slow to trim their sails to the breeze of religious sentimentalism (a "trade wind," if ever there was one) started by *The Sign of the Cross*. At the Tivoli, sandwiched between "Chirgwin, the White-Eyed Kaffir," and that excellent burnt cork artist, Eugene Stratton, a feminine vocalist *now sings a hymn*, or religious ballad, which appears to be almost as popular as the refined jocosities of Miss Marie Lloyd or Miss Bessie Bellwood. It opens—

'I stood in old Jerusalem,
Beside the Temple there,'

goes on to describe the day of Calvary, and ends with a vision of 'the New Jerusalem that never shall pass away.' It has a spirited, not to say rollicking chorus, beginning 'Jerusalem, Jerusalem,' and ending 'Hosannah for evermore.' This Lenten ditty is loudly applauded, and coming between two 'turns' of nigger minstrelsy, certainly affords a pleasing variety. The management ought to give a clerical matinée. The innovation will not properly 'catch on' until it is preached about."—*World.*

As a companion to this note the following :—

"Church and stage have joined hands now in very deed. Though this is Passion Week, the Bishop of Norwich has gone so far as to give a dispensation to the faithful in his diocese, permitting them for this time only to go to the theatre. Such a thing never surely happened before. The drama being played just now in Norwich is Mr. Wilson Barrett's *Sign of the Cross*, and Dr. Sheepshanks has invited the actors and actresses to a garden party. After that the theatre may be said to be thrice blessed—and episcopally too."

A NEW DEPARTURE.

It is common in the Roman Catholic Church to have a Requiem Mass, or a service for the commemoration of the soldiers who fell in such and such a battle. We can understand this in a Church which prays for the dead. But what are we to understand by the following, from *The Daily Chronicle* of March 27th :

"MARTYRS' COMMEMORATION SERVICE.

"A service in commemoration of the Armenian martyrs of the Christian faith will be held in St. James's Hall next Sunday afternoon. The service will commence promptly at twenty-five minutes past three with the Dead March in 'Saul.' Rev. H. Price Hughes will preside, Rev. F. B. Meyer will assist, and Rev. Dr. Clifford, Rev. Dr. Guinness Rogers, Rev. Dr. Monro Gibson, and Rev. J. Oswald Dykes will also be present. A special form of service has been prepared with the assistance of Dr. Oswald Dykes, Professor Rendel Harris, Rev. H. Price Hughes, and Mr. Percy Bunting. The congregation are requested, as far as may be convenient, to appear in mourning."

The example thus set has been rapidly taken up and followed. Advertisements of similar services have become common, and if they bring money, they will soon become popular. But What does it mean? and Whither does it lead?

WHITEWASHING THE DEVIL!

A new poem has been published by Mr. Robert Buchanan, called *The Devil's Case*, in which he constitutes himself the Devil's Advocate. He claims for the prince of darkness all good things, for the reason that bad things are divinely permitted to be. *The Jewish Chronicle* declares it is intended to be "a blasphemous production, a literary outrage upon the Deity." But there will soon be more of these "great swelling words," as we draw nearer to the time when Antichrist shall "exalt himself" to divine honour.

A SECRET SOCIETY AT CAMBRIDGE.

"The members of the Society are known as C.S.J. The letters mean—Companions of St. John. Members are recruited through social agencies, and are gradually brought up to a point at which they are invited to join the Society. The rules and true nature of the organisation are not disclosed save to members. Thus the novice knows nothing as to the responsibilities he is about to take upon himself. Admission is by an oath of allegiance and secrecy ceremoniously administered. The nature of the act may be gathered from the fact that a member, invited to explain the form of admission, said he understood that he had committed himself body, soul, and spirit, to the head of the Society."

We need hardly add that the whole movement is Romish in everything except in name, as is evidenced by the perversion of Scripture which is made to run thus: "The blood of Jesus Christ (in Absolution) cleanseth from all sin"! The whole affair has been fully exposed in *The Times*.

EASTERTIDE IN THE CHURCHES.

The usual Good Friday and Easter Services gave occasion for the usual display of man's superstition and man's religion, combined with increasing worldliness.

The Good Friday Services seem to have been more crowded, and the effects are becoming more operatic in their attempts to realise the agony of the cross, without any sense of what those vicarious and atoning sufferings mean for sinners convicted of their guilt and ruin.

CHURCH OF ENGLAND.

To show how things are going we give the following from *The Standard* :—

"A remarkable service was held yesterday morning at St. Cuthbert's, South Kensington, known as the "Veneration of the Cross," which was conducted by the Rev. H. Westall, the vicar. At nine o'clock the officiating priest, robed in a cope and accompanied by two others, entered from the Vestry, and the three prostrated themselves before the altar. After intoning several collects and the two Lessons, the vicar and his deacons chanted the story of the Passion as recorded in the 18th and 19th chapters of St. John's Gospel. The sacred text was sung as a trio, the three priests separately repeating the words of Christ, of Caiaphas, and of Pilate (the intervening parts of the narrative being supplied by the vicar), while the choir, hidden behind the black drapery on the north side, sang as a chorus the exclamations of the Jews, such as "Not this man, but Barabbas," and "Crucify Him," etc. This recital being finished, the officiating priest returned to the south side, where he intoned a series of collects and prayers for the church, the Primate, the bishop of the diocese, the priest and deacons, the Sovereign, the Catechumens, for all "heretics and schismatics," and others. All this was sung standing, but before each prayer the priest said, "Let us pray. Let us bow the knee, arise," upon which all knelt down for a moment, and immediately rose to their feet again. These prayers being ended, the priest divested himself of his cope, and appeared vested only in an alb and a richly embroidered stole. He then approached the front of the altar and removed the crucifix, which he took from its place and ceremoniously unveiled it. While this was in progress the choir sang "The Reproaches." Next the priest stood before the altar, facing the people; raising the unveiled crucifix so that all could see it, he said, "Behold the wood of the Cross." He then placed the crucifix on the ground on the north side, resting it on the top altar step, so that it lay in a slanting position. Withdrawing some distance, he knelt and bowed; rising, he advanced towards it, repeating the genuflexion twice. Kneeling again close to the crucifix, he bent down and kissed it. Rising, he then retired to his place on the south side, and the other clergy present separately followed his example, and then together the two acolytes. This ceremony was afterwards gone through *by many of the congregation*, who advanced two and two, the men first and afterwards the women. At the same time the altar crucifix was unveiled, so was the large crucifix on the rood gallery, but not the two figures of St. Mary and St. John. Finally, the recumbent cross was raised, veiled as before, and replaced on the altar."

Surely a Church in which the absence of discipline allows such rank idolatry as this is not worthy of the name of a Church.

NONCONFORMIST SERVICES.

The Daily Chronicle says :—

"At the City Temple yesterday morning an enormous congregation assembled for the usual Good Friday service. Last year, it may be remembered, the musical part of the service contained several startling —not to call them amusing—features. This year it was profoundly solemn. The only variation from a strictly devotional order of service was when Mrs. Parker advanced to the pulpit rails, and delivered an eloquent little homily against the destruction of birds for the sake of

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their plumage, at the conclusion of which she recited most effectively a poem of her own composition, "The Cry of the Birds." Dr. Parker's own discourse was based on the words, "They are confederate against me." (Psalm lxxxiii. 5). Pilate and Herod, he said, became friends over the doomed Christ. It was easier to be at one in hatred than in love. The purpose of bad men in all ages was to crucify Christ, to decry righteousness, to damn the Churches. Let them leave all such confederacies of evil and seek inwardly the friendship of true righteousness. The lighter part of the service included the solo, "There is a green hill far away" (Gounod), sung by Miss Stanley Lucas, and a cornet solo, "the Holy City" (Stephens Adams), played by Mr. George Harlow. In the evening Farmer's cantata, "Christ and His soldiers" was rendered in the presence of a large congregation.

ROMAN CATHOLIC.

The newspapers call this

"RELIGION DE LUXE."

The Daily Chronicle describes the service at the Pro-Cathedral, Kensington, which

"was marked by a gorgeousness of ceremonial almost worth describing as majestic. A Prince of the Church occupied his archiepiscopal throne in the splendid edifice which for a time ranks as his cathedral. On his way to the altar Cardinal Vaughan received homage from his people more profound than any *earthly monarch* could demand as by gesture he bestowed his blessing upon them. Arrayed, too, in cope and mitre of dazzling richness; attended by a suite which included the highest dignitaries of the Church, also richly apparelled; preceded by cross-bearer and the bearer of his golden pastoral staff—above all, looking "every inch a king," as he always does—the Cardinal accepted with quite regal dignity a position almost as difficult to sustain as to attain. Then the High Mass was Haydn's "Imperial," rendered by the most skilled musicians to be found in London."

The sermon was on seeking "signs;" and, after declaring that "faith cometh by loving" [*not* by the "foolishness of preaching"], it concluded by alluding to the "assumption" of the Virgin!

"after which the Cardinal was again thronged by eager worshippers anxious to obtain his blessing."

It is difficult to see how these three examples could be excelled for the sad illustrations they afford of combined blasphemy, frivolity and burlesque.

MONEY MUST BE GOT SOMEHOW.

General Booth will shortly hold a Salvationist Exhibition at the Agricultural Hall

with the intention of presenting a series of living pictures of the Salvation Army "in all lands." The many and varied branches of the army's work are to be illustrated. In connection with the projected exhibition it is intended to hold a gigantic sale by auction daily, for the benefit of the social work of the army, of the gifts of friends and well-wishers, from whom consignments of "merchandise of every description—household furniture, machinery, tools, horses, cattle, sheep, &c.—are invited."

Editor's Table.

REVIEWS.

"*Mary or Madonna?*"

This is one of Mr. Chas. J. Thynn's useful sixpenny issues from Wycliffe House, 6, Great Queen Street, and Exeter Hall, London. It is by Mr. W. MARSHALL, and is a good answer to the question: "Is Mary of the Bible the Madonna of the Traditions?" By a careful comparison of the language of Scripture with the language of Rome that answer is clear and overwhelming.

"*The Teachings of the Catacombs.*"

This is another of Mr. Thynn's "Protestant View" series of penny books. It is by the Ven. Archdeacon SINCLAIR, D.D., and is a useful little manual on an important and interesting subject.

TO CORRESPONDENTS.

C. S. H., Southsea. No, we do not think the popular explanation of "Baptized for the dead" more simple, because it assumes a great deal concerning the persons written to, which is not revealed, and also a practice for which there is no historical evidence.

Since our last issue we note that the first time the noun "dead" occurs in 1 Cor. xv. 29, it has the article, and the second time it has no article. What can this mean?

We note further, all through the chapter, that when the noun "dead" is used *without* the article it always means dead *persons*. See verses 12, 13, 15, 16, 20, 21, 29, (second time) 32.

On the other hand when it is used *with* the article it seems to point to the *bodies* of those who are dead, *i.e.* to dead *bodies* as distinct from dead *persons*. See verse 29 (first and third time*) 35, 42, 52.

MR. T. Archer-Hind has recently pointed out that there is the same distinction to be observed elsewhere. He notes the use of the noun *without* the article as denoting *dead people* in Deut. xiv. 1; Matt. xxii. 33; Mark ix. 10; Luke xvi. 30, 31, xxiv. 46; John xx. 9; Acts x. 41, xxvi. 23; Rom. vi. 13, x. 7, xi. 15; Heb. xi. 19, xiii. 20. And *with* the article as denoting *dead bodies* or a *corpse*, Gen. xxiii. 3, 4, 6, 8, 13, 15; Deut. xxviii. 26; Jer. xii. 33; Ezek. xxxvii. 9; and Luke xxiv. 5.

ROBERT BROWN. You can hardly expect us to insert your personally offensive letter. For your commenting on the writings of another in this tone and spirit, even *The Christian* had once to rebuke you in a review of one of your own works. It is strange if you cannot yourself take a little serious criticism in good spirit, as it is written.

J. B. We cannot take notice of anonymous communications. Read what is written more carefully and your question will soon be answered.

G. B. B., Minneapolis. We quite agree with you and quote some of your words which are worth preserving.

"It is a grand step when we are ready to unlearn error and to learn truth. Somehow we let go of the old associations of established and accepted teaching with great reluctance, but blessings await us whenever we willingly exchange an old error for a new truth."

MUSIC.

We have received a parcel of music from Messrs. Weekes and Co., 14, Hanover Street, W., by R. Alleyne-Harris, and can heartily commend it all as chaste and simple; and what is more, the words are all unexceptionable. Three are by Francis Ridley Havergal ("Nobody knows but Jesus," "The Great Teacher," and "Sing!"); and two are by Mr. Alleyne-Harris ("I am so happy," and "Happy day.")

Two are for the children, and carry a useful lesson. One is "The Butterfly and the Bee," and the other, "The disobedient duckling." Words by Mrs. L. Shorey.

* The third time it has the article again, but the R.V. reads "them" instead of "the dead."

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THINGS TO COME.

Vol. II. JUNE, 1896. No. 12.

Notes and Notices.

THE PRESTON CONVENTION.

By J. C. S., Hoylake.

AS previously announced, the Prophetic Convention was held at Preston on Tuesday, Wednesday, and Thursday, 28th to 30th April. The local friends who had charge of the arrangements, earnestly looking to God, went forward in the face of not a few difficulties and discouragements, and God answered prayer and honoured faith in a way that made the Convention a mighty victory for the truth.

The variety of truth presented to the people may be gathered from the following brief digest. On Tuesday afternoon, the Convention was opened by an address from Rev. John Wilkinson, of Mildmay, London, on the inspiration of Scripture, showing how literally prophecy had been fulfilled in the past, and arguing that it would be as literally fulfilled in the future. This was followed by an address from Rev. Jas. C. Smith, of Hoylake, Cheshire, on the same subject, showing what the Word of God can do for those who submit to it. It is "able to make wise," 2 Tim. iii. 15; "able to build up," Acts xx. 32; and "able to save," James i. 21. On Tuesday evening the speakers were Dr. Neatby, of London, who spoke on the coming of the Lord, as distinctively the Christian's hope, dwelling on such Scriptures as John xiv. 1-3, and 1 Thess. iv. 13-18; and Pastor F. E. Marsh, of Sunderland, who showed the two steps or stages in the second coming of the Lord, as described in His coming *for* His people, and coming *with* His people.

A very good audience came together on Wednesday afternoon, when Mr. Marsh spoke with force and fervour on the Inspiration of Scripture, dwelling on Psalm xix. 7-11, and showing the minute perfections of the Word of God, and its divine glory. Mr. Marsh was followed by Dr. Bullinger, of London, who spoke on "How to Study Prophecy," showing what prophecy is (from 2 Peter i. 19-21), and emphasising that prophecy is literal; that it is progressive; and, that we must always distinguish between interpretation and application. On Wednesday evening there was a large assembly and great interest. Dr. Bullinger spoke on the Millennium: When? What? Why? Mr. Wilkinson followed, and spoke with much freedom and felicity on the Scripture teaching concerning Israel. These two addresses were felt to be very helpful.

On Thursday afternoon, Mr. Smith gave an address on "Four things Christ is to do when He comes"—receive His own; destroy the lawless one; save Israel; and judge the nations. Dr. Neatby followed with an address on Phil. iii. 7-9, 14 and 20, 21, showing the three stages of the Christian's life, ending in the transfiguration of the body. A large audience came together again on Thursday evening. Dr. Neatby spoke practically and powerfully on Titus ii. 11-14, and Luke xii. 32-40; and Mr. Smith gave the closing address on 2 Sam. xix. 9-14, and 1 Chron. xix., showing these two scenes in the life of David to be two illustrations of Christ's present *rejection* and *absence*, and how we gather round our rejected Lord, and as He speaks down from the throne to us, in His absence, we send up to Him the response of Israel to David, "Return, Thou and all Thy servants!" A wonderful power of God rested on this meeting, and the close was a scene of great enthusiasm, many gathering round to praise God for His goodness, and bid the servants of God a hearty "God be with you till we meet again!"

All felt the helpfulness of the genial presence and practical comments of J. E. Mathieson, Esq., in the chair. The hearty singing, also, and the occasional punctuation of the addresses by *amens* and *hallelujas*, contributed not a little to keep the interest awake, and make the Convention the blessing all felt it to be.

"Great things He hath taught us, great things He hath done,
And great our rejoicing through Jesus, the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see."

Editorial Paragraphs.

How "the Blessed Hope" was Lost.

A few extracts from eminent scholars and historians clearly tell us how "the Blessed Hope" was lost. All testimonies agree in declaring that it was crushed by an apostatizing Church. The martyr-age had passed away which had cherished this hope; a new generation had arisen flushed with its victories over heathenism, and intoxicated with new, but false hopes. And this is the testimony:—

Kurtz says: "As the aspect of outward affairs changed under Constantine, these views lost their hold on men's minds. The Church now prepared for a long-continued period of temporal prosperity, and the State-Church of that time forgot the millennial glory of the future" (*Ch. Hist.* I. 47).

Bengel says: "When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success" (*Erklärt, Offenb.*, 664).

Jamieson and Faussett: "Under Constantine, Christianity being established, Christians began looking at its existing temporal prosperity as fulfilling the prophecies, and ceased to look for Christ's promised reign on earth" (*Com.* VI., Int. to Apoc., p. 70).

Auberlen says: "Chiliasm disappeared in proportion as Roman Catholicism advanced. The Papacy took to itself, as a robbery, that glory which is an object of hope, and

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can only be reached by obedience and humility of the cross, . . . and thus Chiliasm disappeared. This is the deep truth that lies at the bottom of the Protestant and anti-Papistic interpretation of the Apocalypse" (*Dan.*, p. 375).

As the apostasy advanced, the new theory arose that the Millennium was a present fact, or a state to be brought about by the continued conquests of the Church, to say nothing of the sword! The prophecies of the second Advent began to be interpreted of the *first!* The Old Testament prophecies of Israel began to be appropriated (a euphemism for felony) by the empire of the fourth century, and the New Jerusalem became the Church! The cross, which had been the symbol of ignominy, the symbol of the King rejected and the kingdom in abeyance, became the object of honour, veneration, and finally of adoration! The hope of Christ's coming was changed for the Church's going into the more exalted position described by the new man-made title of the "Church triumphant!" The whole terminology of Scripture became turned upside-down: "Death" became Life; Dying became the gate of Life; and "Life" became happiness. And the promise of Christ, "I will come again and receive you unto Myself" was perverted, and men practically said, "No, Lord; you need not come for me; I am going to die and come to You!" And thus, at one stroke, went the hope of Resurrection and the Advent!

Pope Damasus I. (A.D. 380) was the first to condemn the martyr-faith as a "heresy," and by this act the Advent hope was itself martyred.

Our readers can judge how far the objects of our journal, *Things to Come*, agree with primitive Christianity, and how far we are all enmeshed in the working of "the mystery of iniquity," *i.e.*, the secret workings of the Antichrist, which even in the apostle's days were already felt.

The "Blessed Hope" affords the greatest security against Papal influence. It brings us nearer to Christ, and the nearer we are to Him, the further we are from Popery.

Parents, get your children to be interested in Second Advent truths, and you will give them the greatest security which they can have against being caught in the meshes of Ritualism, or deceived by the lies of Romanism. It is impossible that a taint of Romanism can dwell in a heart which is held by "that blessed hope" of Christ's speedy return.

New Gospels.

"The essential duty of to-day is not criticism but construction: the finding of those new and ever newer gospels, those fresh points of faith and inspiration for which men thirst."

Thus writes *The New Age*, and thus is proclaimed man's desire for a Millennium, and his impotence to bring it about. These two articles (April 23 and 30) are entitled,

"THE GOSPEL ACCORDING TO EDWARD CARPENTER,"

and are a descriptive review of his scheme for removing the curse from creation. It is of course the old effort to obtain a Millennium without Christ! Vain hope! Mr. Carpenter's hope is shown by the title of his book, *Towards Democracy*. His hope does not rise beyond the *Demos* (the people), that is its end! Our hope begins with the Deity. *The New Age* says, "All gospels—old and new—are one at bottom." True, all man's gospels are false at bottom, but the one Gospel of God begins from the top! for it is "concerning His Son Jesus Christ," who is our hope, and of Whom all other so-called gospels know nothing. Mr. Carpenter's book does acknowledge that what is called "civilisation" is "a complication of diseases" and is so misnamed! But it is well to see whither human reason leads. "The sense of sin" is "a special form of mental disorder!" "To love your neighbour as yourself is the whole law and the prophets," so that he at once boldly reverses the truth of God and substitutes one commandment for two!

After all, "Righteousness and peace and joy" are what the world wants, but these can be enjoyed only now in and by the Holy Spirit (Rom. xiv. 17): and, in the coming Kingdom, only in and by the power and presence of the King.

After saying that knowledge is only assimilation, and that digestion is the only synthesis, the articles conclude, "When each comes to make that synthesis for himself it will be found that after all there is a genuine gospel in Edward Carpenter. As yet he confesses himself but dreaming 'the dream of the soul's slow disentanglement, tentatively trying the first notes, wonderingly at its beauty, of the song—strange word!—of Joy.' That note, Joy, is the hall-mark of divinity; and it will be a wonderful resurrection-day on this husky earth when the whole song is sung and the gospel of the true democracy is fully written."

Yes, that will be a wonderful day, but it will not be ushered in by such vain "dreaming." This "gospel of the true democracy" is already fully written in the Scriptures of truth, which reveal to us the manner in which it will be headed up in the Antichrist, and end in the terrors of the great tribulation, before the day of the Lord shall usher in the reign of millennial "righteousness and peace and joy."

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

(*Continued from page 195.*)

II.—JAH.

WE have seen that a name is that by which any person or thing is *known*; but we come now to the important fact that the same person may be known by different names, according to the relationship in which the one who knows stands to the one who is known.

It is so with ourselves. Each one has a name by which he is *known* to those who do not know him personally, *i.e.*, a name by which strangers know him: then he has a name by which he is known to his friends, and a name by which he is known in his family circle. Those who stand in closest relationship know him and call him by a name which no others may use, and which few are even acquainted with.

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It is so with the Divine names and titles, as we shall see. Each betokens a special relationship, and determines the degree of the knowledge possessed by the one who uses the name or the title.

To His enemies He is a "man of war"; to His redeemed He is "the God of peace"; to His children He is a "Father." And so with all the other names and titles, which we propose to consider in order.

Our desire is that Bible students who read these papers should be able so to mark their Bibles that they may always know at a glance what the Name or the Title is. The renderings in the Authorised Version are not always uniform, otherwise our task would be much simplified. We wish to put the English reader in possession of facts which will make him independent of all other helps.

1. JAH.

We begin with the name JAH (pronounced *Yah*).

This is not, as is thought by some, a mere abbreviation of Jehovah, because it is several times joined to it and is used with it. It is thus distinguished from it.

Its first occurrence assists us in determining its meaning (Ex. xv. 2): "My strength and my song is Jah, and He is become, vaYAHee, to me salvation." Here Jah is associated, and stands in immediate connection with the verb haYAH, *to be*, from which it is derived. *Hayah* means *to be*, *i.e.*, the condition of being; and the name formed from it means *He who is*, or rather *He is*.

It is thus distinguished from Jehovah, which means not only *He who is*, but *He who was* and *is to come*. With Jah it is not this, but simply *He who is*, absolutely and independently. As it is stated in Col. i. 16, 17, "*He is* (not He was) before all things, and by Him all things have subsisted and still subsist."

In this, its first occurrence, it stands connected with "salvation," personal salvation, and further on in the song (ver. 13)—for it nearly always occurs in songs—it is associated with redemption. This furnishes us with a clue to its meaning and use; and we shall find that wherever it occurs there is always this thought with it. It occurs first in Exodus, which is the book of "the Names," and the book of personal redemption, for it is here that we first have a reference to that wondrous fact.

Forty-nine times (7 × 7) we find it in the Bible. Of these, forty-three are in the Psalms, and only six elsewhere.

It is remarkable that its first appearance in the Psalms is in the *second*, or Exodus-book (Psa. xlii.-lxxii.), in which special reference is made to the Exodus. Psa. lxviii. 4 is the passage; and if this is read with the context, it will be found that praise for redeeming grace is the leading thought. See especially vers. 3, 5, 19, 20, 22. Twice He is there called "the God of salvation," and His goings in the Sanctuary are referred to (ver. 24) as in harmony with Ex. xv. 13: "Thou in Thy mercy hast led forth Thy people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." So that Jah means *He who is*, in Himself, and not merely the creator, or as one sustaining some relation to creation. He who is not merely the Redeemer or Saviour, but who is Himself the salvation and redemption of His people, and who is, therefore, worthy of infinite praise.

A full knowledge of all that this name means and implies can be gathered, not from Lexicons or from etymology, but only from the way in which the Holy Spirit has used it in the Word. It is essential, therefore, that every passage where it occurs should be carefully studied.

Unfortunately, it is not uniformly rendered. Once it is transliterated "JAH," as it ought always to be; in other places it is rendered "LORD," thus confusing it with Jehovah, which is always represented in capital letters thus —"LORD."

Now, if every occurrence is marked in ink of some special colour, then, in all the *other* places where we have the word LORD, we shall know that it stands for Jehovah, and will not need marking. This will be a convenient arrangement, as the word Jehovah occurs many hundred times.

The following is a complete list of all the passages:—

The SIX *outside the Psalms:*

Ex.	xv. 2.	"The LORD (Jah) is my strength."
,,	xvii. 16.	"The LORD (Jah) hath sworn that the LORD (Jehovah) will have war," etc.
Isa.	xii. 2.	"For the LORD (Jah) JEHOVAH is my strength," etc.
,,	xxvi. 4.	"In the LORD (Jah) JEHOVAH is everlasting strength."
,,	xxxviii. 11.	"I said I shall not see the LORD (Jah), even the LORD (Jah), in the land of the living."

The TWENTY *in the Psalms:*

Psa.	lxviii. 4.	"Extol Him that rideth in the heavens by His name JAH, and rejoice before Him."
,,	,, 18.	"That the Lord (Jah) God (Elohim) might dwell among them."
,,	lxxvii. 11.	"I will remember the works of the LORD (Jah)."
,,	lxxxix. 8.	"O LORD (Jehovah) God (Elohim) of hosts, who is a strong LORD (Jah) like unto Thee?"
,,	xciv. 7.	"Yet they say the LORD (Jah) shall not see."
,,	,, 12.	"Blessed is the man whom thou Teachest, O LORD (Jah)."
,,	cii. 18.	"Shall praise the LORD (Jah)."
,,	cxv. 17.	"The dead praise not the LORD (Jah)."
,,	,, 18.	"But we will bless the LORD (Jah)."
,,	cxviii. 5.	"I called upon the LORD (Jah) in distress: the LORD (Jah) answered me."
,,	,, 14.	"The LORD (Jah) is my strength and song."
,,	,, 17.	"I shall not die, but live, and declare the works of the LORD (Jah)."
,,	,, 18.	"The LORD (Jah) hath chastened me sore."
,,	,, 19.	"I will praise the LORD (Jah)."
,,	cxxii. 4.	"The tribes of the LORD (Jah)."
,,	cxxx. 3.	"If Thou, LORD (Jah), shouldest mark iniquities, O Lord (Adonai), who shall stand?"
,,	cxxxv. 3.	"Praise the LORD (Jah)."

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Psa. cxxxv. 4. "For the LORD (Jah) hath chosen Jacob unto Himself."

" cl. 6. "Praise ye the LORD (Jah)" (first time).

The TWENTY-THREE *in the Psalms*, forming part of the word Hallelu-JAH, *i.e.*, praise the Lord:

Psa. civ. 35.	Psa. cxvii. 2.
cv. 45.	cxxxv. 1, 21.
cvi. 1, 48.	cxlvi. 1, 10.
cxi. 1.	cxlvii. 1, 20.
cxii. 1.	cxlviii. 1, 14.
cxiii. 1, 9.	cxlix. 1, 9.
cxv. 18.	cl. 1.
cxvi. 19.	cl. 6 (second time).

(*To be continued.*)

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

"THE BODY" AND "THE BRIDE."

BY E. A. RAWLENCE.

THESE terms are figurative representations of spiritual bodies, and the question that we now have to consider is whether these two titles refer to the same or to different groups of believers. May God the Holy Spirit guide us in our researches on this point.

In order to get a clear grasp of the subject, it is, above all, necessary to understand Jehovah's dispensational dealings. Augustine's remarks in this direction have been admirably paraphrased—"Distinguish the Dispensations, and difficulties will disappear."

It is scarcely necessary to demonstrate here that Jehovah called and chose Israel as the *special* channel of blessing to mankind at large, and as a means for establishing His kingdom upon earth, through the Messiah, who was to be of the lineage of David, as foretold in Isa. ix. 6, 7: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end: upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This is that stone kingdom, "cut out of the mountain without hands," that "the God of heaven" shall "set up, . . . which shall never be destroyed" (Dan. ii. 44, 45). The Christ was heralded, as king of this kingdom, by the angels, and so announced by the wise men from the east. John the Baptist went forth preaching, "Repent, for the kingdom of heaven is at hand," and our Lord openly proclaimed it during His early ministry, until "the Pharisees went out, and held a council against Him how they might destroy Him. But when Jesus knew it, He *withdrew* Himself" (Matt. xii. 14). After this we find Him speaking to the public only in parables; these He explained to His disciples in private, and the reason He Himself gave was, "Because it is given unto you to know the mysteries (or secrets) of the kingdom of heaven, but to them it is not given" (Matt. xiii. 11). "The kingdom of heaven" is an *earthly* kingdom. This is abundantly clear from the parables in Matt. xiii., from which we gather that Satan has power to infuse evil into it, which could not apply to the kingdom *in* heaven, where God is the supreme autocrat, and nothing that defileth can enter. It is to re-establish on earth this heavenly kingdom which was lost at the fall that Jehovah is steadily working; and it is to prevent this consummation that all the powers of hell are concentrating their forces; and it is for the establishment of this kingdom that our Lord left us that heaven-breathed prayer, "Thy kingdom come, Thy will be done *in* earth, as *it is in* heaven."

I need not recapitulate the way in which His brethren treated the King, nor how the Roman governor crucified Him with the mock, yet true, title over His head, "Jesus of Nazareth, the king of the Jews." Yet, although the Jews rejected and crucified Him, the longsuffering of Jehovah would not cast them off until another and final opportunity had been offered to them of fulfilling their mission. Hence, after Pentecost we find Peter proclaiming, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto *you first* God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." The result of this was that, on the day of Pentecost, no less than 3,000 Jews, "devout men out of every nation under heaven," were converted. Never before was there such a band of ready-made missionaries, as they were at once equipped in the language and customs of the nations amongst whom they dwelt, and acclimatised as well. Had this blessed work gone on in the same ratio, the Gospel would have soon overspread the whole world, and the King have been brought back in triumph; but it was not to be so, and ere long those in high places manifested the same opposition to the Gospel as they had to the Messiah. The spirit of opposition quickly grew until, at Antioch, when the Gentiles had come together to hear the Gospel, "the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should *first* have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles" (Acts xiii. 45, 46). This hostile position to the Gospel filled up their cup of iniquity.

Israel had thus been guilty of three great offences:—

(1) Idolatry, or spiritual whoredom, which necessitated their divorce as the wife of Jehovah: "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also" (Jer. iii. 8).

"Plead with your mother, plead: for she is not My wife, neither am I her husband: let her, therefore, put away her whoredoms out of her sight, and her adulteries from between her breasts" (Hos. ii. 2).

(2) They "killed the Lord Jesus and their own prophets" (1 Thess. ii. 15).

(3) Finally, the apostle says, they "persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway: for the wrath is come upon them to the uttermost" (1 Thess. ii. 15, 16).

These, possibly, are the three transgressions of Judah and Israel referred to in Amos ii. 4-8, whilst the fourth will be the final apostasy under Antichrist. This brought things to this *impasse*. Justice absolutely necessitated that Israel should be cast aside as a "deceitful bow." How,

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then, was Jehovah's work to be carried on, since the instrument which He had provided proved so unworthy? Was witness for Him to cease altogether until Israel's punishment was fulfilled?

Nay! man's failure is God's opportunity.

It was now that the Lord revealed the mystery (*i.e.*, secret) of the Church or Body of Christ, which had been kept hidden from the foundation of the world. This "mystery" or secret was specially revealed to the Apostle Paul, and it was "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel" (Eph. iii. 6).

It must be noted that the Church could not supercede or succeed to Israel's position in the kingdom which was secured to that nation by God's immutable promise and oath: but in order to bring her within it the King undertook to share the Kingship with the Church, hence the wonderful titles applied to Believers in this dispensation "Sons of God" (1 John iii. 2). "Heirs of God, and joint-heirs with Christ" (Rom. viii. 17). What a position! Thus every new convert becomes incorporated in this mystical body, and so the Body grows until it will ultimately attain "unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Eph. iv. 13). This is termed "the edifying (*i.e.*, or building up) of the Body of Christ," and when the body is complete it will be joined to "the head even Christ" and caught up to meet the Lord in the air. When the Church has been removed, Jehovah will again work through Israel. Hence the completion of the Church must be co-terminous with the completion of Israel's rejection as a nation.

Viewed in this light, that great question about which there is always considerable controversy is solved.

Will every Believer, even though back-sliding and living in sin, be caught away to meet the Lord in the air? Yes, undoubtedly, or else the body will not be "*perfect*," which would be an impossibility; but no doubt such a one will "suffer loss."

Now it is obvious that we, as members of "the Body of Christ," form part of the Bridegroom, and therefore that we cannot reasonably be said to be "the Bride" at the same time.

Who then is the Bride? We have a very definite introduction to her in Rev. xxi., where the apostle is expressly invited into mid-heaven to see "The Bride, the Lamb's wife." Now if any Scripture will give us the key as to who she is, surely this one will do so. And to what was John introduced? Not to the Church, nor to the Body, but "to the Holy Jerusalem," holy, for it can be said of it "Jehovah Shammah," "The Lord is there" (Ezek. xlviii. 35). Beyond dispute every particular given of this City appertains to Israel. Its twelve foundations representing the twelve Apostles who are by promise to sit on twelve thrones judging the twelve tribes of Israel (Matt. xix. 28), and note that there is no foundation for the thirteenth. Apostle Paul, who was the Apostle of the Church (as the Church will be there by reason of her Union with the Bridegroom). Twelve Gates, one for each Tribe, and three gates on each of the four sides of the City, exactly coinciding with the earthly restored City described in Ezek. xlviii. 8, etc. Who are those privileged to visit there? "The Nations of them that are saved," and "the kings of the earth." These are "to walk in the light of it," and to "*bring* their glory and honour into it," in contradistinction to glorified Israelites who obviously have their dwelling there.

It seems to me impossible from this to regard the Bride as composed of any but Israelites. Let us then look back through the Word for any indications of such a solution. In the prophets we frequently find Israel referred to as the wife, and Jehovah as the husband. "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord" (Jer. iii. 20 and see Hosea ii.).

We have already shown that she was put away for spiritual adultery, but these same prophets make it equally clear that she will be forgiven and received back again, when there will be a *re-marriage* in the future. "For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 5-7).

"For as a young man marrieth a virgin, so shall thy sons marry thee; and, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 5).

Our Lord Himself gives details as to this re-marriage in Matt. xxii., "The kingdom of heaven is like unto a certain king, which made a marriage for his son." The whole scene is Jewish. The guests who were first invited were obviously Israelites, and naturally near relatives and friends of the Bridegroom and Bride, and the Bride must obviously have been a virgin of Israel, otherwise it would have supplied an excuse for those invited to have stayed away. For, according to the law of Moses, it was forbidden any Israelite to marry a Gentile (see Deut. vii. 3). But when the near kinsfolk and friends of the Bride and Bridegroom would not come, *then* it was that the bond-servants were sent out into the "highways" to procure the necessary company, and when they were procured "the king came in to see the guests."

I think all will agree that, on the return of Israel as a nation to their own land, the bulk of the nation will follow the Antichrist, whilst the residue will form the godly remnant upon whom the Spirit is to be poured out, as prefigured by the promise, "I will cause to come down for you the rain, the former rain, and the latter rain in the first month" (Joel ii. 23).

Now, the "former rain" caused the grain to start its growth, corresponding with the outpouring of the Spirit on the nation at Pentecost, as we have seen, and as Peter was quick to note. The "latter rain" caused the ears to fill and mature for the harvest. So will Israel's final testimony, when Joel's prophecy will be fulfilled, cause "the harvest of earth" to ripen (Rev. xiv. 15). Out of this godly remnant we have to seek a company that will answer to the Bride, whilst the residue will answer to the bond-servants who went forth with the message, and the guests will be their Gentile converts. Such a company we find in Rev. xiv., in the 144,000 which were redeemed from the earth. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."

The term, "they are virgins," is no doubt not literal, but spiritual, indicating that they have not been guilty of spiritual whoredom, and have never given allegiance to the Antichrist. This seems clearly indicated by the R.V. rendering of verse 5. "In their mouth was found *no lie*." Whereas we are expressly told that on mankind "God shall send them strong delusion, that they should believe *the lie*" (2 Thess. ii. 11). The whole relations, as described between these sealed ones and the Lamb are such as would alone answer to the position of husband and wife. I believe those 144,000 are to be identified with the man-child in Rev. xii., as the travailing woman is obviously Israel under her final great trouble, corresponding to the prophecy in

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Isa. lxvi. 7, 8, "Before she travailed, she brought forth; before her pain came, she was delivered of *a man-child*."

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

And it is whilst the nation is in this wilderness condition that the re-marriage is to take place. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

"And it shall be at that day, saith the Lord, that thou shalt call me ISHI, *i.e.*, my Husband; and shalt call me no more Baali (*i.e.*, My Lord).

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Hos. ii. 14-17.

We have yet to ascertain the time of the marriage. This is placed almost beyond dispute from Rev. xix., which clearly shows that it is practically the last event that takes place before the apocalypse of Jesus Christ as "the King of Kings and Lord of Lords," to usher in the Millennium. From this it is clear that if the Bride be the Church, the Church *must* then go through the whole of tribulation except the final act.

In conclusion I trust I have shown that there are many difficulties in the way of the Church being the Bride, although on the other hand there are no doubt passages which may seem to indicate that they are the same Bodies, but these are not absolute statements of identity, as in Rev. xxi. 9. They are only illustrations or comparisons, and are, I believe, open to a reasonable interpretation on the lines which I have indicated, whilst, if I have rightly divided the Word, I venture to think that such a interpretation clears many doubtful points, and opens the way to better understanding of God's dispensational dealings.

Fresh Studies of Old Truths.

No. IV.

"THE CORNER STONE."

By E. J. Baldwin.

Part I.—The Foundation Stone.

In the study of this subject, viz., the Lord Jesus Christ as the "Corner Stone," we find a wealth of teaching which throws a considerable light upon (1) a much disputed statement concerning the "Kingdom of God," and (2) the at least equally disputed question concerning the identity of "the Bride."

The distinction between the "Temple" which is the Church (Eph. ii.) and the "City" which is the Bride (Rev. xxi.) has been pointed out in a former paper*; and it is absolutely essential, when seeking to discover the exact meaning of the Old Testament prophecies concerning the "Corner Stone," to bear in mind the fact that they would have been completely fulfilled, even had there been *no* "*Church*"*; and therefore we must look elsewhere than to Eph. ii. 20 for the fulfilment of Psa. cxviii. 22.

First, then, let us note carefully these Old Testament passages which describe the Stone, Its rejection and Its subsequent destiny; though only in the light of the New Testament quotations, additions, and fresh revelations, can we discover the true interpretation of the ancient predictions:—

A. Psa. cxviii. 22: "The (1) Stone which the builders refused is become (2) the Head Stone of the Corner."

B. Isa. viii. 13-15: "The Lord of Hosts Himself . . . . shall be (2) for a Sanctuary (Temple); but (1) for a Stone of stumbling and for a Rock of offence to both the Houses of Israel . . . . and many among them shall stumble and fall and be broken."

C. Isa. xxviii. 16: "Behold I lay in Zion (1) for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation; (2) he that believeth shall not make haste" (rendered by St. Paul—Rom. ix. 33: "Whosoever believeth on Him shall not be ashamed," *i.e.*, shall *glory*†).

It will be noticed that there is little or no apparent connection between the three passages, nothing at least to show that the "Foundation Stone" of *C.* is the rejected "Stone" of *A.*, so becoming the "Stumbling Stone" of *B.* However, turning now to the New Testament, we find our Lord announcing the approaching fulfilment of *A.* (as recorded in the first three Gospels); St. Peter declaring it fulfilled (Acts iv. 11) and quoting it again in connection with *B.* and *C.* in his first Epistle (ch. ii. 6-8); while St. Paul curiously combines portions of *B.* and *C.*, and quotes them as one connected passage: "As it is written, behold, I lay in Sion a Stumbling Stone and Rock of offence" (Rom. ix. 33).

It may be noticed here that a "Corner Stone" is "that which is put at the angle of a building, whether at the foundation or at the top of the wall"; so we see it can be *either* a Foundation Stone (as in Job. xxxviii. 6: "Who laid the corner stone thereof?"), or the ornamental Head Stone of the Corner (as in Psa. cxliv. 12: "That our daughters may be as corner stones, polished—'hewn,' R.V.—after the similitude of a palace,") though necessarily not *both*, at least, not of the same building, nor at one and the same time. The essential quality, too, for a Foundation Stone is *strength*, so the Corner Stone is a Rock, "tried" and "sure"; but for a Head Stone *beauty*, so It is a "Precious" Stone, a glorious Gem, "elect," "chosen."

Now, let us observe the occasion of the *first* quotation of *A.*, combining the two accounts of St. Matthew and St. Luke, for every word is significant. It is quoted by our Lord at the close of that parable of the Wicked Husbandmen, which the Chief Priests and Pharisees "perceived He had spoken against them":—

* "The Church and the Bride"; April No. of "Things to Come."

* Because (1), the members of "the Body of Christ" are being taken out during a Dispensation which fills a "gap" which would *never have occurred* had Israel accepted the renewed offer of Acts iii. 19-21, R.V., and the King returned then to establish His Kingdom; and (2), the "great secret" concerning the Church was *first* revealed to the Apostle Paul, and consequently, there can be no prophecy concerning it in the Old Testament (see "The Mystery," by the Rev. Dr. Bullinger).

† A figure of speech used frequently to denote the very *reverse*; cf. Rom. v. 5; Heb. ii. 11; xi. 16.

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St. Luke xx. 16-18, St. Matt. xxi. 41-44 (combined): "He shall come and destroy those husbandmen, and shall *give the Vineyard to others*. And when they heard it they said, God forbid. And He beheld them, and said, *What is this then that is written*. The Stone which the builders rejected, the Same is become the Head of the Corner? Therefore I say unto you, THE KINGDOM OF GOD shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon that stone (*i.e.*, when low on the ground, for a Foundation) shall be broken, but on whomsoever It shall fall (*i.e.*, when lifted up high, for a Head-Stone, It will grind him to powder."

In St. Matthew's account, our Lord goes on *immediately* to relate the parable of the Marriage of the King's Son! Is it too fanciful to see in this an implied connection between the "Head-Stone of the Corner" (and the giving of the Kingdom to "others"), and "*the Bride*, the Lamb's wife"? Will the reader at least reserve his judgment on this point until the conclusion of this article?

The *second* quotation of the passage is made by St. Peter:—"Jesus Christ, of Nazareth, Whom ye crucified, Whom God raised from the dead. . . This is the Stone which was set at nought of you builders, which is become the Head of the Corner" (Acts iv. 10, 11).

Now, what is the interpretation of the prophecy, thus first explained and then declared to be (at least in part) fulfilled? The Foundation-Stone which Israel, as a nation, rejected, and in rejecting which they lost "the Kingdom of God," was "THE LAMB* that was slain," Whose precious Blood was shed in atonement for the sins of not Israel "only, but also for the sins of the whole world." "Atonement by Blood" was the foundation on which Israel refused (and is still refusing) to build, and so "Christ Crucified" became "unto the Jews a Stumbling-block" † (1 Cor. i. 23); and the prophecies, "Many shall stumble thereon, and fall, and be broken," and "Whosoever shall fall upon that Stone shall be broken," were fulfilled,—over the Foundation-Stone, low down in the dust and mire of earth, with "no form nor comeliness, . . . no beauty that they should desire Him," Israel, as a nation, "stumbled" and "fell," and there she lies, miserable, despised and "broken," unto this day!

So much for the Foundation-Stone; now what about the Head-Stone? Let us first define our position, so that seeing clearly what is already "given," we can understand just what the "problem" is that is still left to solve.

The portion of the prophecy already fulfilled, the rejection of the "Foundation-Stone," Christ declared to be synonymous with the climax of the sins of the Wicked Husbandmen; and the second portion (which is partially—"*is* become"—but not yet completely fulfilled), the exaltation of the "Head-Stone," as identical with the giving of the Kingdom of God (the keeping of the "Vineyard") to "others," another "nation bringing forth the fruits thereof" (*i.e.*, of the "Vineyard").

Given so much, it only remains to discover the "nation" to whom the Kingdom (or the Vineyard) was given, and the problem is solved—the meaning of the "Head-Stone" discovered! Or, to reverse the question, find who are the "believers" (of Isa. xxviii. 16) whose "glory" shall be the once-rejected Corner-Stone, and you have found the "nation" who shall receive "the Kingdom of God"!

(To be continued.)

Selected Gleanings.

THE EDEN DISPENSATION.

BY THE LATE W. C. BAYNES, OF MONTREAL.

"GOD hath revealed it, and, therefore, it is true," is an argument which human wit cannot repel, and which it will be found the height of human imprudence to oppose. If God hath not revealed it, then it falls to the ground of itself; but then also fall, with it, the whole Gospel of God, and the whole salvation of man.

There are but two alternatives—humble faith, or absolute infidelity; and he who adopts the last alternative is *without hope, for he is "without God in the world."* He may tell you he has a God; but his God is like what Lord Bacon calls "The Idols of the Mind." And where is the difference between an idol of the imagination and an idol of the hands? The worship of both is alike—idolatry. He who brings his perverted reason to set up a god in the room of revelation, is an idolater, and must perish everlastingly.

Let us now proceed to consider the events of the "Eden or Adamic Dispensation," which may be found comprised in Gen. i. 26, to Gen. iii. 24; and, short as is this portion of the Word, yet how rich in truth will it be found. The previous part of the first chapter gives the revelation of creation, the state of things in the beginning, and describes the successional order of organization. On the sixth day the earth is seen teeming with every living creature, in obedience to the command—"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so; and God saw that it was good."

In the 26th verse, it reads:—"And the Elohim said, Let *us* make man in our image, after our likeness." And here let me observe that I believe not only that our own translation of the word has not conveyed our belief, but our interpretation of the image that man was made in, has added to the obscurity. The general opinion that "the image of God," is to be understood as a moral image, appears to me to be unsupported by Scripture. And it may be fairly asked, in the first place, what has a word, which can only be applied to the practice, manners, or conduct of men, to do with God? and what sort of an image of God is that which crashed down at the first temptation? and how is it, "that Angels that excel in power," who are infinitely superior to man, both as to intelligence and perfection, are yet never said to be made in the image of God, but are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation"? (Heb. i. 14).

* The "Lamb," it may be noticed, is always the title of the Lord Jesus in relation to *Israel*, and especially that election of Israel who shall form the *Bride*. Note here, too, Isa. liii. 3, then ver. 7, "a *Lamb* to the slaughter," and finally, ch. lii. 13, R.V.

† And not to "Judah" only (as distinct from "Israel"), but "to *both* the Houses of Israel" (Isa. viii. 4), which text alone is sufficient to disprove the repeated assertion of the friends of Anglo-Israelism that "Israel" has no share in "Judah's" crowning sin of rejecting the Lamb of God!

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I know that it is usual to speak of man as having lost the image of God; but where, in Scripture, does it say so? I find, on the contrary, that, 1650 years after the fall, God lays down the penalty of death on whosoever sheddeth man's blood; and gives as a reason:—"For in the image of God made He man." Surely, it was not man's moral image God was thinking of. Again, after 4050 years, Paul, speaking by the Spirit, says (1 Cor. xi. 7), "For a man indeed ought not to cover his head, forasmuch as he *is* the image and glory of God." There is no indication here of a loss of image; on the contrary, the Apostle emphatically says—is made now! yes, even now—clad in rags, and wretched as he is: thus saith the Spirit, "He is the image of God." And St. James, to the same effect, in the 3rd chapter and 9th verse, speaking of the tongue:—"Therewith," says he, "bless we God, even the Father; and therewith curse we men which ARE made after the similitude of God." No indication of the loss of the image of God is found here; but, contrariwise, it is boldly asserted that men *are now made* after the similitude of God.

But some will say—"I cannot understand this." And who supposes you able to comprehend your own existence? In short, name one single element with which you are surrounded that your reason can fathom. Do you know what light is?—are you wiser than Newton? What is heat?—can you tell? What is matter?—have you heard? What is space?—can you measure it? And if you cannot by reason discover what is before your eyes, if your own component parts are a mystery to you, what can your puny intellect do when it attempts to bring Jehovah to the bar of man's finite understanding, and begins to dispute revelation because it is beyond the bounds of the reason of an atomlin the creation?

I am quite aware of the prejudice that exists against any innovation on the venerated interpretation of standard expositors, and the uneasy sensation that arises when a Christian is required to think for himself; but if I only succeed in calling out the exercise of spiritual judgment upon this solemn declaration, "Made in the image of God," with its appropriate application to your soul, the Scriptures suggested to support this exposition will not have been in vain.

We have thus set before us a creation pronounced by the Creator as good, and we have seen that the ruler He placed "over the works of His hands," was in all respects worthy of the dominion entrusted to him; and if infinite pains were expended to make the subjects of this dominion, we are not surprised at the comparatively full account given of the formation of man in the second chapter and seventh verse, where . . . . the persons of this being are described. The body was made out of "the dust of the ground." Beautiful in proportions, there it lay; and the Jehovah Elohim (Lord God), "breathed into his nostrils the 'breath of life' (the Spirit), and man became 'a living soul.'"

Now, upon the face of creation, we are told that one particular spot was chosen—more especially the place of the assembly of all that was beautiful—and it was called the "garden of God" (Genesis xiii. 10, Isaiah li. 3, Ezekiel xxviii. 13), and the name of it was "Eden," which signifies "happiness." The knowledge of this man was of the highest order of intuition; and it was soon tested: for the Lord God brought the beasts of the field and the fowls of the air to Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof: names, you will observe, that carried with them a meaning of the properties, qualities, or uses of the animals they designated. As we proceed, we shall see that what man intuitively could do then, he cannot do now.

But there is yet another subject of creation to be considered. Scarcely had this scene concluded, and every creature passed in joyous array before their lord and master, than the Lord God said, "It is not good that the man should be alone; I will make him an helpmeet for him"; and the 21st verse tells us that out of man God took the woman; as the Apostle says (1 Cor. xi. 8, 9), "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. Nevertheless—neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

The next point I would have you remark, is recorded in Genesis v. 2, where it is said that God "blessed *them* and called *their* name *Adam*"; and in the 28th verse of the first chapter, after blessing them, He gives them joint sovereignty over the whole dominion, with a full liberty to enjoy and partake of every herb bearing seed, and every tree bearing fruit, for their sustenance and meat; with the reservation of one particular tree that stood in the midst of the garden, and known as the "tree of the knowledge of good and evil"; to which restriction there was a penalty affixed, in case of disobedience, "that in the day thou eatest thereof, dying thou shalt die." It is also to be observed that man was on the most privileged and gracious terms of intercourse with his Creator. They held familiar counsel together. "The Lord God (saith the Scripture), walked in the garden in the cool of the day"; it reminds one of the word of wisdom (Prov. viii. 31), "My delights were with the sons of men." Man regarded God as his great Benefactor, and acknowledged that all the sovereignty he possessed came from the Most High; and the restriction imposed on them seems ordained to keep them in perpetual remembrance of their delegated authority.

How long they enjoyed their reign, we have not had revealed to us. Some think but a short time. But it is not to our purpose. Suffice it that in the third chapter of Genesis we have it briefly recorded, how the great enemy of God and man plotted for the destruction of the latter. The temptation was, to take of the forbidden tree of the knowledge of good and evil, of which the Lord had said, "Thou shalt not eat"; and the object of his attack was the woman. The dialogue describes the arts used to overcome her fears and objections; and the Apostle, in 1 Tim. ii. 14, adds that "Adam was not deceived, but the woman being deceived, was in the transgression"; so that the action on the part of Adam was a voluntary surrender of himself into the circumstances of his wife: "he was not deceived," but put himself deliberately into her circumstances. How fatal! and how immediate were the consequences! Instantaneously, by the fall, man lost that inherent perception, that grandeur of primitive intuition to which, with confidence, the Creator had appealed when

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He demanded of him to determine and pronounce the first zoology. And what is substituted for it? Reason. And what was her first effort? To sew fig-leaves together for aprons, and hide among the bushes! The intimate of God, he who but yesterday talked over the great natural history of creation, and settled its names and properties; who, in the confidence of innocency, regarded God as his supreme good; to whose ears, no music so sweet as the voice of the Lord God at even, now flees the presence of his Maker—now trembles at the voice that once was his joy. Man has become a guilty, conscience-smitten sinner. "The knowledge of good and evil" has "opened his eyes" to the discovery of nakedness, and Conscience sets him at work to hide it.

But man's way of covering nakedness is very different from God's, as we shall presently see. The whole principle of his nature is changed. From a living soul he has become a dying soul; from the friend of God he has become the enemy of God; and from the noble and intellectual being of the first formation, he has sunk into the degenerate rationalist. His knowledge now is the great Babel structure of Experience. One man discovers one thing, and stereotypes it as a legacy to the generation that succeeds him; and knowledge becomes nothing more than an accumulated mass of facts that settle down into the various orders of science, and which it has taken six thousand years to acquire; and of them all, it may be said, more or less, that they are but in their infancy. How often is the argument used, that God has endowed man with Reason, and that he is only using what his Maker *bestowed upon him* when he forms his own judgment as to what he will or will not believe! This subtle and false hypothesis is at the root of every heresy and scepticism that has deluged the world; and he is rendering a good service to his fellow-creatures who exposes the rottenness of these premises, and assists to tear this miserable subterfuge and lie of Satan to pieces.

What would you say to this story:—There was a nobleman, many years ago, who had brought up a servant from his infancy on terms of great familiarity, and gave him almost unlimited power over his estate, putting the most perfect confidence in his fidelity and honesty; and indeed there existed between them almost the love of the nearest and dearest relationships; and much of this unreserved trust was built upon their existing regard. There was in that house an iron chest, which his lordship always kept the key of, but he told his steward that the contents consisted of deeds and other valuables which belonged to a totally different part of the country. Abuse of confidence is, alas! so common among us, that you will not be astonished when I tell you that the steward actually had the baseness to pillage the chest and possess himself of the contents. His master upbraided his ingratitude, and foretold that no good could possibly come of such ill-gotten possessions; and so it turned out, for his family proved themselves the same lawless and shameless generation. Years rolled by, and the family forgot the disgrace which attached to this perfidious transaction of their father; held up their heads as if there was no blot on their escutcheon; and at last, with the most brazen impudence, asserted that the estate and deeds, with the jewels, were given to their ancestor by this injured and insulted nobleman. At last, it passed perfectly current among all, and they were considered as a family in lawful possession of their ill-gotten wealth. But there was found a copy of the whole proceedings, in which the robbery and the particulars of the way in which the chest had been opened with the assistance of a discharged servant of his lordship, all came out; but the family had become so proud at that time, that when this evidence was brought out, although they could not deny the handwriting and the facts that were proved, they had the audacity to treat the whole affair as if no reproach or dishonesty attached to the transaction.

Now permit me to apply this allegory. God trusted man with dominion, and he abused the trust and confidence confided in him, and feloniously took what there was a direct prohibition against; and, contrary to the Divine will and direct command of God, procured the unhallowed and forbidden "knowledge of good and evil"; or the art of "Rationalism," which is explained as "A system of opinions deduced from reason, as distinct from inspiration, or opposed to it." (Bib. Repos.). And to say that this dearly-acquired and most unenviable possession was the GIFT OF GOD, is to fly in the face of revelation; and though the sceptic may sneer, the Greek mock, and the "wise in their own conceits" cavil, it is however the fact, that God did not bestow upon man this boasted power; and to prove that He did not, He emphatically declares that if "a man will be wise, let him become a fool that he may be wise" (1 Cor. iii. 1). And it is utterly impossible to return to the knowledge of God until a man receives the kingdom of God as a little child; submits his reason to God, and, instead of boasting of it, confesses that he possesses it to his damage: that the more he relies on it, the further he goes from God; and implores, therefore, that the Almighty would counteract the pernicious effects of this soul-destroying principle, and implant in him a new, a simple, and a believing heart, that he might understand the Scripture, and, believing, might have life.

Nor was this all. His dignity and nobility have fallen with him; his crown is in the dust; that commanding knowledge that fitted him for rule is gone; and he feels that he has lost his sway and forfeited his dominion. He thus became "servant to sin"; "and sin has entered into the world, and death by sin." The seducer, Satan, grasped the power, which, by sin obtained, he still by usurpation holds, so that the Lord Jesus calls him, "*The Prince of this world*"; and, conscious of his power, at the temptation in the wilderness he offers this dominion to Christ, if He will only do him homage; and we shall see, as we proceed, how he actually does give that dominion to *the Anti-Christ* (Rev. xiii. 2), in the last days.

The terrible scene of the disclosure of their united crime, their vain attempt to conceal their shame and hide their guilt, then follows; and the Lord God then summons them before Him; and the guilty pair, with their treacherous deceiver, are arraigned together. Mutual are the recriminations; and the sentence is pronounced—first upon the destroyer, who is cursed above all creation; enmity is established between the two seeds for ever; while it is declared that the seed of the woman shall bruise the serpent's head, and he shall bruise his heel. Suffering and sorrow, anguish

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in childbirth, with subjection to man, was the woman's doom. Toil and labour was to be the heritage of man, and the ground was cursed for his sake; thorns and thistles were to be brought forth for him; in the sweat of his face was he to eat bread till he returned to the ground, for out of it was he taken: "Dust thou art, and unto dust thou shalt return."

(From *The Dispensations Prophetically and Doctrinally Considered*, Montreal, 1861).

Questions and Answers.

QUESTION No. 92.

H. B. W., London.—"Will you explain how it is that in one Gospel the Lord refused what was offered Him to drink, and in another that He 'received' it?"

We are not surprised at your difficulty, seeing that many scholars and commentators, from Eusebius and Cyril downwards, have *identified* the three accounts in the Gospels, and thus created the difficulty, and themselves caused the confusion. This is generally the case with most of the so-called discrepancies.

"Rightly dividing the word" applies to the historical record of events, as well as to doctrines, prophecies, &c. And, if we rightly divide the three statements in the Gospels, all is at once clear.

(1) In Mark xv. 22, 23, when they had brought Him unto the place Golgotha, "they (it does not say who) gave Him to drink wine mingled with myrrh (*oinon esmurmismenon*), but He received it not." He would not even taste it.

(2) In Matt. xxvii. 34. When they were come unto Golgotha . . . they gave Him vinegar mingled with gall (*oxos meta cholees*). This He "tasted," but, as with the drugged wine referred to in Mark, He would not drink.

(3) In John xix. 29, six hours after this, He cried, "I thirst," whereupon one of the soldiers "ran" and fetched a sponge full of vinegar (*oxos*) and gave Him to drink, and Jesus "received the vinegar." All three of the Gospels record this as taking place at the ninth hour (Matt. xxvii. 48, Mark xv. 36, and John xix. 29), and all agree that it was simply "vinegar" (*oxos*).

Thus there were three separate *occasions* when drink was offered to the Saviour.

There were also three separate drinks offered to Him:—

Wine drugged with myrrh;
Wine mingled with gall;
Vinegar.

And there were three different receptions of what was offered:—

He refused the first without tasting it;
He tasted the second and afterwards refused it;
He "received" the third, after He had called for it.

Thus there is no discrepancy whatsoever, but greater beauty and accuracy comes out from carefully noting what the Holy Spirit has been pleased to inspire.

Poetry.

TIRED.

"*In weariness and painfulness.*"—2 COR. xi. 27.

TIRED! oh, so tired, so weary oft am I,
Then, sweetly comes the thought, there'll be resting by and by;
Rest for the weary limbs, rest for the aching head,
Rest from all toil and labour, among the quiet dead.

Tired! oh, so tired,—oh, how I long for rest;
When shall I find it, Saviour, upon Thy loving breast?
When wilt Thou give me wings, that I may fly away,
To that blessed place prepared, where I shall rest for aye?

Tired! oh, so tired, ah, when will cease this pain?
Will ease, and health, and strength be ever mine again?
Cease, cease my soul to question. It is thy Father's will
That thou should'st bear this languor, therefore be still—be still.

Tired! oh, so tired, of the weary strife with sin,
Of trials from without and temptations from within,
When shall the fight be finished, and all the strife be done?
When shall the race be over, and the crown of victory won?

Tired! oh, so tired, and Satan whispers in my breast,
"Cease for a while this struggle, and take a little rest.
Thou canst not be ever on guard, nor always watch and pray;"
Oh, God, my God, hold Thou me up, or I shall fall away!

Let me feel that underneath is Thine everlasting arm,
Shield me in every conflict, protect my soul from harm;
Help me with meek submission, to rest upon Thy love,
To bear the cross while here below, then rest with Thee above.

Soon, soon will come the glory of the long expected day,
When the gladsome morn shall break and the shadows flee away,
When the Saviour in His glory with all His saints shall come,
To gather in His people to their everlasting Home.

There we shall no more hunger, shall never thirst again.
There we shall no more weary, and never feel a pain;
But day and night unwearied, we shall for ever raise,
To Him who loved and bought, eternal songs of praise.

The above lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

THE Jewish newspapers continue to discuss the one paramount problem, the solution of which occupies the public attention.

We promised to give a *résumé* of

MR. HOLMAN HUNT'S SCHEME,

which he put forth in January last and has since lectured on in London.

After disclaiming any attempt to fulfil prophecy, Mr. Holman Hunt draws his first ideas, not from the condition of the Jewish people, as Dr. Hertzl does, but from the condition of Europe in general and of Turkey in particular.

"My arguments will show by the facts of the day that, left as it is, Palestine will soon become a direful field of contention to the infernally armed forces of the European Powers, so that it is calculated to provoke a curse to the world of the most appalling character. Russia and Greece will contend for the interests of the Greek Church, France and Italy for the Latin, Prussia and Austria for the German political interests. The first of the latter two Powers has been preparing for its claim in the moment of settlement, by planting colonies all along the border of the land, and in the neighbourhood of Jerusalem, during the last thirty

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years: exempting young men from the army conscription as the inducement to emigrate to Syria; and, under the iron protection of the German Consulates, the immigrants have flourished and increased amazingly. In addition to the above-named certain contenders for Palestine, there would be England, for I have been assured by military authorities that our Government could never consent to the land going into the hands of the other Great Powers, since this has, during all its history, been essential to the holders of Egypt.

"The future, then, of the passively drifting policy ought to be dreaded. Turkey will be helpless when the mutual forbearance of the European Powers shall cease, and the question of future possessorship shall have been opened. Resort to war on this question would entail the destruction and maiming of countless legions of the choicest men of the noblest races of the civilised world, and with this would come the disappearance of wealth, and the ruin of the richest—the more thoroughly because working men would be thrown out of employment in hordes, and these, in starving condition, would not resist the temptation to adopt the principles of anarchy." . . . .

After speaking of the conditions and qualifications of the Jews, he unfolds his scheme—

"The means of obtaining the land should be of strictly peaceful nature, even as were Abraham's to obtain the cave of Machpelah. The revenues obtained by the Turks could be computed with a liberal margin; these should be capitalised, and the sum should be offered to the Sublime Porte for the widest extent of land defined by Moses. This I think was never completely acquired in old times. It is possible that the Turks in their present financial need would at once accept the offer, then who would gainsay the Jewish claim? The Ottomans have only retained the land during the last sixty years by the support of the other Powers. The weakness of Turkey has been its only security. It may easily be seen that the Jews would have exactly the same recommendation in a much stronger degree.

"If, however, the Sublime Porte refused, or if the different powers protested and hindered, would the offer have been a fruitless one? Certainly not! The fact would go forth that the 'promised seed' had claimed their own, and were awaiting the award of justice. The sentiment throughout the world is so intensely strong in favour of this dream of ages that every hour its advocates would increase. It would unite peoples divided by discord, and the politicians who would circumvent God would hide themselves, and if the sum offered were still required, I am sure that under the guarantee of leading Jews it would be raised in a few days. Everyone would put his little into the fund, I would apply for a small portion (small, although it would be large for my means); but I believe it would not be wanted for the purchase.

"The Sultan would be too badly advised to close with your offer at once; time would be your agent, and hasten the need of a change of owners. The Turk would fall. Judæa would be handed over to the Jews without price, and then the funds would be wanted alone for the development of the promised kingdom. The Arab police, and soldiers enough under good control, to keep order, would gladly become your servants, in fact all Arabs would rejoice at escape from the iniquitous rule of the Turk. The places desolated by bad government should be restored, aqueducts rebuilt, the land made fruitful, harbours constructed, new appliances used to develop riches, and all intelligent energy exercised, and this revivifying should be carried on to such perfection, that all other well-ordered territories, grand with beautiful cities, should be in comparison the work of mere apprentice hands, while the principles of morals and of religion should be so perfected that previous systems should seem but the scattered pieces of a puzzle—put together at last to show the hitherto unguessed harmony of the pattern. The example, too, if immediately set might be followed for the pitiable Armenians—now wickedly left without protection by the favoured nations of Heaven who should champion their cause. Our country is at this time threatened with heavy penalties for sins of omission, perhaps also of commission, in its duty towards the weak, and I have a sense that every Englishman is bound to do his boldest to remedy such evils.

"It is on these grounds that I have written this letter. I cannot apologise for my intrusion, for doing so would be antagonistic to the sense of public duty which prompts one to deliver what seems like a sacred and momentous message. I beg your indulgence, however, that my skill has not been sufficient to put it in fewer words. In proportion to the object I have at heart it must be measured, and thus tested, I hope it will not exceed your patience, and that your favour will extend to the adoption of the proposed project."

RELIGIOUS SIGNS.

In our last issue we gave some signs afforded by

EASTER CELEBRATIONS

in England. Others are now coming in from America, from which we select the following :—

"Last fall we mentioned seeing seats erected in the yard just outside of one of the large churches in this city for the benefit of those who wished to witness the ungodly 'Priest of Pallas' parade. On Easter Sunday afternoon we stepped inside this same church, and found a special meeting of the 'Juniors' convened in honour of the day, and celebrating the Resurrection of our Lord Jesus with 'Appropriate exercises.' We listened for twenty minutes, but heard not one word about Christ or the Gospel. Some little children spoke pieces and one attired in a fancy costume played the violin and piano. A concert program was presented and received with rounds of applause. The climax was reached when two young men responded to a second encore by giving a series of imitations to 'Amuse the children.' The bumble bee, the electric car going down hill, the distant prayer meeting, the braying of a donkey, were imitated in a creditable manner; and finally the sound of grunting hogs was announced as that of a 'Raw ham-sandwich.' This brought down the house."

If we are possessed of any degree of spiritual perception, we must feel like crying out at the sacrilege and blasphemy. And yet in some such way as this the day set apart to remember the grand and glorious event upon which rests our hope of eternal salvation was celebrated in thousands of churches all over Christendom. Let us keep our skirts clear of such things, and, by the grace of God—Sound the Alarm.

THE EASTER OF RITUALISM,

as exhibited in England, affords a sad spectacle of the alarming spread of the confessional, superstition, and idolatry. In the April number of the Parish Magazine of

ST. AGNES, KENNINGTON

(frequently visited by the Bishop of Lincoln), the Vicar, the Rev. Alfred Holland, makes, among the other things the following astounding statements :—

"May I say a few words about your preparation for Easter Communion? You know what I hold to be the best possible preparation, viz., Sacramental confession. . . . . I need not say much about the duty of receiving Communion fasting (unless dispensed by competent authority), according to the rule of the Universal Church, which has certainly never been altered by the Church in England. We do not preach about fasting Communion at St. Agnes' for the very good reason that we all practise it, and there is no need to preach about it. But I will just say this, viz., that a cup of tea before Communion breaks the fast as much as a beefsteak. If there are any who really cannot come out before taking food, without injury to their health, will they please to apply to the priest in charge of the district where they live, that arrangements may be made to give them their Communion at home during Easter week. . . .

"For the sake of any who may have only lately become Communicants. Will you bear with me while I make a few very plain and practical suggestions which will help, I think, to secure reverence and order at the Celebrations. . . . .

"(iii.) Receive the Sacred Body in the open palm of your right hand, and not between your finger and thumb; place it in your mouth immediately on receiving it, not waiting until all the words of administration have been said.

"(iv.) If you have a moustache, take proper precautions to see that it does not dip into the Precious Blood, bearing in mind that when the Chalice is nearly full, more care is needed than when it contains less. If any of you have experienced any difficulty in this matter, and would kindly let me know that you wish it, I would always gladly Communicate you in both kinds at one time by dipping and placing the Sacred Body and the Precious Blood together directly in your mouth. This would save all possible unintentional irreverence."

The fact that such things can be done without let or hindrance is almost as awful as the thing itself! The absence of discipline is as ominous as the presence of the error.

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Editor's Table.

VOLUME II.

Is completed with the issue of this present number.

CASES FOR BINDING

May be obtained for 1s.; postage, 3d. extra.

AS TO BOUND VOLUMES.

Bound copies of Vol. I. may still be obtained, price 2s. (fourpence-halfpenny postage). We deeply regret to say, with regard to Vol. II., that there is one number (Oct., 1895), of which we are unable at present to find a single copy. We are making a most searching investigation into the matter, and we hope to be able to make a more satisfactory report in our July number. Until then no separately bound copies can be supplied.

We are hoping great things for

OUR NEW VOLUME,

which commences next month, and earnestly plead for the help and co-operation of our friends in every way. These, with our new business arrangements, will, we trust, cause a real expansion to be seen in our third year.

THE ISSUE OF EIGHT SINGLE AND FOUR DOUBLE NUMBERS

Is not liked by "the trade," and is not in great favour with our friends, so we shall issue no more, and the

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All letters for the Editor to the same address, marked "Editor."

SPIRITIST SIGNS.

IT is a most remarkable fact, that instead of opposing Scripture, or, at any rate ignoring it as in the past, the great aim of Spiritism to day is to attempt to prove its position from Scripture. In the face of the obvious and unmistakable opposition of the Bible to Spiritism, which lies on its very surface, it certainly does seem to be one of the boldest movements yet made on the part of Spiritists.

In our March number we dealt with the first attempt of Mr. W. T. Stead in *Borderland*, but now he is following the subject up very seriously indeed, and promises to do so very thoroughly.

We are glad that he should do so, as it will make our task all the easier.

In the last issue of *Borderland* (April, 1896) the question is opened in an article with the bold, if not blasphemous title,

"THUS SAITH THE LORD!

TO THE LAW AND THE TESTIMONY CONCERNING BORDERLAND."

Mr. Stead proposes to give "a complete anthology of all the passages in the Old or New Testament which in anyway refer to the study of psychical phenomena." But observe, if you please, that while professing to be thus fearless and honest, Mr. Stead adds, very cautiously, in order to leave a door open for escape from awkward positions, "This I do," he says, "not because, even if all these texts bore in one direction, they could be accepted as final authorities as to the will of the Divine Being, who inspired them some thousands of years since." Exactly so! We looked for some such proviso as this, and here we have it! So that if God's Word should be found to condemn Spiritism, as it most plainly and surely does, there must be a way out of the difficulty. And this is it:—"What might be perfectly lawful now, here in a civilized and enlightened land, might be abominably wicked under entirely different circumstances. . . . circumstances alter cases. The evolution of society has rendered the Mosaic law of sacrifices obsolete . . . so that it is quite conceivable that practices, which in those days were synonymous with crime of the worst type, may, now, divested of their criminal concomitants become the legitimate pursuits of godly men."

This is indeed cool! But it affords us with conclusive proof that Mr. Stead believes that Spiritism *is condemned* by the Word of God, or why seek to turn it aside at the very outset? Why attempt to blunt the edge or turn the point of this Sword of the Spirit before he faces it? What indeed becomes of the bold title of his article, "Thus saith the Lord"? Why does it matter what the Lord saith, if, before he proceeds to enquire, he lays it down that "the interdict on witchcraft in Palestine, 3000 years ago, does not in the least prove that it is wrong to pursue psychical studies in this country to-day"!

So, then, it is admitted at the very outset that Spiritism is interdicted in the Bible, and that Scripture does *condemn* Spiritism and all its works, only that "circumstances alter cases." Then the "case" is evidently clear: except that Mr. Stead "*alters*" it to suit his own circumstances.

In this way it is possible to "alter" anything, and instead of "thus saith the Lord," we have the Word of the Lord "made of none effect."

But why, we may ask—Why, then, does Mr. Stead desire to go "to the Law and the Testimony." He anticipates our question, and says that although the Bible does not in the least prove it wrong, "it is well to know exactly what the Bible does say upon the subject."

Yes, "it is well," but is Mr. Stead content with "exactly what the Bible does say," think you? No! for he has accompanied "the sacred text with such elucidatory comments as may be necessary." The comment quoted above, about the Mosaic law of sacrifices having been rendered obsolete by the evolution of society, will prepare us for his "comments," and we know now how far we may expect them to be "elucidatory" or otherwise.

Mr. Stead commences with the Book of Genesis and gives in full every verse which has any bearing on the subject. Eight large quarto pages are occupied with the words of the Lord and the comments of Mr. Stead.

Our readers will, we are sure, be interested to see how the Word of God is dealt with, and we promise them they will be surprised at the result. As *Borderland* is a quarterly, and *Things to Come* a monthly, we shall be able to take up the matter again before his next instalment, and next month, if the Lord will, we will examine his quotations and his comments.

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